



Ritual for the Diisoteria (Zeus the Savior)

Last day of Skirophorion

- ◆ **Ritual washing**
- ◆ **Ritual washing with invocation to Okeanos**

Okeanos whose nature ever flows, from whom at first both Gods and men arose; sire incorruptible, whose waves surround, and earth's all-terminating circle bound: hence every river, hence the spreading sea, and earth's pure bubbling fountains spring from thee. Hear, mighty sire, for boundless bliss is thine, greatest cathartic of the powers divine: earth's friendly limit, fountain of the pole, whose waves wide spreading and circumfluent roll. Approach benevolent, with placid mind, and be forever to thy mystics kind.

- ◆ **Purification – khernips (holy water) sprinkled from a bay branch – “Be gone all corruption and evil” (three times).**

“Blessed Okeanos, may your bright waters purify this space, and prepare both me, and it, for the rites that are about to unfold.”

- ◆ **Euphemia sto, euphemia sto, eukhomai tois Theois pasi kai pasais.**
(Let there be words of good omen, Let there be words of good omen, pray to the Gods and Goddesses.)
- ◆ **Who is present? Those attending answer: All good people!**
- ◆ **Lighting of the lamp for Hestia with invocation: Daughter of Kronos, You whose eternal flame illumines all our worship, come to this oikos with blessings . . .**
- ◆ **Lighting of the sacrificial fire**
- ◆ **Libation of honey sweet wine**
- ◆ **Homeric Hymn 24 to Hestia**

To Hestia

Hestia, you that tend the far-shooting lord Apollo's sacred house at holy Pytho, from your locks the oozing oil ever drips down. Come to this house in kindly (?) heart, together with Zeus the resourceful, and bestow beauty on my singing.

Translated by Martin L. West

- ◆ **Strewing of barley groats around the altar (circling clockwise three times)**
- ◆ **To Gaia**

First of all, in my prayers, before all other Gods, I call upon the foremost prophetic Gaia.

Aeschylus – Eumenides (opening lines)

- ◆ **Invocation to Gaia: Gaia, to you who nurtures us into being, who nurtures us through life, and who accepts us once again unto Thee, blessed Kourotrophos, I honor you with khernips**
- ◆ **Offering of khernips poured out**
- ◆ **Orphic Hymn 26 To Earth**

Ges

[Gaia Thea], mother of men and of the blessed Gods,
 you nourish all, you give all, you bring all to fruition, and you destroy all.
 When the season is fair you are heavy with fruit and growing blossoms;
 and, O multiform maiden, you are the seat of the immortal cosmos,
 and in the pains of labor you bring forth fruit of all kinds.
 Eternal, reverend, deep-bosomed, and blessed,
 you delight in the sweet breath of grass, O Goddess bedecked with flowers.
 Yours is the joy of the rain, and round you the intricate realm of the stars
 revolves in endless and awesome flow.
 But, O blessed Goddess, may you multiply the gladsome fruits
 and, together with the beautiful seasons, grant me favor.

Translation by Apostolos N. Athanassakis

- ◆ **Invocations and prayers to Themis: To you who sits leaning against Zeus, who consults closely with Zeus, and who are the just order of all things**
- ◆ **Libation of honey sweet wine**

Leap for goodly Themis

From the Hymn of the Kouretes

- ◆ **Incense: myrrh**
- ◆ **Invocation to Zeus Soter: King of all, you who rules with Hera Queen of Heaven, Savior**
- ◆ **Libation of honey sweet wine**
- ◆ **Aratus' Hymn to Zeus**

To Zeus

From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. For we are also his offspring; and he in his kindness unto men giveth favorable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labor of the ox and for the mattock, and what time the seasons are favorable both for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven, and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfaillingly. Wherefore Him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men. Hail to thee and to the Elder Race! Hail, ye Muses, right kindly, every one! But for me, too, in answer to my prayer direct all my lay, even as is meet, to tell the stars.

