



FREE ASSEMBLY



The Giving Product of the Sacred Earth Order

The Order of Sacred Earth

Built on the five-offering pattern of Leviticus 1-7, adapted for the Sacred Earth order — the earth-centered tradition of the Free Assembly (seasonal rites, earth wisdom, nature spirituality, contemplative ecology).

FREE WORKBOOK — DIY TRANSFORMATION

A DIY Transformation Workbook

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How the Offerings Become Transformation

The ancient temple system of Leviticus gave the people of Israel a pattern, not a place: five ways of bringing themselves before the Divine — total surrender, the gift of one's daily bread, shared communion, purification, and restitution. That pattern is portable. In the Sacred Earth order, the Divine is met in the living world, and so each offering becomes a personal practice of relationship with the earth itself.

This is not ritual sacrifice. No blood, no altar, no priesthood is required. It is DIY transformation: you, alone, with your own two hands, doing real things with real elements — fire, grain, food, water, soil — and letting the doing change you.

The frame of the whole cycle is the oldest ethic earth-centered traditions share: reciprocity. The botanist and writer Robin Wall Kimmerer calls it the gift economy — a way of life in which gratitude is the first response to the earth's gifts and reciprocity is the second. Her teaching of the Honorable Harvest gives the cycle its spine: ask permission, take only what is given, never take more than you need, use everything respectfully, be grateful, and give a gift in return. Sustain the ones who sustain you, and the earth will last forever.

Mapped onto the five offerings, the journey runs like this. The Burnt Offering is total dedication — the whole of the self placed into the fire, releasing what no longer serves. The Grain Offering is first-fruits gratitude — honoring the earth's provision by returning the first and best of what sustains you. The Peace Offering is communion — the shared seasonal meal in which gratitude becomes fellowship, with community and with the land. The Sin Offering is purification — acknowledging, through the earth's elements, the harm you have done to the living world and being washed clean. The Guilt Offering is restitution — making amends not to a wronged person but to the earth itself: restoration work, planting, cleanup. Giving back more than was taken.

Do them in order. Each one prepares the next: surrender makes room for gratitude, gratitude makes room for communion, communion makes room for

honesty about harm, and honesty demands amends.



1. The Burnt Offering — Total Dedication

The Meaning

The olah was wholly consumed by fire — nothing held back, nothing returned. In earth-centered practice, fire is the season-turning element: the Beltane balefires that open summer, the Yule fires that call back the sun, the solstice flames that mark thresholds. For the Sacred Earth order, the burnt offering means total dedication expressed as release: placing what no longer serves — a grudge, a habit, a fear — into the fire and letting it be completely gone. Like the Wheel of the Year's own turning, what is burned does not return; the wheel moves forward. This is a contemporary practice.

The DIY Practice

Do this alone, outdoors if possible, at or just after sunset.

1. Find a safe, lawful place for a small fire — your own fire pit, a legal campsite fire ring, or (if fire is not possible) a heat-proof bowl and a candle on a stone.
2. Gather only natural, untreated fuel: dry fallen twigs and small branches (never cut living wood, never plastics, synthetics, or treated materials).
3. Sit quietly and name what you are surrendering. Be specific. Write it on a plain slip of uncoated paper if it helps.
4. Light the fire. Watch it until it is steady.
5. Hold the

slip (or speak the name of the thing aloud) and say plainly: "This no longer serves me. I give it to the fire." 6. Place the paper into the flame and let it burn completely. Watch it until nothing remains but ash. Do not rush this. 7. Sit with the fire until it burns low on its own. Feel the shift in your body — the lightness where the thing was. 8. Extinguish the fire fully, scatter the cold ash onto soil, and leave the place cleaner than you found it. Leave no trace.

Reflection Prompts

- What was I holding onto that was holding me back — and what did it cost me to carry it? - Total dedication means nothing held back. What am I still keeping out of the fire, and why?

Action Step

Within 48 hours, do one concrete thing that makes the release real: throw away the object, send the unsent email you wrote, or change the habit for one full day.



2. The Grain Offering — First-Fruits Gratitude

The Meaning

The minchah was fine flour, oil, and frankincense — the fruit of the grower's own field, offered in thanksgiving. Earth-centered traditions keep this practice alive at the first harvest: Lammas, also called Lughnasadh (about August 1), is the

festival of the first grain harvest, traditionally marked by harvesting the first crops, baking bread, and giving thanks for abundance. For the Sacred Earth order, the grain offering means first-fruits gratitude — deliberately honoring the earth's provision before you consume it, and returning a portion as an act of thanks.

The DIY Practice

Do this at a meal, ideally outdoors or with a window open to the living world.

