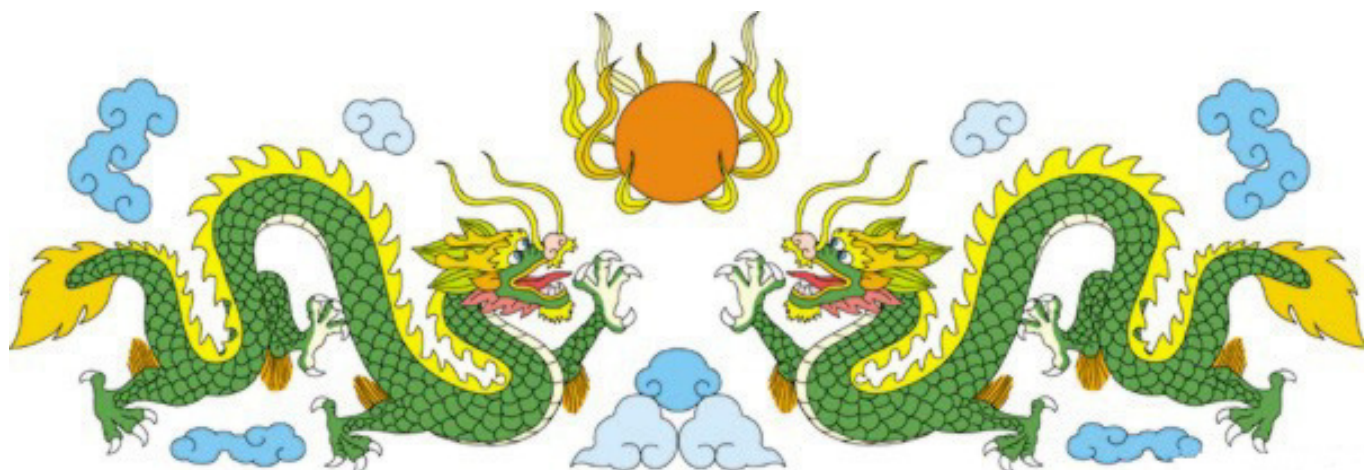


INTERNATIONAL LIGHTWORKERS



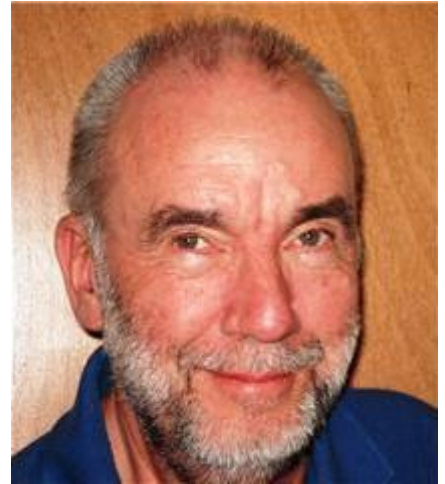
New Celtic Reiki LightWorker™ Series



System & Manual by Alasdair Bothwell Gordon
Layout by Jens Søborg

New Celtic Reiki (LW™ Series)

The founder of this - and many other systems - is my friend Alasdair Bothwell Gordon from Aberdeen in Scotland, a part of the United Kingdom. He graduated in Law and Divinity of Edinburgh University and was an ordained Minister of the Church of Scotland and served in that capacity for 11 years. He is also ordained by the Universal Life Church and World Reiki Ministries but - like myself - seldom use the "Reverend" title.



After 1998 Alasdair worked as Personal Development Tutor in a vocational training centre for people recovering from brain injury. His interest in NLP arose when he first undertook Life Coach training with Kadmon Academy, London. He subsequently completed the full Practitioner award with NLP Highland at Aberdeen at the end of 2005. Alasdair has a life-long interest in the therapeutic uses of hypnotism and hold a number of qualifications in that area.

