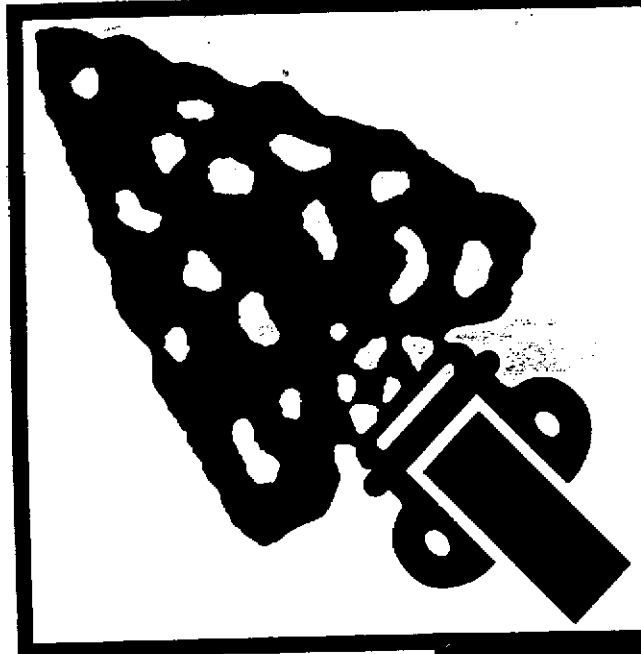


Ceremony
for the
Ordeal



It Is Pledged That This Manual Shall Be Safeguarded,

Safeguard This Pamphlet

The Order of the Arrow, recognizing the attractiveness of the unknown, utilized the form of mystery. This shall not be interpreted, however, as justifying the withholding of any information regarding the Order from any person legitimately interested in investigating its nature, purpose, or method.

Nothing in the Order shall be interpreted as

Notice

Persons using this pamphlet and conducting the ceremony should advise the participant as to what will occur during the ceremony and that the participant may withdraw therefrom at any time. You are further notified that it is the policy of the national Order of the Arrow committee that in conducting any ceremony, any touching of a participant is to be considered symbolic in nature, and any conduct which might tend to frighten, degrade, embarrass, or injure a candidate in any way is forbidden.

INTRODUCTION

When Dr. E. Urner Goodman and his camp staff at Treasure Island Scout Camp started the Order of the Arrow in 1915, they realized that the Scouts who were to be chosen to set the example in their troops would need further encouragement and inspiration if they were to fulfill their role. The founders devised the Ordeal to give them this inspiration in the form of an experience involving the ideals they were to follow.

Eat you nothing but the scant food you'll be given. Learn by fasting, sacrifice, and self-denial to subordinate desires to the spirit's higher purpose.

Your directions are the whispers, urgings, promptings, deep within your hearts and spirits. Therefore, till you take the Obligation, strictly keep a pledge of silence.

Spend the day in arduous labor, working gladly, not begrudging. Seek to serve, and thus be faithful to the high ideals and purpose of the Order of the Arrow.

All your strength will be required when you face the isolation which a leader often faces. So tonight, beneath the heavens, sleep alone upon your groundsheet.

The Ordeal has a different meaning to each candidate who completes it. But most Arrowmen would agree, the Ordeal is not just a formality to obtain a patch and sash. The physical tests are deeply significant universal symbols. Lodge officials must recognize that they are more than just "things the book says the candidate has to do."

The Ordeal is an adventure of the spirit—a time of deep searching and high resolve—a unique opportunity to experience all the richness and warmth of brotherhood. The candidate needs this experience not only for his own benefit, but also because his Obligation will require unusual devotion to the work of bringing this spirit to his own troop.

CONGRATULATIONS

Congratulations! Being selected to be a ceremony team member or adviser is a real honor. Having good ceremonies is essential to the continued success of the Order of the Arrow. *You and your fellow team members are the key to that success.* An impressive Ordeal ceremony can make a lasting impression on a new Order of the Arrow member. It can inspire that member to greater service in his troop and provide a real boost toward getting the new member to become active in the lodge and returning next year to seal his membership in the Brotherhood.

Being a ceremony team member is an important job. Just as an impressive ceremony can inspire a new member, a poor ceremony can be a real turnoff. As Nutiket said, "Before you undertake it you must be prepared completely." It takes time, effort, planning, and dedication to put on a successful ceremony.

Once again, congratulations! Don't delay; begin your preparations now. If you are prepared and do your best it will be a fun and fulfilling experience for everyone involved.

