

Everyone here is good and powerful and accomplished and wanted. In Mary Shelley's novel "Frankenstein" the monster says, "Even Satan had his companions, fellow devils, to admire and encourage him."

And as it turns out we're equally lucky, because none of us are a devil all by ourselves, we have all have all of you to admire and encourage.

Part 3: The Blessings

The blessings should be represented by some physical object, something simple and inexpensive but that represents some degree of care, as a token of esteem for the people being honored.

For the original ritual we used flower crowns to compliment the floral imagery already used on the altar, but almost any simple token you deem appealing enough might do.

Call each member of the assembly to the altar and present a blessing. If they like, they can spend a few minutes talking about what's happened in their lives that they're particularly happy about. Probably you have some particular occasions or example in mind when arranging the ritual and the parties know who they are and what they're celebrating.

Each time someone accepts their blessing, recite:

"Hail NAME"

The assembly repeats the hail and rings the bell.

If you're not honoring any particular person, put just one "blessing" on or near the image of Pazuzu, to represent a general air of celebration and engagement.)

Part 4: The Offering

Once everyone who plans to participate finishes, continue the invocation:

With these blessings we've prepared we promise to help guide, and protect these friends, and anyone else who meets us with compassion, wisdom, empathy, and truth in their minds.

In the old days for Pazuzu to truly bless you someone needs to make an offering. So we offer:

One by one put these into the chalice. These flowers we selected based on what we had available at the time. Feel free to substitute anything else depending on the season, ease of access, and personal preference.

- ***Myrtle, for love.***
- ***Rose petals, for loyalty--to those who deserve it.***
- ***Lavender, to heal old wounds.***
- ***Chamomile, for comfort.***
- ***And just to keep things interesting--a drop of blood.***

Note that you can substitute virtually any kind of flower for each of these, or any other sort of small, non-floral token, although these varieties listed here were picked specifically for their traditional symbolism.

The flowers evaporate like an incense urn, the music vibrates like the wailing of souls that repine, and the skies like a temple are beautiful and stern. Hail Satan.

You breathe, O Satan, in my verses. As a refugee, you come into the homes of mindful people, to fill their hearts with your fervor. You revealed bright new heavens beyond the confines of the drowsy cloister.

To you, creation's mighty principle, matter and spirit, reason and sense, while the wine sparkles in cups like the soul in the eye and while the earth and sun exchange their smiles and words of love, to you my daring verses I unleash. You I invoke, O Satan monarch of the feast, the first and best friend to all of our friends.

If you're outdoors, complete the offering by pouring the combined mixture of water, blood, and blossoms onto the roots of a tree or other nearby plant life, to represent everyone's collective bounty.

If no such vegetation is available, simply place it at Pazuzu's feet or in the center of the altar.

Part 5: Mark of the Beast

Blood or wine should be on hand, in an easily accessible vessel. Whereas in the previous step participants approached the altar, this time you should approach the circle or seated participants to administer the mark.

Ask each person whether they prefer to be marked with wine or blood. And where. A simple smudge or X on the forehead or the right hand is sufficient, although feel free to get more creative.

After each marking, have the participant repeat after you:

“Hail Satan.”

Or any other appropriate sentiment. Once you've made the rounds to everyone, return to the altar for the conclusion.

Part 5: Conclusion

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:

So say we all: Hail Satan.

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

Creative Notes:

-Most of these props are easy to obtain, but sourcing blood can be tricky. In major cities, butcher shops will often have animal blood on hand, as will markets

catering to communities where it's sometimes used as an ingredient, like in Filipino blood stew.

Some people may prefer not to use blood out of concern for animal rights or just distaste. That's your call, but the longtime and consistent association of alleged devil worship and black magic with blood rites and the religious taboos associated with blood in religious ceremonies makes it an attractive option.

Various fake blood recipes may create the same effect for those who shy away from the real thing, although we usually just employ red wine as a substitute when needed.

We don't recommend using actual human blood as a prop for reasons related to health and sanitation, but some other Satanic groups have employed it.

-For our blessing ritual we specifically procured a reproduction of an ancient image of Pazuzu and substituted it for our usual Baphomet. Thanks to the movie "The Exorcist," such props are available commercially, although they may be difficult or expensive for some groups. Online shopping is almost certainly the only convenient way to source one.

If such a prop is outside of your budget, a high-quality printed image of such an artifact might suffice, as long as it doesn't look cheap and can stand on its own, possibly affixed to something like a canvas.

Barring that, although the Pazuzu certainly puts an extra touch on this ritual that's hard to reproduce otherwise, just go ahead and do without it if you like. If anyone is critical, tell them they're free to chip in on the purchase themselves next time.

