

# **The Native American-style Green Corn Ritual**

*DISCLAIMER: No attempt is made to accurately replicate any particular native tribes' sacred rite. All words, music, and activities here were either originally written material or gathered from open access information. The activities carried out are with good intention, respect, admiration, and strictly for the purposes of education of others in the general customs and beliefs of native peoples.*

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## **1. Preparation & Purification** - To be done at home, **beforehand**

**Purification of Self** - Bathe at home before arriving and fast (do not eat) until the “cakes & ale” portion of the ritual and feast after the ritual. If you are female, please wear leg-covering clothing.

**Purification of Home** - Everyone is to bring a small, worn-out item from home to burn in the fire as part of the ritual cleansing and renewal. Any small item that will burn up, without releasing toxic fumes will do (no plastics, rubber, styro-foam). Suggested items to burn: small ripped clothing items, old shoe (no rubber parts), broken baskets, candle stubs, small portion of old furniture (chair leg or scrap of the upholstery), credit card or loan statements you wish forgiven or paid off this year, rotten food from the fridge (in a brown paper bag, please). You may bring extra items for those who forget.

**Purification of Ritual Space** – Once arbor has been blessed & procession starts, please do NOT enter or cut across circle area until told do so in ritual.

**Quarters:** Quarters and Minions, please set up your tables appropriately. It is preferable to bring Native American items, such as dream catchers, bows & arrows, arrow points, pottery, baskets, rattles, drums, prayer fans, feathers, Kachinas, ears of corn, Be sure to have a bowl of corn meal at each quarter alter to sprinkle about as you cast and open the circle.

**Colors & Correlations:** Gold, yellow, olive, green, navy blue, turquoise. Incense: Sweetgrass, Sage, Cedar, tobacco, Copal, sandalwood, frankincense, heather, yarrow, hazelwood. Traditional Motifs: Corn, wheat, Native American designs.

### **Suggested Colors & Items for your Quarter Altar Table:**

**East** (Wind, Air): White, Gray, Black; Feathers, incense; Eagle; Power of Vision

**South** (Fire): Yellow, Gold, Red; White fur; Hare & White Buffalo Woman; Power of Energy

**West** (Water): Blue, Navy Blue, Turquoise; Abalone, shells, brown fur; Bear; Power of Strength

**North** (Earth): Olive Green, Grass Green, Yellow; Gray fur, potting soil; Wolf; Power of Wisdom

**All Tables:** Bowl of corn meal (required), ears of fresh sweet corn or dried Indian corn, corn husks, corn husk dolls, flowers, Native American items, incense (listed above), candles.

**Needs:** Arbor decorated with greenery, flowers, ears of corn; spring (bottled) water in bowl; sage smudge stick, sweet grass, and cedar chips (in pot to burn); tobacco (to sprinkle on ground; supply of candles in big basket, placed to the **East of the circle** (enter from the east); thorns (for scratching); 5 bowls of cornmeal.

**People needed:** Leaders (priest & priestess), water sprinkler, smudge-person, candle-handler person, Drummers, quarters, and minions. **\*\* IMPORTANT! Drummers will be positioned to the NORTH SIDE of the circle.**

## ★ *Ritual Begins* ★

**2. Ritual and Purification of Space** – *(Notes for procession: (do not read aloud) After pre-ritual entertainment, the Priest & Priestess will call out for the ritual participants to gather by the patio and remind all to bring along old items to burn. Priest & Priestess will lead all in procession around the garden and through the wigwam (arbor) from the east. Exiting the arbor, participants will be sprinkled with spring water and smudged with sweetgrass, cedar, and sage smoke as purification. Everyone will receive an unlit candle. Tobacco is to be sprinkled on the ground in the arbor (wigwam) beforehand.)*

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**Priest:** *(Recite this by the patio, lead the procession around the garden, and enter through the arbor FROM THE EAST.)*

This is the time of year we celebrate the first harvest. We honor the Earth Mother and thank her for her bounty. It is a time of togetherness and renewal. In some cultures, it is called Lughnasadh or Lammas, but in the Native American cultures, it is frequently referred to as the Green Corn Festival or First Fruits Festival.

The Green Corn Dance (or Festival) is held by many corn-growing tribes, such as the Creek, Shawnees, Cherokee, Seminole, Muscogee, Yuchi, Iroquois, and most Pueblo tribes, such as the Hopi and Santa Clara.