ORDEAL ADMINISTRATION

Planning for an Ordeal should begin at least three or four months in advance of the event to allow time to train the ceremonial teams, elangomats, and all others involved with the Ordeal, and to give members and candidates ample notice so they can plan to attend. Each year the lodge should review the strengths and weaknesses of the prior Ordeals in order to implement improvements to eliminate problems of the past.

This *Ceremony for the Ordeal* pamphlet is a guide for the ceremony team presenting the actual pre-Ordeal and Ordeal ceremonies. It is not a guide for conducting the Ordeal weekend or for training elangomats. This guide should be used along with the publications *Administration Guide for the Ordeal*, No. 4997, and *Managing Elangomat Ordeals*. These publications provide valuable information on training ceremony teams and explain in detail the ten Induction Principles, the organization and administration of the Ordeal, the Spirit of the Arrow booklets, and the tests of the Ordeal.

This guide is written with the expectation that the lodge is using elangomats in its Ordeals.

The use of elangomats and conducting "elangomat Ordeals" is strongly recommended to all lodges. An elangomat Ordeal is an Ordeal in which trained and inspired elangomats provide leadership to patrol-sized groups of candidates called clans from arrival in camp through the Ordeal ceremony.

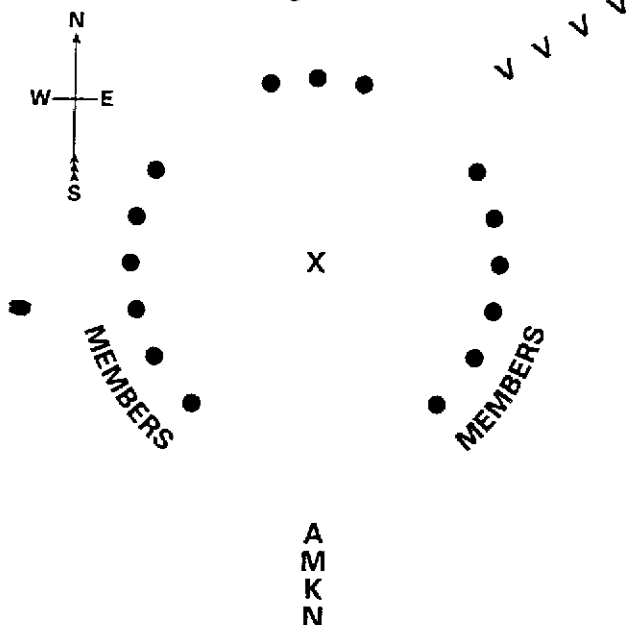
Elangomat is the Lenni Lenape word for "friend." The Order gives the title "elangomat" to an Arrowman who leads Ordeal candidates through their Ordeal by the power of his example. The elangomat leads by example as he goes through the Ordeal again and successfully completes the four tests of the Ordeal while leading his clan of candidates. As Allowat Sakima said, "He who follows such a pathway in unwavering cheerful service will be seen by many others and, by inspiration, lead them."

The use of elangomats requires planning, organization, and training. But if done properly, it will result in a much more meaningful experience for the candidates as well as for the members who choose to be elangomats.



PRE-ORDEAL CEREMONY

Diagram 1



The start of the investing principals lined up outside of circle

- A=Allowat Sakima
- M=Meteu
- K=Kichkinet
- N=Nutiket
- X=Fire lay (unlit)
- V=Assistants to do voices
- =Firepots

The site. The pre-Ordeal ceremony is conducted at a site at the north end of camp. Place fifteen unlit firepots in a circle with a diameter of approximately 25 feet. (See diagram 1 above.)

Lay a small fire in the center of the circle, but do not light it. The four principals are dressed in complete costumes except for one item each, such as a headdress. Place the four items on the fire lay.

Materials and props. Fifteen firepots, matches or lighters to light the firepots, a small unlit fire, a bow for every thirty candidates, an arrow and a bowstring. Sometimes a bowstring will break, so bring an extra bowstring.

The principals, four assistants, and the members. The four principals are lined up in single file (Allowat Sakima, Meteu, Kichkinet, and Nutiket) south of the ring, outside of the circle of firepots. Four assistants are standing outside of the circle of firepots at increasing distances from the ring in one direction. The members are assembled at

the south, east, and/or west sides of the circle, leaving room at the south for the candidates and elangomats.