From the Phaenomena, translated by G. R. Mair

◆ **Homeric Hymn 23 To Zeus**

To Zeus

Of Zeus, best and greatest of the gods, I will sing,
the wide-sounding ruler, the one that brings to fulfillment,
who consults closely with Themis as she sits leaning against him.

Be favorable, wide-sounding son of Kronos, greatest and most glorious.

Translated by Martin L. West

He does not sit upon his throne by mandate of another and hold his dominion beneath a mightier. No one sits above him whose power he holds in awe. He speaks, and it is done – he hastens to execute whatever his counseling mind conceives.

Aeschylus – Suppliant Maidens, Chorus

- ◆ **Incense: myrrh**
- ◆ **Libation of honey sweet wine**
- ◆ **Offering of barley cake**
- ◆ **Cleanthes' Hymn to Zeus**

Cleanthes' Hymn to Zeus

Most glorious of the immortals, invoked by many names, ever all-powerful,
Zeus, the First Cause of Nature, who rules all things with Law,
Hail! It is right for mortals to call upon you,
since from you we have our being, we whose lot it is to be God's image,
we alone of all mortal creatures that live and move upon the earth.
Accordingly, I will praise you with my hymn and ever sing of your might.
The whole universe, spinning around the earth,
goes wherever you lead it and is willingly guided by you.
So great is the servant which you hold in your invincible hands,
your eternal, two-edged, lightning-forked thunderbolt.
By its strokes all the works of nature came to be established,
and with it you guide the universal Order of Reason which moves through all creation,
mingling with the great sun and the small stars.
O God, without you nothing comes to be on earth,
neither in the region of the heavenly poles, nor in the sea,
except what evil men do in their folly.
But you know how to make extraordinary things suitable,
and how to bring order forth from chaos; and even that which is unlovely is lovely to you.
For thus you have joined all things, the good with the bad, into one,
so that the eternal Order of all came to be one.
This Order, however, evil mortals flee, poor wretches;
though they are desirous of good things for their possession,
they neither see nor listen to God's universal Law;
and yet, if they obey it intelligently, they would have the good life.
But they are senselessly driven to one evil after another:
some are eager for fame, no matter how godlessly it is acquired;
others are set on making money without any orderly principles in their lives;
and others are bent on ease and on the pleasures and delights of the body.

They do these foolish things, time and again,
and are swept along, eagerly defeating all they really wish for.
O Zeus, giver of all, shrouded in dark clouds and holding the vivid bright lightning,
rescue men from painful ignorance.
Scatter that ignorance far from their hearts,
and deign to rule all things in justice,
so that, honored in this way, we may render honor to you in return,
and sing your deeds unceasingly, as befits mortals;
for there is no greater glory for men
or for gods than to justly praise the universal Order of Reason.

Translated by M. A. C. Ellery, 1976 (modified – Logos translated as ‘Word’ was replaced by ‘Order’))

Cleanthes (331-232 B.C.) was a disciple of Zeno the Stoic. He considered the universe a living being and said that god was the soul of the universe and the sun its heart.

Aeschylus – Suppliant Maidens – Chorus

“But may Zeus grant that it go well with us. For Zeus' desire is hard to trace: it shines everywhere, even in gloom, together with fortune obscure to mortal men.”

Aeschylus – Suppliant Maidens – Chorus

- ◆ **Incense: myrrh**
- ◆ **Prayers: Offering thanks for the many blessings throughout the year, family, friends, and all who honor the Gods of Hellas, etc. and seeking blessings for the coming year.**
- ◆ **Libation of honey sweet wine**
- ◆ **Ending of Kallimachos' Hymn to Zeus**

Hail, greatly hail, most high Son of Kronus, giver of good things, giver of safety. Thy works who could sing? There hath not been, there shall not be, who shall sing the works of Zeus. Hail! Father, hail again! And grant us goodness and prosperity. Without goodness wealth cannot bless men, nor goodness without prosperity. Give us goodness and wealth.