The themes of tonight's ritual are cleansing, renewal, forgiveness, diversity and respect, and most importantly, gratitude for what we have been blessed with in our lives.

A wigwam, otherwise known as an arbor, in the language of the Mohegan tribe, means "Welcome; come into the house."

**Please bring with you now your old items to burn and follow me in procession as it is traditional to enter the ceremony through the WIGWAM from the EAST.**

**\* Cue CD: #1: "The Gathering" by Mary Youngblood, Album: "The Offering"**  
**\* Drummers: Play softly, slowly, solemnly, like a heartbeat over this piece until the circle is formed.**

**3. Creating Sacred Space** – *Casting of the circle and inviting of energies from the four directions. Circle is formed by guests (participants).*

**Priestess:** *(Drummers: Stop)* ("Grandfather Great Spirit Prayer" ~ Sioux)  
 Grandfather Great Spirit,  
 All over the World - The faces of living things are alike.  
 With tenderness - They have come up out of the ground.  
 Look upon your children - That they may face the winds  
 And walk The Good Road, to The Day of Quiet.

Grandfather Great Spirit,  
 Fill us with the Light.  
 Give us the strength to understand  
 Give us the eyes to see.

Teach us - To walk the soft earth as relatives to all that live.

The Great Spirit created the Sky, the Moon, the Earth, and all of the Beings on it.

We are gathered here to celebrate the renewal of our Earth Mother and her bountiful blessings.

**Priest:**

At this time, will the Quarters & Minions, please call the quarters starting with the East. After each quarter, ALL may repeat, "*Blessed are you.*"

**\*Drummers: Play quick, steady, solemn Native-American style beat while each Quarter & Minion rounds the circle.**

**\*Drummers: Stop when Minion returns to Quarter altar and Quarter calls Spirits.**

**East Quarter:** (*Sprinkle cornmeal as you go around the circle*)

To the East, where the Wind blows.....

We call forth the Spirit of Brother Eagle!

Eagle! Teach us to learn your Power of Vision!

Blessed by the Great Spirit are you!

**Audience:** "Blessed are you!"

**South Quarter:** (*Sprinkle cornmeal as you go around the circle*)

To the South, where the warmth grows...

We call forth the Spirits of Sister Hare & White Buffalo Woman!

Hare! Guide us to have your Power of Great Energy!

Blessed by the Great Spirit are you!

**Audience:** "Blessed are you!"

**West Quarter:** (*Sprinkle cornmeal as you go around the circle*)

To the West, where the water flows...

We call forth the Spirit of Brother Bear!

Bear! Guide us to have your Power of Strength!

Blessed by the Great Spirit are you!

**Audience:** "Blessed are you!"

**North Quarter:** (*Sprinkle cornmeal as you go around the circle*)

The North, where the cold wind blows...

We call forth the Spirit of Brother Wolf!

Wolf! Teach us to have your Power of Wisdom!

Blessed by the Great Spirit are you!

**Audience:** "Blessed are you!"

**Priestess:**

Oh, Great Spirit, we honor and give thanks to you.

Protect us from harm in this Sacred Space.

In Peace and Togetherness, let us begin our renewal.

Blessed be!

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(~ Black Diamond)

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#### 4. Statement of the Purpose – **"I am Corn!"** (What is the Corn Festival?) (Hopi Traditional Thought)

##### **Priest:**

Some people believe that human beings were made from corn by the Great Spirits. Ask a **Hopi** what he's made of and he or she will probably reply, **"I am corn!"** (say the phrase with enthusiasm)

Mother Earth is the Corn Mother and the Sun, Earth, Rain, Corn, and humankind are obliged to live in a natural harmonic rhythm with the Universe.

Through the transmutation of food: corn,...our blood becomes the liquefied energy of the sun and stars.

It comes to us through the shifting patterns of the cosmos and the ecological phases of the earth before it delivers the essences of life to us through our blood.

Thereby, setting within us a rhythm of life which should be observed and respected!

##### **Priestess:**

The First People understood, in their Wisdom, that the Earth was a living entity like themselves. She was their mother. They were made from her flesh.

Her milk was the grass upon which all animals grazed -  
and the corn that was created especially for food for humankind.

But the corn plant is also a living entity with a body -

And the people built its flesh into their own.

Hence, corn was also their Mother.

