

Satanic Bay Area Black Mass, **Alternate Version**, 2019

Note: This ritual was freely adapted from our regular Black Mass script. Much of the material from that ritual is repeated here, but much is new also. For the benefit of anyone already familiar with the “base ritual,” alterations and new material appear in red text.

Historically, the term “Black Mass” referred to religious rituals that provided a parody or subversion of a Catholic mass, or perhaps some other orthodox religious ritual.

While our ceremony does employ some elements of satire and inversion of the practices of other religious groups, we’ve defined the term much more broadly as simply a group ritual for Satanists to share in self-expression, statements of identity, and independence from toxic or outdated cultural norms, or simply to have fun.

As the word “mass” in a eucharistic sense derives from the Middle English word meaning “to dismiss”—in that believers are at the conclusion sent forth into the world more steadfast in their faith—our mass similarly aims to provide tools that affirm and validate Modern Satanists.

See the creative notes at the end for some sources and advice on execution.

Required:

- Altar
- At least one person to conduct the ceremony.
- One FIREPROOF vessel.
- At least one ritual candle.
- **Masks.**
- **Paper.**
- **Mixture of charcoal, water, and lavender.**
- **Red wine.**
- **Moon water (for non-drinkers, see end notes for sourcing).**
- Cup, bowl, or chalice.

Suggested:

- Before four and 12 additional candles.
- Bell or gong.
- Knife or sword.
- Incense.
- Black Book.
- One or two additional people to help conduct.
- **Sanitary wipes.**

The altar should be a table high enough for you to comfortably reach everything on it but low enough for everything to be visible to the entire room. Position the altar either in the center of the room or at one end. If you prefer to conduct without an altar, make sure all of your implements are nearby anyway.

We recommend a centerpiece for the altar, something big and eye-catching to set the mood. In the past we've used a goat's skull or a statue of Baphomet, but whatever seems appropriate for you can serve the same ends.

Cover the table with an altar cloth or just a simple tablecloth—black is generally the default color, but red, deep blue, purple, or even white can work, depending on your mood.

The altar should contain all of your implements. It can also hold additional elements for creating atmosphere— candles, incense, decorative additions, etc. If you're employing a book in your altar setup, make sure that it lies open.

Fill the chalice with wine. Have an extra chalice for moon water if some in the assembly prefer not to consume alcohol.

Pass out slips of paper and instruct participants to write a wish on one of them and a thing they wish to be rid of on the other these will come into play later.

Sequence:

- Introduction.
- Dark Lord's Prayer.
- Invocation.
- Ritual Cleansing & Mark of the Beast.
- Close.

Part 0: Introduction

Spend a minute or two welcoming your participants and walking them through what to expect. Explain why you're all here and lay out any rules. If you need volunteers, select them now.

Participation in something like this should be consent-based, so give everyone as clear an idea as possible of what the ritual will consist of so they can make a conscious decision to include themselves. (Which they should have done before showing up of course, but even so.)

Explain that this is an atheistic ritual not intended to invoke any real supposed supernatural powers, and that there's nothing in the proceeding to be afraid of. Explain the symbolic value of the masks, but also note that wearing them is voluntary and No One Turned Away For Lack Of Mask (NOTAFLOM).

Part 1: The Dark Lord's Prayer

You or a volunteer should stand in front of the altar or at the center of the circle to lead the "prayer." Since this is an easy task it's a good way to include someone else in. Conduct the recitation call and response style, first delivering a line and then letting everyone repeat it back:

Our Father, who art in Hell

***Unhallowed be thy name
Thy kingdom is come, thy will is done
On earth as it is below
We take this night our rightful due
And trespass on faithless taboos
Lead us into temptation
And delivers us from false piety
For yours is the world
The riches
And the glory
Forever and ever
Hail Satan!***

Part 2: The Invocation

One or more of you can deliver the “sermon” (for lack of a better word), dividing up the text as you see fit. We’ve hopefully composed it so that it’s fairly easy to move, remove, or add additional statements as you see fit.

Whenever the invocation uses the phrase “Hail Satan,” it’s traditional and appropriate for everyone participating to repeat back, “Hail Satan.” With a big enough crowd this can get quite forceful, which is awesome.

If you have a bell or a gong, punctuate the “Hail Satan” with that. It might be useful to have one volunteer who is just on bell duty.

***Fellow Satanists, The godless, the curious and recovering theists:
Tonight we gather to be cleansed. From Earth each of us has been
imposed upon by an arbitrary faith that was meant to control our
actions, our self-image, our spirits, and our minds; faiths that if shed
could bring us shame, disownment, social stigma, or professional
consequence.***

***For most of us this faith requires a belief that our actions, our
victories, and our failures are not from within, but from above. It***

requires we bow down to a tyrannical entity and both beg for his grace and grovel for their mercy, for it is they who wear the crown of thorns who, without consent, claim to suffer for our actions.

Tonight we, ourselves, don the crown of thorns for it is we who are responsible for our actions. It is we who shall revel in our victories and suffer our own defeats. For it is we alone who guide our actions.

Tonight we shed our masks: An object that represents baseless tyranny cast upon us by false morals. Morals that teach us shame and guilt. For our bodies are inviolable and subject to one's own will alone. We come before you. We will revel in the joy of revealing our true selves. Shedding, with our masks, our opposed face and the carnal shames that come with them, to embrace our fowl of humility and embrace the glory of possibility.

Finally, we indulge. To deny oneself earthly pleasure is to open oneself to compulsion and action. We do not feign to drink the blood of a deity, but to engage in the revelry that we refuse to deny ourselves; to reclaim the warded symbolism and therefore cast out the dogma that it represents. To find freedom in one's blasphemy is to find oneself.