- ◆ **Orphic Hymn 15 To Zeus**

To Zeus

Much-honored Zeus, great god, indestructible Zeus,
we lay before you in prayer redeeming testimony.
O king, you have brought to light divine works –
earth, goddess and mother, the hills swept by the shrill winds,
the sea, and the host of the stars, marshaled by the sky.
Kronian Zeus, strong-spirited god, the thunderbolt is your scepter,
father of all, beginning and end of all,
earth-shaker, increaser and purifier, all-shaker,
god of thunder and lightning, Zeus the sower.
Hear me, god of many faces, grant me unblemished health,
please grant me divine peace and riches, please grant me glory without blame.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Prayer to Zeus**

“May You be with innocent people everywhere who are enslaved and those who are deliberately harmed by the willful and violent acts of others. May those who have been killed have a special place with Thee and may those who suffer have hope that good people shall rise up and put a stop to it, that those who oppress, enslave, and harm them shall be held accountable for their heinous acts and pay for their crimes, and that people around the world shall recognize and respect the sanctity of human life and of all life. So let it be.”

R. A. C.

- ◆ **Incense: frankincense**
- ◆ **Invocation to Athena Soteira – To you who sprang from the very head of Zeus, you who bares the Aegis, to you who leads us in wisdom and strength, Savior of the City**
- ◆ **Offering of barley cake**
- ◆ **Orphic Hymn 32 To Athena**

To Athena

Revered Pallas, great Zeus bore by himself,
noble and blessed goddess, brave in the din of war.
Renowned and cave-haunting, spoken of and then ineffable,
your domain is on wind-swept hilltops,
shaded mountains, dells that charm your heart.
Arms please you, and you strike men’s souls with frenzy,
O vigorous maiden, O horrid-tempered one,
slayer of Gorgo, O blessed mother of the arts, you shun the bed of love,
you bring madness to the wicked, you bring prudence to the virtuous, O impetuous one.
Male and female, shrewd begetter of war,
she-dragon of many shapes, frenzy-loving, illustrious,
destroyer of the Phlegraian Giants, driver of horses,
victorious Tritogeneia, O goddess, you free us of suffering,
day and night, ever into the small hours.
Hear my prayer and give me a full measure of peace,
of riches, and of health, accompanied by happy seasons,
O gray-eyed and inventive queen, to whom many offer their prayers.

Translation by Apostolos N. Athanassakis (revised edition)

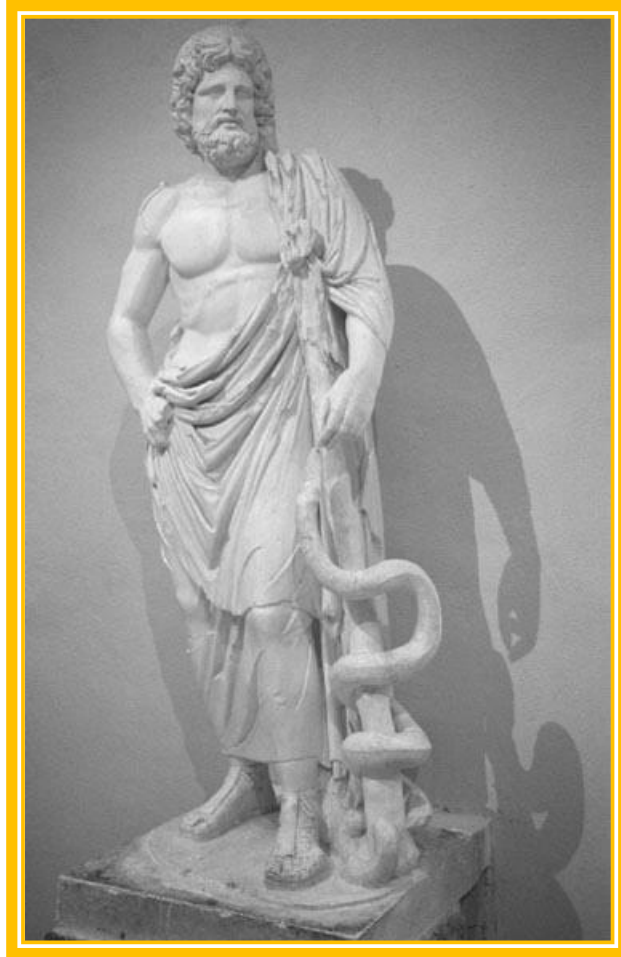
- ◆ **Incense: frankincense**
- ◆ **Invocation to Asklepioi Soter – Savior: Healer, guide to all in the medical profession, and father of Hygieia**
- ◆ **Libation of honey sweet wine**
- ◆ **Offering of barley cake**
- ◆ **Orphic Hymn 67 To Asklepios**