Thusly, we know our Mother in two aspects, as Mother Earth and the Corn Mother.

And in their wisdom, the First People also knew their father in two ways.

He was the Sun - the solar god of the Universe.

His was the face.... through which looked... the Great Creator.

These two universal entities..... are our real parents.

Our human parents - **being but instruments** - through which their power is made manifest.

##### **Priest:**

This, our Green Corn Festival, is a celebration of the first harvest of the bounty to sustain us for another year. It is a time of cleansing and renewal.

Corn is a life-giving essential to the native peoples of this land. Therefore, the green corn must be blessed, and the homes and the people of our tribe must be cleansed and made worthy before the first corn can be harvested.

**Priestess:**

We worship tonight in the style of the **Creek, the Cherokee, Seminole, Muscogee, Iroquois, the Hopi, many Pueblo peoples.**

We give thanks for the corn, rain, sun, and a good harvest.

We clean and bless ourselves and our homes. (Sprinkle cornmeal)

We council with each other in our families and community for the forgiveness of wrongdoings and debts.

It is also a time of honoring young people with names and rites of passage.

We give respect and gratitude to each other and to the Great Spirit, our Creator, for the blessing bestowed upon our lives.

This Cornmeal we bless with symbolizes abundance of life, health, fertility, and the power from the Creator. (Sprinkle cornmeal).

## **5. The Work, the Magick, Ritual Observance**

### **A. Cleansing** (Appeal to the Corn Mother)

**\*Drumming & Chanting: "Earth is Our Mother"** - (Do all 4 Verses)

Note - Lisa: Bring extra Mike to put at drum area

The Earth is our Mother; we must take care of Her.

The Earth is our Mother; we must take care of Her.

Hay-on, Hay-on, Hay-on-ya

Hay-on, Hay-on, Hay-on-ya

The Earth is our Mother; She will take care of us.

The Earth is our Mother; She will take care of us.

Hay-on, Hay-on, Hay-on-ya

Hay-on, Hay-on, Hay-on-ya

The sacred ground we walk upon, with every step we take

The sacred ground we walk upon, with every step we take

Hay-on, Hay-on, Hay-on-ya

Hay-on, Hay-on, Hay-on-ya

The Earth is our Mother; we must take care of Her.

The Earth is our Mother; we must take care of Her.

Hay-on, Hay-on, Hay-on-ya

Hay-on, Hay-on, Hay-on-ya

**\*Drummers: Stop**

**(Notes on Ritual Scratching** – Cleansing of self (Priest & Priestess only) Done during the prayer. Priest and Priestess will ritually open a small scratch on their arm. This is a symbolic "bloodletting" to let the evil spirits and sickness out of the body. It traditionally is done with thorns on a branch or an animal claw tied to a stick.)

**Priestess:**

The Priest & I will now perform, for the benefit of all, a ritual and collective cleansing of self. This is to let the evil and disease out of our bodies and restore us all to balance. You may respond with, "*Hear your children!*"

**Priest & Priestess in unison:**

*(Rub some cornmeal on your arm & pick up rose & scratch arm)*

*(“A Prayer to the Corn Mother” ~Pawnee, adapted)*

We purify and bless our bodies.

Mother Corn, hear your children!

Mother Corn, open the way, let us through you, open the way!!

**Priest, Priestess, & Audience:** Hear your children!

**\*Drumming & Chanting - “Wani Wachi Elo, Wakan Kataya”  
(I want to live, Great Spirit) (Repeat 4 times)**

Wani Wachi Elo

Wani Wachi Elo

Wakan Kataya

Wakan Kataya (Repeat all 4 times)

**\*Drummers: Stop**

**B. Forgiveness**

**Priestess:**

As part of our renewal process, we are to council with each other, with loved ones, friends, and our Creator to forgive any transgressions against us, and resolve our arguments with each other.

If you have those friends and loved ones near you at this moment, do so now, if not, you may silently council with your Creator at this time. (Priest & Priestess Pause to Reflect for a moment or speak quietly to a friend or loved one.)

**Priest & Priestess in unison:** (“Great Spirit Prayer”, - Yellow Hawk, Sioux Chief)

"Oh, Great Spirit, whose voice I hear in the wind,

Whose breath gives life to all the world.

Hear me; I need your strength and wisdom.

**Priestess:**

Let me walk in beauty, and make my eyes ever behold the red and purple sunset.