-The skull may be difficult to source as well, although most Satanic groups of any reasonable size probably have at least one member gothy enough to have an animal skull of some variety on hand as a loaner. If one is lacking, most major cities have curiosity shops, naturalism stores, or other outlets that stock bones, or that can at least direct you to resources that do, so call around.

Artificial skulls usually look less striking, but they're much cheaper and easier to find, so feel free to make the substitution if need be.

-Flowers are generally easy to obtain, real or fake. The specific kinds singled out here were selected for their symbolic associations, but this is not particularly

important. Don't worry too much about obtaining just the right kinds of flowers for your altar; almost anything will do.

We find the floral theme a festive and welcome change from the aesthetic of most of our Satanic rituals, but those who don't want to pretty their altar up to this degree don't have to. Your ritual should be about your own personal expression, so if the "Midsommar" vibe doesn't work for you feel free to discard it.

-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.

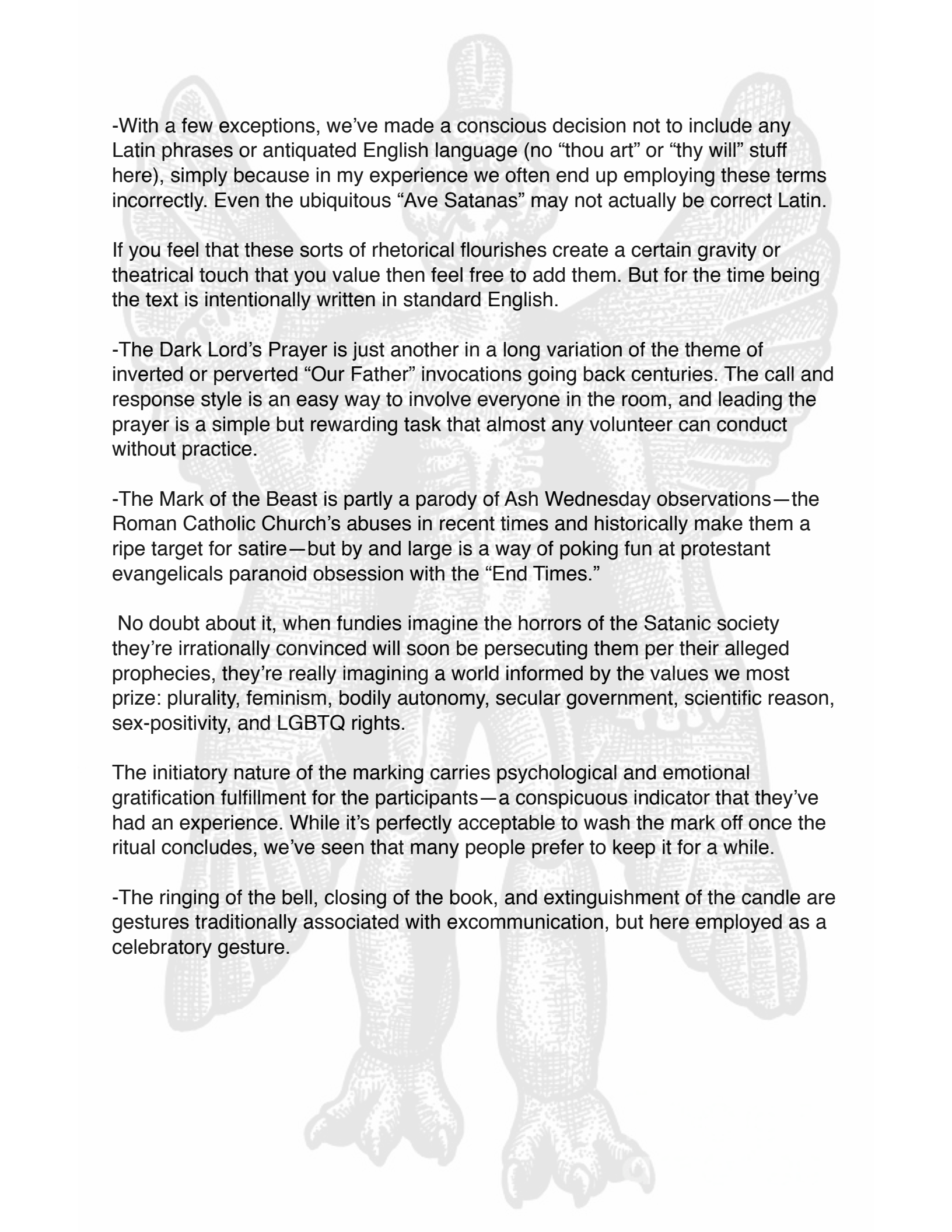
I think the ideal Satanic ritual would involve as many people as possible—up to and including everyone in the room—and avoid artificially (however briefly) elevating any one, as a formal rejection of traditional dogmas that try to invest imagined power and importance into "priests" and similar figures.

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 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.

-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.