

Returning to the altar, extinguish the candles or other lights one by one, until only one remains. At this point ring the bell once, close the book, and before putting out the final light say:

It is done. So say we all: Hail Satan.

Once everyone repeats, blow out the last candle. Fin.

Creative Notes:

-The use of open flame in the ritual is a simple but surprisingly effective way to create both spectacle and visual catharsis. But it should go without saying that basic fire safety should be taken very seriously, and be wary of smoke detectors and other fire alarms that can spoil the mood.

Also note the importance of having a legitimately fireproof vessel at your disposal. Although the one time we had a bowl unexpectedly explode in the midst of the Mass it was admittedly a nice touch, we don't actually recommend this.

-The altar gives people something to focus on, sets the mood, and of course serves a practical purpose as just somewhere to keep everything you'll need.

I will admit that personally I find the model of a traditional religious service in which attention and thus importance is focused on one person or a small number of people who become de facto authority figures for its duration not quite satisfying and too much like the archaic practices of mainstream religions.

I think the ideal Satanic ritual would involve as many people as possible—up to and including everyone in the room—and avoid artificially (however briefly) elevating any one, as a formal rejection of traditional dogmas that try to invest imagined power and importance into “priests” and similar figures.

But I also admit that that's really difficult to both plan and execute, and as with most other things in life it's just plain easier if someone runs the show. You can't win them all.

-While it might seem perfunctory, the introduction is one of the most important parts of the proceeding. Some people may not know what to expect from the

proceedings, some may be anxious, or some may be unclear on what their role is (if any).

While it would be fair to say that anyone who consciously chooses to attend a Satanic ritual is pretty much setting themselves up for almost anything that happens, a theme of mutual respect and basic consideration goes a long way toward establishing the trust needed for authenticity.

Just as consent is the byword in intimate matters, it should be in religious ones too. In both cases, basic and straightforward communication is the most valuable tool.

-With a few exceptions, we've made a conscious decision not to include any Latin phrases or antiquated English language (no "thou art" or "thy will" stuff here), simply because in my experience we often end up employing these terms incorrectly. Even the ubiquitous "Ave Satanas" may not actually be correct Latin.

If you feel that these sorts of rhetorical flourishes create a certain gravity or theatrical touch that you value then feel free to add them. But for the time being the text is intentionally written in standard English.

-The Dark Lord's Prayer is just another in a long variation of the theme of inverted or perverted "Our Father" invocations going back centuries. The call and response style is an easy way to involve everyone in the room, and leading the prayer is a simple but rewarding task that almost any volunteer can conduct without practice.

-The masks can and probably should be very, very simple affairs. Plastic or cardboard domino masks are available in bulk for reasonable prices. Many can create or bring their own, of course. While elaborate masks may enhance the atmosphere, don't feel like you have to put a lot of time or resources into this.

-Moon water is ordinary water that's sat overnight in a sealed, transparent container under the light of the moon, preferably a full moon. If you don't have any prepped on short notice, ordinary water is fine (albeit less impressive sounding). The initiatory and celebratory nature of the draught is more important than that's actually in it.

-The Mark of the Beast is partly a parody of Ash Wednesday observations—the Roman Catholic Church's abuses in recent times and historically make them a

ripe target for satire—but by and large is a way of poking fun at protestant evangelicals paranoid obsession with the “End Times.”

No doubt about it, when fundies imagine the horrors of the Satanic society they’re irrationally convinced will soon be persecuting them per their alleged prophecies, they’re really imagining a world informed by the values we most prize: plurality, feminism, bodily autonomy, secular government, scientific reason, sex-positivity, and LGBTQ rights.

The initiatory nature of the marking carries psychological and emotional gratification fulfillment for the participants—a conspicuous indicator that they’ve had an experience. While it’s perfectly acceptable to wash the mark off once the ritual concludes, we’ve seen that many people prefer to keep it for a while.

Ordinarily we use blood for the Mark, but in this case a concoction of water, charcoal, and lavender—all things good for the skin—substitutes just as well.

-The ringing of the bell, closing of the book, and extinguishment of the candle are gestures traditionally associated with excommunication, but here employed as a celebratory gesture.