Make my hands respect the things you have made,

My ears sharp to hear your voice.

Make me wise, so that I may understand the things you have taught my people.

The lessons you have hidden in every leaf and rock.

Help me to remain calm and strong in the face of all that comes towards me.

**Priest:**

Help me seek pure thoughts and act with the intention of helping others.  
 Help me find compassion without pain overwhelming me.  
 I seek strength, **not to be greater** than my brothers,  
 But to be able to fight my greatest enemy ..... **Myself.**  
 Make me ever ready to come to you with clean hands and straight eyes,  
 So when life fades, as a fading sunset, my spirit may come to you without shame.

**C. Snake (or Spiral) Dance** – **QUARTERS WILL LEAD PEOPLE IN THEIR SEGMENT OF CIRCLE (the people ahead of you clockwise) into the dance, men first, then women and children.**

**Priestess:** *(give these dance instructions)*

We will all now have the Snake Dance. Its purpose is for the cleansing of the home. Similar to the Jewish custom at Rosh Hashonah, this is the time of year the native people clean out their homes and discard broken, worn out possessions by burning them. It is somewhat solemn in nature; however; it is a lot like a "conga line." This dance is done in a spiral manner, circling the fire.

Everyone pick up and carry your items brought to burn in fire, but DO NOT throw your item into the fire yet – not until you have spiraled your way close in toward the fire during the dance.

**Starting with the East Quarter, the men** in the East will go first, followed by the men in the south, then west, then north until all men are in single-file within the circle. **Then the women will follow**, starting from the east, then the women in the south. After all the women are within the circle, **all children may follow.**

**Again, As you dance close to the fire you may then toss your item in to it.**  
**Then continue to spiral your way back out to your spot in the circle.**

**\*Drumming: Somewhat solemn, to the rhythm of the children's game "Rattlesnake", but speeding up and raising energy as crowd gets toward center of circle. May use shakers and jingles only on the downbeat, if wanted. Continue until end, breaking with one hold beat, 8 very strong beats, then and all end on one huge downbeat. Dance ends, all return to circle.**

*(Notes on Snake Dance: The purpose is for the cleansing of home. It also serves to raise, channel, and release energy. This dance is done in a serpentine fashion. All intertribal dances are done COUNTERCLOCKWISE. Suggested dance directions: Yell, "Ah ho ho", another yell, "Ha ja ha ha nay", while bowing to right and to left. "Ha ja ho ha nay" in sing-song; hands on hips, & sashay side-to-side. All kick up left foot; right-foot, then all circle in line, can join hands; forward and back. In a single-file, make the circle smaller and smaller until the dancers are wound up tight; sing, "Wa ha ho ho!!" Everyone tosses their worn item into the fire as they approach the center and slowly makes their way back out to the circle, and the dance is over. Priest signals the drummers to stop.)*

**Priest:** *(Signal drummers to stop)*  
 All return to the circle, please. *(Pause)*



**\*Drummers: Stop****D. Naming & Rite of Passage Ritual -**

**Priest:** *(Before drumming, please give instructions)*

Anyone wishing to announce their new spirit name at this time, please come forth to be blessed.

Children who are to have their spirit (or magical) names announced tonight, please come up here along with your parents who will give your name.

Remain here until all are named and blessed.

**Hold your congratulations until after all are named and the Blessing is said, please do not clap,** but you are

encouraged to cheer, hoot, howl, whistle, bird call, and stomp your feet in appreciation.

**\*Drumming & Chanting – “Mother I Feel You Under My Feet” (4 verses)**

Mother, I feel you under my feet.

Hay-ya, hay-ya, hay-ya,

Mother, I feel your heartbeat.

Hay-ya, hay-ya, hay-yo

Mother, I feel you under my feet.

Hay-ya, hay-ya, hay-ya,

Mother, I feel your heart beat.

Hay-ya, hay-ya, hay-yo

*(repeat both verses 2 times)*

**\*Drummers: Stop**

**Priestess:** *(After drumming & chant, turn to first one in line)*

*(Proud Parents,) will you announce the spirit name (of this child) and what it signifies? (Priestess repeats the name and sprinkles the child (or adult) with corn meal.)*

**E. Blessing**

**Priestess:** *(“Beauty Blessing” ~Traditional Navajo Blessing)*

May you walk with beauty before you,

With beauty behind you,

With beauty below you,

With beauty above you,

And with beauty on all sides of you.