1. Before you eat, set aside a small first portion of your food — a piece of bread, a spoonful of grain, a few berries — on a natural surface such as a leaf, a stone, or an unglazed clay dish. 2. Pause. Look at what you are about to eat and trace it back: soil, rain, sun, the hands that grew, harvested, and carried it. This is the practice of naming the story of a gift. 3. Speak your thanks aloud. Name the givers: the earth, the water, the plants and animals, the workers. Be specific and unhurried. 4. Offer the first portion back to the earth — place it at the base of a tree or plant, or on open soil (use only food that local wildlife can safely eat; nothing processed or salty). 5. Eat the rest of your meal slowly, in silence or with quiet company, tasting it as a gift rather than a purchase. 6. At the end, wash your dish or cup with water and return the rinse water to soil rather than the drain. 7. Before you leave, pick up one piece of litter you did not drop and carry it to a bin. Gratitude in the gift economy flows outward; this small act keeps it moving.

Reflection Prompts

- If everything on my plate is a gift, not a commodity — what changes about how I eat, shop, and waste? - The Honorable Harvest asks: was what I took taken with respect? Never the first, never the last, only what I need — where in my life do I take more than my share?

Action Step

Within 48 hours, thank one person in your food's chain — a farmer, a grower, a grocer, a cook — directly, in person or in writing, by name.



3. The Peace Offering — The Shared Seasonal Feast

The Meaning

The shalomim was a fellowship meal: the offerer, the priests, and God all shared the same food. In earth-centered practice, the sacred meal is one of the oldest forms of worship — sabbat celebrations across the Wheel of the Year combine seasonal symbolism with feasting and community gathering, from the winter hearth at Yule to the harvest tables of Mabon. For the Sacred Earth order, the peace offering means gratitude expressed in communion: eating together, with other people and in honor of the land, turns private thanks into shared belonging.

The DIY Practice

Do this with at least one other person, timed to the nearest seasonal turning (solstice, equinox, or cross-quarter day) or full moon.

1. Plan a simple meal built around what is in season locally right now. If you can, grow, forage (only where lawful and abundant), or buy at least one ingredient from a local grower.
2. Prepare the food by hand and with attention — knead the dough, chop the vegetables, tend the pot. The preparation is part of the offering.
3. Before anyone eats, have each person name one gift of the earth they are grateful for this season. Go around the table; nobody skips.
4. Eat together without hurry and without phones. Let the meal be the whole point of the gathering — not entertainment, not business.
5. Leave the first small portion

of the meal for the land, as in the grain practice — set it aside at the start and return it to soil afterward. 6. After the meal, walk together outside for at least twenty minutes. No agenda: walk, look, listen. This is the old contemplative ecology practice of simply attending to the living world — sometimes called forest bathing (shinrin-yoku), the Japanese practice of slow, attentive time in the woods, which research links to reduced stress and lowered blood pressure. 7. Before parting, agree on one small thing you will each do for the earth in the coming month — a garden bed, a planted tree, a litter sweep — and speak it aloud so it is witnessed.

Reflection Prompts

- Who is missing from my table — which people, and which non-human neighbors (birds, water, soil) should I be in fellowship with? - A shared meal makes gratitude public. What part of my life do I keep private that would change if I shared it?

Action Step

Within 48 hours, invite one person — a neighbor, a coworker, a friend you have not seen in a while — to your next seasonal meal. Send the invitation for real.



4. The Sin Offering — Purification Through the Earth

The Meaning

The chatat purified the offerer from sin — being made clean. In the Sacred Earth order, sin is harm done to the living world: the careless waste, the poison poured down the drain, the habitat trampled without thought. Earth-centered purification works with the earth's own elements — water, soil, wind, sunlight — rather than against them. Standing in a stream, washing in rain, pressing bare hands into soil: these are practices earth-centered traditions have used for generations to mark a turning from harm back to right relationship.

Acknowledging the harm plainly is the beginning of being made clean. This is a contemporary practice built on those established ways.

The DIY Practice

Do this alone, outdoors, near living water (a stream, a river, a lake, the rain) if at all possible.

1. Before you go, write down — honestly, privately — three specific harms you have done to the living world: things you wasted, polluted, trampled, or ignored. Use real details, not generalities.
2. Walk to your chosen place slowly. Notice every living thing along the way. You are going to ask something of this place, so arrive with respect.
3. If you can safely touch the water: wash your hands and face in it. If not, pour clean water from a vessel you brought over your hands onto the soil at your feet. Do this slowly.
4. Speak the three harms aloud to the place — to the water, the soil, the trees. Name them fully. Do not soften them and do not explain them away.
5. Now press your bare hands into the soil and hold them there for a full minute. Feel the weight and coolness of the earth. This is the sign that you belong to this world and it holds you anyway.
6. Stand and face the sun or the wind and let it dry your hands and face. Do not rush to get back to dry and warm. Let the elements finish the work.
7. Say one sentence of intention for what you will do differently — one concrete change — and speak it aloud.
8. Walk home in silence. Leave no trace behind.