The candidates and elangomats. The candidates are divided into six- to eight-member clans with their elangomats when they arrive at camp. After completing registration, a medical check, and a health and safety talk, when the time for the pre-Ordeal ceremony arrives the candidates are lined up by their elangomats in clans with their sleeping bags and ground cloths. The elangomats lead the candidates in a single file to the pre-Ordeal ceremony site, stopping them on the trail outside of the circle.

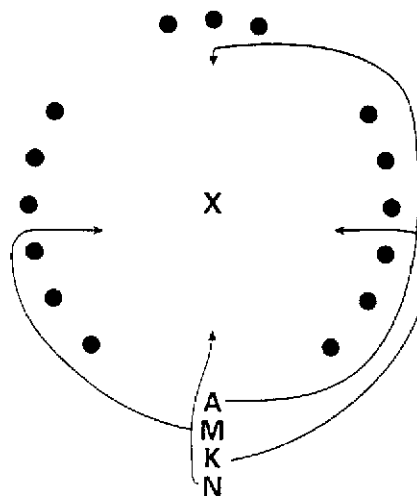
Investing

At the start of the investing the principals walk in line (Allowat Sakima, Meteu, Kichkinet, and Nutiket) from the south up to the circle of firepots.

At the entrance to the ring Allowat Sakima walks around the outside of the circle of firepots to the right and stops at the north point of the circle, facing the center.

Meteu walks around the outside of the circle of firepots to the left and stops at the west point, facing the center. (See diagram 2 below.)

Diagram 2



Principals move into circle.

Kichkinet walks around the outside of the circle of firepots to the right and stops at the east point, facing the center.

Nutiket stops at the south point of the circle of firepots, facing the center.

The Scout who is to be Kichkinet says his own first or last name. (Example: "John" or "Giles")

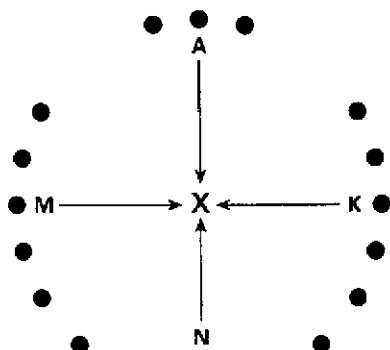
Nutiket, Meteu, and Allowat Sakima then repeat the Scout's name one at a time. (Example: "John," "John," "John")

The nearest assistant outside of the circle calls the name to the second assistant, who calls it to the third assistant, who calls it to the fourth assistant, who calls it also. (Example: "John," "John," "John")

This procedure is repeated for Nutiket, Meteu, and Allowat Sakima. (In this way the principals are symbolically casting off their own personalities.)

The principals then walk to the center of the ring, cross arms, and link hands over the fire lay. (See diagram 3 below.)

Diagram 3



Principals move to fire lay facing inward.

The principals stand silently with their heads bowed for *at least* one minute. (Allowat Sakima should count slowly and after not less than sixty seconds look up. The other three principals should look up when they see Allowat Sakima move.)

When all four are looking up they all whisper the Admonition at the same time.

The principals put on the items left on the fire lay. From this moment on their individual personalities have been cast off and they become Kichkinet, Nutiket, Meteu, and Allowat Sakima.

Allowat Sakima wears a quiver of arrows over his left shoulder, Meteu carries a bowstring, and Nutiket carries the bow.

The principals face each other around the fire lay.

Assistants quietly light the fifteen firepots during the following. It is not necessary to time the lighting to the words.

Meteu: Brothers, some have been found who are willing to spend themselves in serving others. Yet they have not felt the fire, they have not heard the Admonition, they have not seen the Arrow. They must be willing to go upon a journey, and it is only right for us to stand by them through their ordeals until they enter into the bond of Brotherhood.

Nutiket: Each one who comes to us must find us ever Cheerful, Thrifty, Brave, and Clean. I will remind us of our duty to keep ourselves "physically strong, mentally awake, and morally straight." I will guard the entrance, and open the way to those who are ready.

Kichkinet: Each one who comes to us must find us ever Helpful, Friendly, Courteous, and Kind. I will remind us of our duty "to help other people at all times." I will guide them, and I will answer for them.