May you walk in Beauty and Harmony all your days.

*(After all are named)*

**Please do not clap.** You may congratulate the named. Cheer, hoot, howl, whistle, bird call, and stomp your feet with spirit!

Everyone please return to circle.

**\*Fire Tender: Burst of Fire****\*Drummers: Burst of Noise / Stop****F. Energy Raising – Stomp Dance -**

**Seminole-style Stomp Dance – (Notes on Stomp Dance:** *Drumming, Rattles, Maracas, Shakers, Jingle Bells, Tambourines, etc. are permitted and encouraged. Also, during this dance typically koshares, or holy clowns, representing the spirits of the ancestors would weave among the dancers, spoofing, pranking, merry-making, and carrying evergreens that symbolize growth. Practiced by the*



*Hopi, Zuni, and Santo Domingo and other Pueblos of New Mexico. We will omit this, as the custom is too sacred to replicate.*

**Priestess:** *(give these dance instructions)*

We will now have our Stomp Dance. This dance is to visualize and send this energy into the universe to make happen what you have envisioned: forgiveness, protection, health, fertility, strength, prosperity, good harvest, connections with new friends.

In the Seminole-style Stomp Dance, individual dancers can, if they wish, do their own styles of dance, depicting animals of their choice, such as the "fire ant," "grasshopper", "wild turkey", "catfish", "alligator", "eagle", "panther", and so on. Use of rattles, and noise-makers are encouraged.

Men, Women, and children enter and dance together. All dancers circulate **clockwise** around the fire. **Feel free to invite others in by grabbing their hand and pulling them in.**

**This is your chance to build up and shoot off that energy - go wild, sing, yell, go crazy, do your own thing!**

**\*Drumming - Note: Drummers will eventually get faster and faster until breaking with one hold beat, 8 very strong beats, then and all end on one huge downbeat. Dance ends, all return to circle.**

**\*Drummers: Stop - Dance should last about 5 minutes.**

**Priest:** *(Signal drummers to stop after 5 minutes or so)*

**All please return to the circle.**

## **G. The Blessing of the Corn & Thanking the Dieties:**

### **1. Ritual Feast** – *(Normally known as "Cakes and Ale")*

**Priestess:** *(Hold cup of tea up high.)*

This is a sharing of the ritual cleansing "BLACK DRINK", in our case black herbal tea. Besides cleansing the body, it also gives courage and daring during times of trouble and strength to keep ties of friendship.

*(Hold corn cake up high.)*

This is the fruit of our Corn Mother as she gives us life.

This is the ending of our fast and the  **blessing of the CORN.**

Minions, please distribute to the people in your quarter circle, clockwise, so all may partake of CORN BREAD and BLACK DRINK. **Please do not eat or drink until after the Blessing is finished. And then you may throw your cups in the fire.**

**\*Cue CD #2 – "The Offering" by Mary Youngblood, Album: "The Offering"**

**\*Drumming & Chanting** – (Drum over the CD, Play while Minions distribute ritual cornbread and "Black Drink" tea.)

**Minions:** *(Distribute corn cakes and tea to each quarter of the circle, clockwise.)*

**"Earth Our Body" (4 verses).**

Earth, our Body;

Water, our Blood;

Air, Our Breath;  
and Fire, our Spirit. (repeat 4 times)

**\*Drummers: Stop**

## 2. The Offering

**Priest:** (*When all are served, signal drummers & CD music to stop*)  
(*Hold four ears of corn up high, point them toward the four directions.*)

We make an offering to the **Thunder Beings** and to the **Ancestor Spirits** as a gesture of thanks for a fruitful corn harvest.

Let us now give our Prayer of Thanksgiving.

**Priest & Priestess In Unison:** (**Sprinkle cornmeal**)

(*"Thanksgiving Prayer", ~Iroquois adapted*)

We return thanks to our Mother, the Earth, which sustains us.

We return thanks to the rivers and streams, which supply us with water.

We return thanks to all herbs, which furnish medicines for the cure of our diseases.

We return thanks to the moon and stars, which have given us their light when the sun was gone.

We return thanks to the sun that has looked upon the earth with a beneficent eye.

Lastly, we return thanks to the Great Spirit, in who is embodied all goodness, and who directs all things for the good of Her children.

**Priest:** (**Take the four ears of corn and place them in the fire.**)

This is Thanksgiving for another year of life! Mother Corn, thank you for this day!