Reflection Prompts

- Which of my harms to the living world was easiest to admit — and which one did I resist writing down? - The earth received my confession without argument or punishment. What does it mean that forgiveness here is a return to relationship, not a transaction?

Action Step

Within 48 hours, fix one of the harms: switch the product, stop the waste

stream, repair what you broke — change the actual behavior, not just the feeling.



5. The Guilt Offering — Restitution to the Earth

The Meaning

The asham required the offerer to repay what was taken, plus a penalty — making amends to the wronged party. In the Sacred Earth order, the wronged party is the earth itself, and the penalty is built into the act: restitution must exceed what was taken. This is the core of the reciprocity ethic — as Kimmerer puts it, gratitude alone is not enough; we are called to become cultures of reciprocity, to return the gift. Planting trees, cleaning a shoreline, restoring a habitat, healing a damaged place: these are the guilt offerings of our time. They are not symbolic. They are real work, and the earth keeps the ledger.

The DIY Practice

Do this alone or with a friend, on a weekend morning, at a place that needs repair.

1. Find a real need near you: a littered park, an eroded trail, an overgrown community garden, a shoreline with trash, a patch of invasive weeds crowding natives. Local conservation groups and park authorities always have lists.
2. Bring what you need: gloves, sturdy bags, water, a first-aid kit. Dress for the

weather. Tell someone where you will be. 3. Before you start, stand at the place for two minutes of silence. Acknowledge it: this place was harmed, and part of that harm has my name on it — everyone who consumes shares the debt. 4. Work for at least two hours. Pick up everything you can carry. Pull what should be pulled. Plant what should be planted (use species native to your region — ask a local nursery or conservation group if you are unsure). 5. As you work, keep a mental or written count: this bag, this plant, this hour. Let the work be the amends — not rushed, not performed, just done. 6. When you are finished, look at what you changed. Let yourself feel the difference your hands made. 7. Speak a simple closing aloud: "I took. I give back more than I took." Then leave the place better than you found it — the leave-no-trace ethic turned around into repair.

Reflection Prompts

- If I had to repay the earth for everything I have taken this year, with interest — where would I even begin? What does that number tell me about my life? - Restitution that exceeds the debt is the pattern. Where else in my life do I settle for "enough" when I owe more?

Action Step

Within 48 hours, commit to one ongoing restitution rhythm — monthly park cleanup, a tree planted each birthday, a standing donation to a local land trust — and put the first date on your calendar.

The Five-Week Cycle

One offering per week, in order, repeated for as long as you need it. Five weeks per cycle; begin as many cycles as your transformation requires.

Week	Offering	Theme	Anchor	----- ----- ----- -----	1	Burnt
	Release and total dedication	Fire at sunset	2	Grain	First-fruits gratitude	
	A daily meal	3	Peace	Communion and shared feast	A seasonal table with others	
	4	Sin	Purification and honesty about harm	Water and soil	5	
	Guilt	Restitution to the earth	Restoration work			

Weekly rhythm: Choose one day per week as your offering day. Keep it the same day each week so the cycle becomes a habit of the body, not just the mind. Do the DIY practice of that week's offering fully — it is the heart of the week. The reflection prompts can be carried through the week in a journal; the

action step must land within 48 hours of the practice.

Moon-phase alignment (optional): If you want the sky involved, tie the cycle to the moon. A common earth-centered rhythm: begin the Burnt offering at the dark/new moon (release into darkness), Grain at the waxing crescent (first growth), Peace at the full moon (fullness and feasting), Sin at the waning gibbous (shedding and washing), Guilt at the last quarter (repair and finishing). Rest a few days at the dark moon before beginning again.

Five-day intensive alternative: For a retreat week or a focused five-day stretch, do one offering per day for five consecutive days, in order — Burnt on day one through Guilt on day five. This is demanding; give yourself full days and real rest between the practices. Do not compress it further.

Seasonal anchoring: Begin a fresh five-week cycle at each seasonal turning — the solstices, equinoxes, or cross-quarter days of the Wheel of the Year (Yule, Imbolc, Ostara, Beltane, Litha, Lammas, Mabon, Samhain). Eight cycles per year, each one tuned to what the earth is doing around you. That is the whole design: transformation that keeps time with the turning of the world.