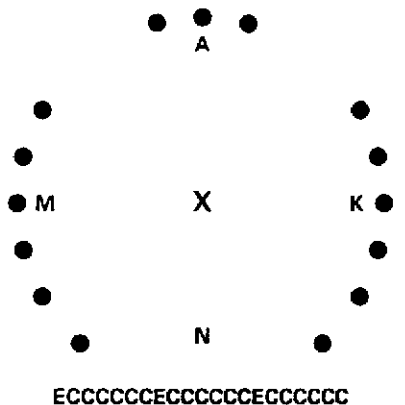
Allowat Sakima: Each one who comes to us must find us ever Trustworthy, Loyal, Obedient, and Reverent. I will remind us of our duty to God and country. If these virtues glow brightly in our hearts, the fire cannot fail to be kindled in theirs.

Brothers, we are ready.

The principals turn and stand facing outward at the fire lay as the candidates are led to the site by the elangomats.

After the candidates and elangomats are lined up across the south end of the circle outside of the firepots, the principals take three steps outward, turn, and face the candidates. (See diagram 4 below.)

Diagram 4



After the principals take three steps and turn and face the candidates and elangomats.

Nutiket: Awake, my friends. You now are starting on a long and toilsome journey. But before you undertake it you must Be Prepared completely. Pause, and look you back on Scouting whose sign and motto you accepted. Long ago you gave your promise, said you firmly, "On my honor I'll do my best"—I'll do my duty. It is plain to all who watch you. We know this, for your companions, taking note of your devotion to the high ideals of Scouting, have proposed you to the Order. You were sent to seek a vision

of yourselves, and of your purpose. We will each present a challenge to assist you in this quest, for we are here to help you on as far as man can guide his brother. Fifteen blazes led you to us, but the trail that you have followed becomes rougher, steeper, fainter: you will need a brighter fire.

I, Nutiket, am the guardian of the circle, and I urge you: Seek the fire at the center! Kindle cheerfulness within you! Gather round your hearts the tinder, lay the oak and pine together, kindle all that is within you with a warm and cheerful spirit. The spark is there, already glowing, fan it now, forgetting hunger, feed it, till it is a fire.

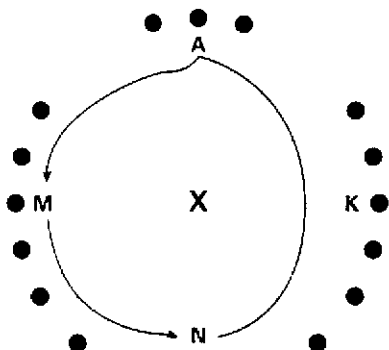
So tomorrow *eat you nothing but the scant food you'll be given.* So tomorrow learn by fasting, sacrifice, and self-denial to subordinate desires to the spirit's higher purpose. Test yourselves, and so discover that a cheerful heart is lively as this bow-wood, under hardship.

Nutiket holds the bow over his head with both hands and flexes it.

Nutiket walks around, past Kichkinet, and gives the bow to Allowat Sakima.

Nutiket then continues around the circle to the west and stays there as Meteu moves to the south. (See diagram 5 on page 6.)

Diagram 5



After his part, Nutiket gives bow to Allowat Sakima. Nutiket then goes to the west as Meteu moves to the south.

Meteu: Long ago, when bear and bison swarmed the forest and the prairie, then the great and mighty chieftain looked with love upon his children; saw them striving, fighting, battling with the evil that abounded, and he spoke and said in this wise:

"You who love the haunts of nature, love the moonlight on the water, love the sunshine on the meadow, love the shadow of the forest, love the wind among the branches ever murmuring, ever sighing, love the rushing of great rivers through their palisades of pine trees, love the thunder in the mountains whose innumerable echoes leap and bound from crag to cliffside: listen to these admonitions for your guidance on your journey!"

I, Meteu, heard this message whispered on the western mountains

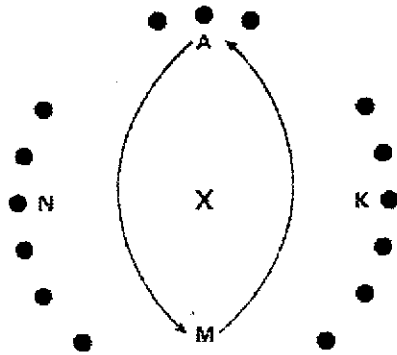
where the sun from eve to morning never sets, while all beneath me as I climbed and then stood listening slept in darkness, slept in shadow. You need seek no rocky summit: These high places are within you. All the natural world around you shows you clearly your reflection. This ordeal is but a pattern for a journey whose directions are the whispers, urgings, promptings deep within your hearts and spirits.