To Asklepios

Asklepios, lord Paean, healer of all,
you charm away the pains of men who suffer.
Come, mighty and soothing, bring health,
put an end to sickness, then to the harsh fate of death.
O blessed spirit of joyful growth, O helper, you ward off evil,
honored and mighty son of Phoibos Apollon.

Enemy of disease, consort of Hygieia the blameless,
come as savior, O blessed one, bring life to a good end.

Translation by Apostolos N. Athanassakis (revised edition)



ΑΣΚΛΗΠΙΟΣ

Paeon of Erythrae

(380-360 B.C.E. - P.M.G. 934)

Sing youths, of Paeon, skill-famed, Leto's son,
Far-shooter –
ië Paean! –
who fathered a great joy for mortals
when he mingled in love with Coronis
in the land of the Phlegyae –
ië Paean! –
Asclepius, the most famous god –

ië Paean!

By him were fathered Machaon and Podalirius
and Iaso –
ië Paean! –
and fair-eyed Aegle and Panacea, children of
Epione, along with Hygieia, all-glorious,
undefiled;
ië Paean! –
Asclepius, the most famous god –
ië Paean!

Greetings I give you: graciously visit our
wide-spaced city –
ië Paean! –
and grant that we look on the sun's light in joy,
approved with the help of Hygieia, all-glorious,
undefiled;
ië Paean! –
Asclepius, the most famous god –
ië Paean!

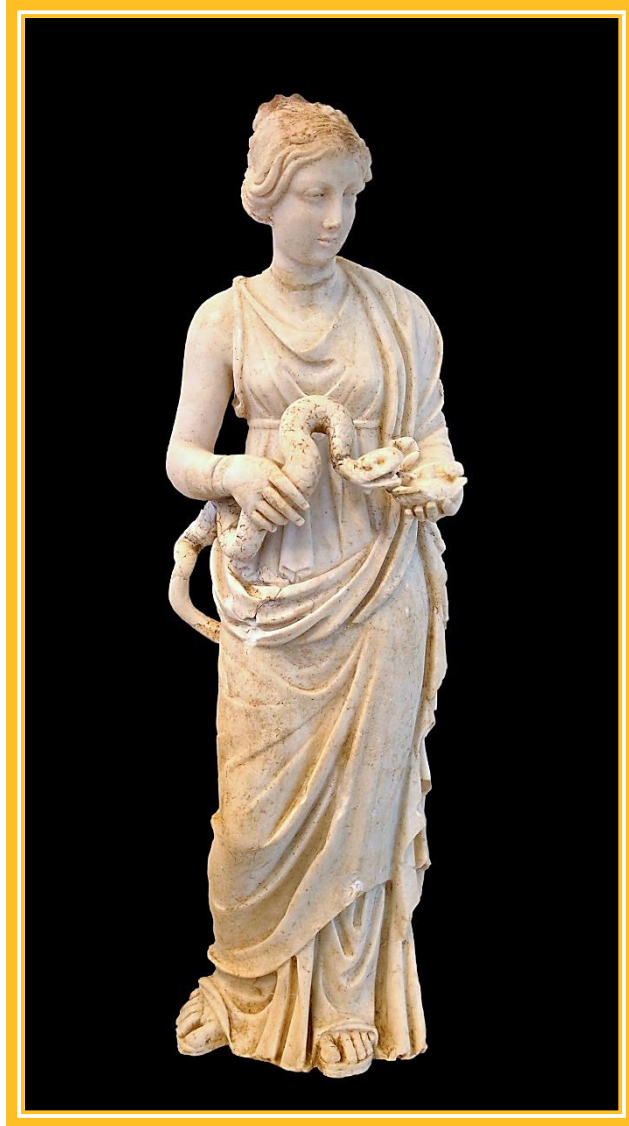
Inscribed copies of the paeon with some textual variation are known from Ptolemais in Egypt (97 C.E.), Dium in Macedonia (2nd c. C.E.), and Athens (2nd or 3rd c. C.E.).