Here, now we embrace the name as Satan. Not as our god, but as our symbol of eternal rebellion against tyranny of spirit and mind. We claim our inherent right to personal sovereignty and morality. We are here to cleanse ourselves of our previous submissions and in doing so, we are reborn into our chosen life lead by Satanic ideals of liberty, justice, benevolence, empathy, and common sense.

Hail Satan. Now is the time to step forward, each, to relinquish your submissions and your wishes.

Credit: TST Arizona w/minor contributions

Part 3: Satanic cleansing & Mark of the Beast

Participants should approach the altar one at a time with both pieces of paper they prepared ahead of time.

Tell them to take a moment to visualize the meaning of their wish, then set the slip on fire with the candle and deposit it in the fireproof vessel. Do the same with the second slip, which represents something the participants want to be rid of.

Once both slips are burned, the subject can ritually discard their mask. Then apply the Mark of the Beast (made with a mixture of water, charcoal, and lavender) to their forehead, then recite:

“Hail NAME.”

The audience will echo the hail and the bell will ring.

Offer the chalice and allow the subject to drink either wine or water. WE STRONGLY RECOMMEND HAVING SANITARY WIPES TO CLEAN THE RIM OF THE GLASS WITH AFTER EACH PERSON FINISHES.

With large groups this process may take a while, in which case you may want to tell other participants that they're free to talk amongst themselves or move in and out of the room while they wait for the conclusion, so long as everyone does so quietly and without disrupting things for those who have not yet approached the altar.

Part 4: 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:

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.

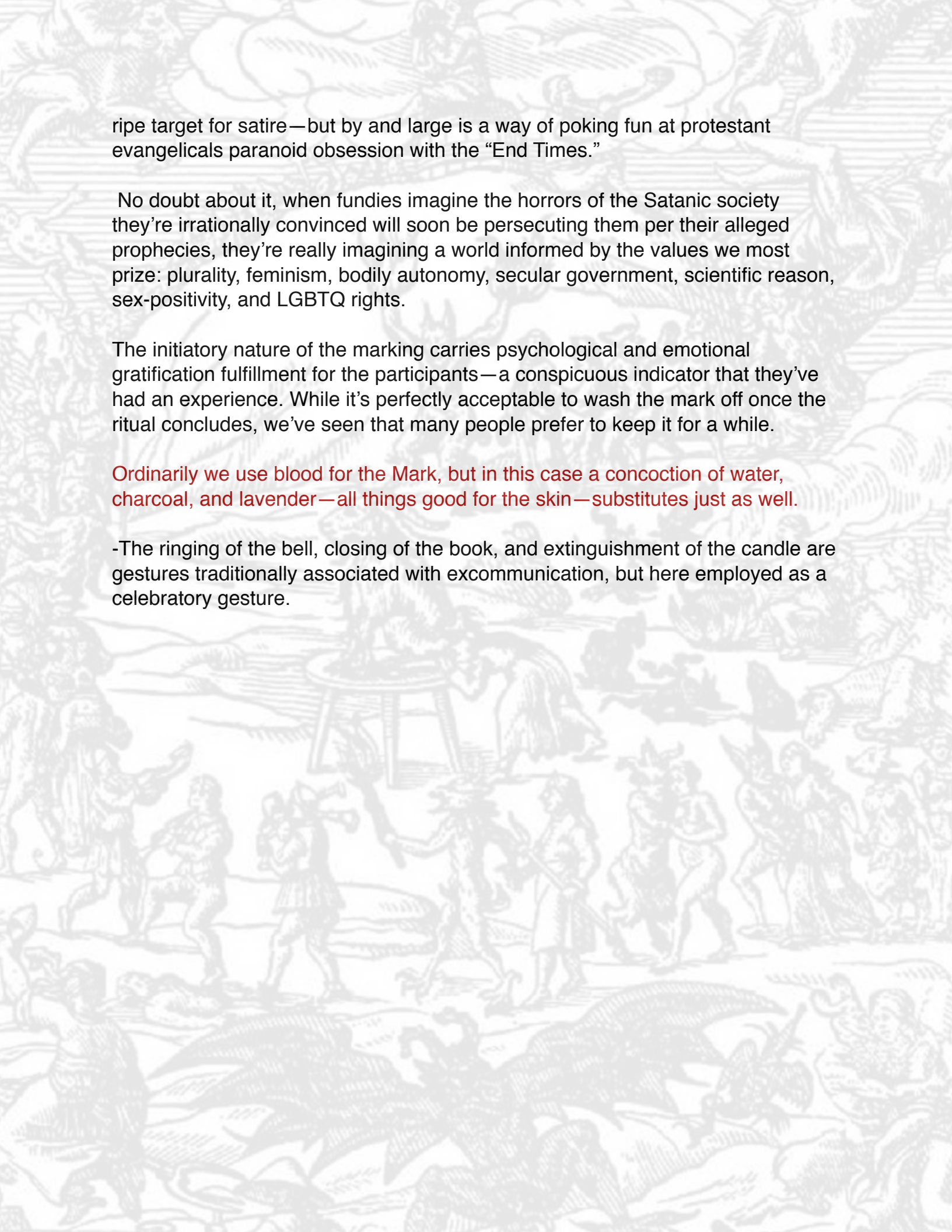
If you feel that these sorts of rhetorical flourishes create a certain gravity or theatrical touch that you value then feel free to add them. But for the time being the text is intentionally written in standard English.

-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.