Therefore, from this moment onward, till you take the Obligation *strictly keep a pledge of silence.* Hours spent in thoughtful silence help us make the right decisions more than days and days of talking, help us feel the cords of sunlight tying all the world together. Soon you will be bound as brothers in this great and honored Order, but only if you are determined to fulfill its obligations out of love for one another. Till then, let silence, like a bowstring, bind you each to every other, closer when the bow is tested.

Meteu, who has displayed the bowstring during the latter part of his talk, walks around, past Kichkinet, and gives it to Allowat Sakima.

Meteu remains at the north. Allowat Sakima moves, past Nutiket, to the south. (See diagram 6 on page 7.)

Diagram 6



After his part, Meteu gives bow string to Allowat Sakima. Meteu remains in the north. Allowat Sakima moves to the south.

Allowat Sakima: Reverently, Meteu bids you *henceforth keep the strictest silence.*

Cheerfully Nutiket bids you *not to flinch from self-denial.*

Kichkinet will tell you of the loneliness ahead, and bid you *sleep tonight apart from others.* As the chieftain I exhort you, *spend the day in arduous labor, working gladly, not begrudging, seek to serve, and thus be faithful to the high ideals and purpose of the Order of the Arrow.*

Friends, the ones who chose you need you. Who among you now is ready? Who will go upon this journey? You must choose. If you decide to stop and go no further now, you may withdraw without discredit. If you are resolved to master

every challenge faithfully,
if you accept the full ordeal,
then firmly now take one step forward.

Any who do not step forward are asked quietly if they understand and wish to withdraw. Those who say they do are led away by guides.
Allowat Sakima strings the bow.

My solemn duty now demands
that each new friend shall test the bow,
and doing so give proof in silence
of his will to make the journey.

Kichkinet moves to the front and tests the bow first.
Then the first elangomat in line tests it.
Then Kichkinet and the elangomats pass one bow for every 30 or so candidates. Once in a while a bow or string will break. Extras should be on hand.
After the testing, Kichkinet returns to the east with the bow.

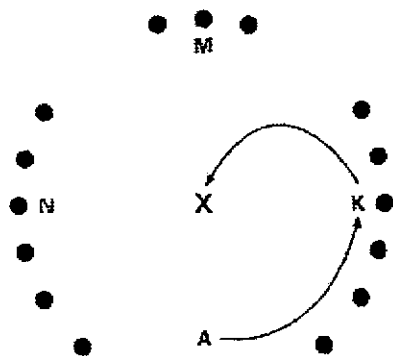
As the warrior draws the arrow most trustworthy from the quiver, you were drawn from many others, for the first shaft of the hunter must be straightest, must be surest. If through many moons unflinching you hold fast to Scouting pledges, straight and true you each will travel as an arrow driven skyward, as an eagle soaring sunward. He who follows such a pathway in unwavering cheerful service will be seen by many others and, by inspiration, lead them.



Allowat Sakima draws an arrow from the quiver over his left shoulder during his talk, and never lowering the up-pointing arrow, he then moves to the east and gives it to Kichkinet.

Kichkinet, holding up both the bow and the arrow (the tokens), walks toward the north to the north side of the fire lay. (See diagram 7 below.)

Diagram 7



After his part, Allowat Sakima gives arrow to Kichkinet. Allowat Sakima remains in the east. Kichkinet moves to north side of fire lay.

Kichkinet: From the darkness, from the forest we have come with words of warning, bringing tokens of a struggle, an ordeal approaching swiftly as a flock of field crows flying black across the sun. My friends, as Kichkinet your guide, I bid you leave all daily cares behind you, leave the crowd and its opinions, lift your thoughts like sparks when from the fire's heart they shoot like arrows springing from the bow bent backward, from the bowstring smoothed with beeswax, loosed upon a lofty journey!

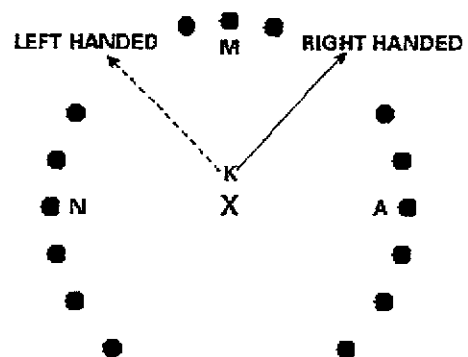
Kichkinet moves to the edge of the circle to the northeast if he is right-handed, or the northwest if he is left-handed.

He nocks, aims, and shoots the arrow: neither toward nor over the heads of any principals or other persons. (See diagram 8 below.)