Regarding the first paeon (not reproduced here), the Greek text translated by David A. Campbell (Loeb - Greek Lyric, Vol. V, page 349) states:

"If anyone after sleeping in the temple or making a vow is offering due sacrifice to Asclepius and Apollo, when he puts on the altar the sacred portion he must first sing this paeon three times around Apollo's altar."

From Greek Lyric, Volume V, edited and translated by David A. Campbell (Harvard University Press 1993).

- ◆ **Incense: frankincense**
- ◆ **Invocation to Hygieia – Hygieia: Most revered of the blessed ones, you who makes life most pleasant, you who allows us to accomplish the most in life, and you who allows us to do the most good in life**
- ◆ **Libation of honey sweet wine**
- ◆ **Offering of barley cake**



ΥΓΙΕΙΑ

Paeon to Hygieia

(By Ariphron of Sicyon)

Hygieia, most revered of the blessed ones among mortals,
may I dwell with you for what is left of my life,
and may you graciously keep company with me:
for any joy in wealth or in children or in a king's
godlike rule over men or in the desires which we
hunt with the hidden nets of Aphrodite, any other
delight or respite from toils that has been revealed
by the gods to men, with you, blessed Hygieia, it
flourishes and shines in the converse of the Graces;
and without you no man is happy.

The paean is preserved on an Athenian stone dated c. 200 C.E. (now in Kassel) and on a very fragmentary stone from the Asclepieum at Epidaurus. Lucian calls it 'very well known, On everyone's lips', and Maximus of Tyre shows that it was Still sung in their day; see also Licymnius 769.

From Greek Lyric, Volume V, edited and translated by David A. Campbell (Harvard University Press 1993).

◆ **Libation of wine to all the Gods with prayers**

“May blessings go with us, and may Zeus Soter, Athena Soteira, Asklepioi Soter, and Hygieia watch benevolently over us and guide us with favorable fortunes!”

Adapted from Aeschylus – Libation Bearers – Chorus

◆ **Invocation to Hestia: Daughter of Kronos, You whose eternal flame illumines all our worship, we have honored You in first place with a libation of honey sweet wine and will honor you in last place with a libation of honey sweet wine:**

◆ **Homeric Hymn 29 to Hestia**

To Hestia

Hestia, you that in the high dwellings of all, both immortal gods and men who walk on earth, have been assigned an everlasting seat as the privilege of seniority, and enjoy a fine honor and privilege, for mortals have no feasts without you where the libation-pourer does not begin by offering honey-sweet wine to Hestia in first place and last: and you, Argus-slayer, son of Zeus and Maia, messenger of the blessed ones, gold-wand, giver of blessings, be favorable and assist together with Hestia whom you love and revere. For both of you dwell in the fine houses of men on earth, in friendship towards each other, fine supports (of the house), and you attend intelligence and youth.

I salute you, daughter of Kronos, and you too, gold-wand Hermes. And I will take heed both for you and for other singing.

Translated by Martin L. West

◆ **Libation of honey sweet wine to Hestia**

“Blessed Hestia, Goddess of home and hearth, to you we offer last of all a libation of honey sweet wine, as pious mortals should. Tend to those whom we love and guard the houses of the pious. As the Gods will it, so shall it be!”

◆ **Extinguishing of the lamp**