**You may eat and drink now! You may throw you cups into the fire.**

## H. Renewal: Passing of the New Fires

**\*Cue CD: #3 "Wishes of Happiness" traditional arranged by Peter Kater, Album: "Sacred Spirits".**

**\*Fire bearer: Light a torch off of the central fire. Bring it to the main altar.**

**Priestess:**

We will now have the final renewal. Fires are sacred, as the survival of the people depend on fire; fire for cooking, for protection from beasts, for warmth, and for lighting the way at night. Families keep their fires glowing for the whole year either as flame or embers, but once a year at the First Harvest, the fires are doused, the ashes returned to the earth, and new fires are made. We will now celebrate the kindling of the new fires.

Fire Bearer, the Torch, please.

Minions, please come forth with your candles. Light them from the torch and then distribute the new fire to each person in your quarter circle, clockwise.

Candles may be kept or discarded in the fire after the final prayers are finished at the end.

**6. Opening the Circle** – *Dismissing of energies from the four directions that you have called. Bid them farewell on their way and thank them for their attendance & qualities.*

**Priestess:**

Oh, Great Spirit, we honor and give thanks to you.  
Protect us from harm as we open this Sacred Space.  
Let us remember your teachings:  
To live in balance and harmony with all the Beings of the Earth.

**Priest:** Quarters, starting with the **North**, please circle around and release your spirits. All please respond with "**Bless you and farewell!**"

**\*Drummers: Play quick, steady, solemn Native-American style beat while each Quarter & Minion rounds the circle.**

**\*Drummers: Stop when Minion returns to quarter altar and Quarter calls Spirits.**

**North Quarter:** *(Sprinkle cornmeal as you go around the circle)*

The North, where the cold wind blows...  
We bid farewell to the Spirit of Brother Wolf!  
Wolf! Thank you for your Power of Wisdom!  
Blessed by the Great Spirit are you!  
Bless you and farewell!

**Audience:** Bless you and farewell!

**West Quarter:** *(Sprinkle cornmeal as you go around the circle)*

To the West, where the water flows...  
We bid farewell to the Spirit of Brother Bear!  
Bear! Thank you for your Power of Strength!  
Blessed by the Great Spirit are you!  
Bless you and farewell!

**Audience:** Bless you and farewell!

**South Quarter:** *(Sprinkle cornmeal as you go around the circle)*

To the South, where the warmth grows...  
We bid farewell to the Spirits of Sister Hare and White Buffalo Woman!  
Hare! Thank you for your Power of Great Energy!  
Blessed by the Great Spirit are you!  
Bless you and farewell!

**Audience:** Bless you and farewell!

**East Quarter:** *(Sprinkle cornmeal as you go around the circle)*

To the East, where the Wind blows....  
We bid farewell to the Spirit of Brother Eagle!  
Eagle! Thank you for your Power of Vision!  
Blessed by the Great Spirit are you! Bless you and farewell!

**Audience:** Bless you and farewell!

**Priest:**

Great Spirit who created the Sky, the Moon, the Earth, and all of the Beings on it.  
We have thanked the Corn Mother for her blessings upon us and our harvest.  
We have cleansed and renewed our bodies and homes.  
We celebrate this renewal and enjoy the Mother's bounty.  
We thank you for these blessings. ( ~Black Diamond)

**Priestess:** (*"Beauty Blessing"* - Traditional Navajo Blessing)

As I walk....., as I walk,  
The Universe is walking with me.  
In beauty, it walks before me.  
In beauty, it walks behind me.  
In beauty, it walks below me.  
In beauty, it walks above me.  
Beauty is on every side,  
As I walk....., I walk with Beauty.  
I walk the Turquoise Trail.

(*"Cherokee Prayer Blessing"* - Traditional Cherokee Blessing)

May the Warm Winds of the Heavens blow softly upon your house.  
May the Great Spirit bless all who enter there.  
May your moccasins make happy tracks in many seasons,  
And may the Rainbow always touch your shoulder.

**"It is finished."** ←(Do not skip this line - it is traditional to say this!!)

"We are renewed.

**Priest:**

Appreciate your neighbor in our traditional manner (hugs all around) and .... **Then let's go FEAST!!"**

**\*Cue CD: #4: "On My Way" by Mary Youngblood, Album: "Feed The Fire"**