Kichkinet holds his pose of shooting the arrow and says:

Thus do you appear to others, on the path of cheerful service.

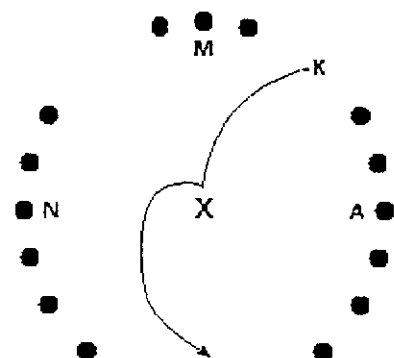
Diagram 8



Kichkinet moves to northeast to shoot arrow if right-handed or to northwest to shoot if left-handed.

Kichkinet lowers the bow, walks to the north side of the fire lay, puts the bow on the fire lay and moves to the south. (See diagram 9 below.)

Diagram 9



Kichkinet puts the bow on the fire lay and moves to the south.

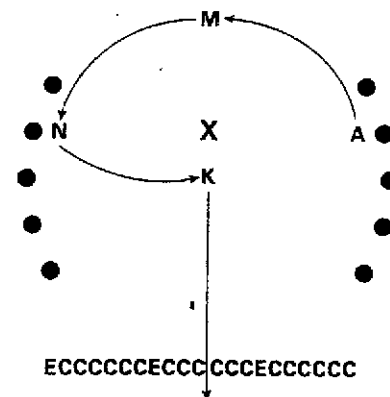
It is not an easy journey.
 Sometimes even friends will mock you,
 tempt you to betray your promise,
 test your resolution often,
 often try to make you faithless.
 All the world may seem against you
 and the path seem dark and lonely.
 All your strength will be required
 when you face the isolation
 which a leader often faces.

So tonight beneath the heavens
sleep alone upon your groundsheet.
 Be you steadfast as the Polestar,
 self-reliant, undiscouraged.

Then in your Ordeal tomorrow
 I will labor with you.
 With you I *will listen, eating little.*
 We will let the spirit fill us
 with the gladness of a dawning,
 of a springtime, of beginning.
 This ordeal is but a shadow
 of the rigors of the journey,
 but its joys also are shadows
 of the brighter, greater beauty
 in a life of cheerful service.

Kichkinet walks through the line of candidates and elangomats and steps outside the circle at the south.
 Nutiket moves inside the circle of firepots to the south, as Meteu moves to the west, and Allowat Sakima moves to the north.
 (See diagram 10 in the next column.)

Diagram 10

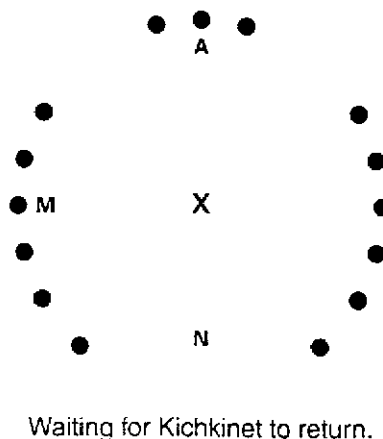


Kichkinet walks through the line of candidates and elangomats and steps outside the circle. Nutiket moves to the south as Meteu moves to the west and Allowat Sakima moves to the north.

Now with courage on this first step
 follow me, and these my brothers.
 Let us try to find the Arrow!

Kichkinet leads the candidates and elangomats away for a short distance. (See diagram 11 below.) Then Kichkinet returns. The elangomats then lead their clans to the locations where they will spend the night.

Diagram 11

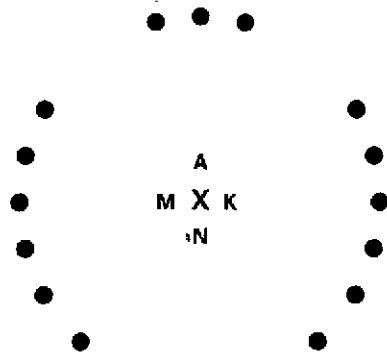


After the candidates have been led away (or, if multiple ceremonies are being held, after the candidates from the final ceremony of the evening have been led away) the principals silently return to the fire lay at the center.

The principals stand at the fire lay with their heads bowed until they are ready to remove the costume item they donned at the start. (See diagram 12 in the next column.)

The principals remove their items, turn, and leave the circle to the south in single file. *Silence is maintained by everyone until the principals have left the circle.*

Diagram 12



Principals returning items to fire lay.