Alasdair is a Registered Practitioner of Emotional Freedom Techniques ("EFT"), a published author of student textbooks in Scots Law. He was honoured to be elected as a Life Fellow of the World Guild of Metaphysical and Spiritual Counsellors in 2008.

Alasdair has been into Reiki for a number of years and have taken attunements to many systems. He also have channelled some attunements of his own - the Hands of Jesus being the most widely know and translated to several languages. He is also a busy manual writer - having written a lot of manuals to the the LightWorker™ Series

I am delighted to present some of his attunements here in the LightWorker™ Series.
Jens Søeborg - system founder

LightWorker™ Alasdair Bothwell Gordon Systems (all from Alastair B. Gordon)

- Energy of the City (Alasdair B. Gordon) (LightWorker™ Series)
- Flower of Scotland (Alasdair B. Gordon) (LightWorker™ Series)
- Gilgamesh Empowerment (Alasdair B. Gordon) (LightWorker™ Series)
- Hands of Jesus (Alasdair B. Gordon) (LightWorker™ Series)
- Heart and Soul Reiki (Alasdair B. Gordon) (LightWorker™ Series)
- Hidden Treasure Reiki (Alasdair B. Gordon) (LightWorker™ Series)
- Interior Castle Attunement (Alasdair B. Gordon) (LightWorker™ Series)
- Lazarus Empowerments (Alasdair B. Gordon) (LightWorker™ Series)
- New Celtic Reiki (Alasdair B. Gordon) (LightWorker™ Series)**
- Odyssey Empowerment (Alasdair B. Gordon) (LightWorker™ Series)
- Prodigal Son Initiation (Alasdair B. Gordon) (LightWorker™ Series)
- Transparency Reiki (Alasdair B. Gordon) (LightWorker™ Series)

LightWorker™ Christian Saints Attunements 1 (Orders prerequisites)

- Immaculate Conception Initiation (Dr. Joshua David Stone 16) (LightWorker™ Series) 2
- Joan of Arc Initiation (Dr. Joshua David Stone 188) (LightWorker™ Series)
- John the Baptist Initiations 1-2 (Dr. Joshua David Stone 13+291) (LW™ Series) 3
- John the Baptist & Prophets/Channels of God Initiation (Joshua D. Stone 34) (LW™) 3
- Mary Magdalene Initiation 1-2 (Dr. Joshua David Stone 10+21) (LightWorker™ Series)
- Saint Andrew Attunement (Alasdair Bothwell Gordon) (LightWorker™ Series) 1
- Saint Cecilia Initiation (Alasdair Bothwell Gordon) (LightWorker™ Series)

Saint Columba Attunement (Alasdair Bothwell Gordon) (LightWorker™ Series) 1
Saint Francis Initiation (Dr. Joshua David Stone 67) (LightWorker™ Series)
Saint George Attunement (Andrew Brocklebank) (LightWorker™ Series)
Saint Margaret of Scotland Attunement (Alasdair Bothwell Gordon) (LightWorker™ Series) 1
Saint Mary Faustina (Kowalska) Attunement (Jens Söeborg) (LightWorker™ Series)
Saint Patrick Attunement (Andrea Fetsko & Nan Fahey) (LightWorker™ Series)
Saint Stephen Initiation (Dr. Joshua David Stone 1) (LightWorker™ Series)
Saint Teresa of Avila Attunement (Jens Söeborg) (LightWorker™ Series)
Virgin Mary Initiation (Dr. Joshua David Stone 107) (LightWorker™ Series) 2
1 - Three attunements also in Scottish Saints Trilogy manual (Alasdair Bothwell Gordon)
2 - Two attunements all in Saint Mary Attunements manual (Jens Söeborg)
3 - Three attunements all in John the Baptist attunements manual (Alasdair Bothwell Gordon)

LightWorker™ Christian Saints Attunements 2 (Other Christian Saints)
John (the Beloved) Initiation (Dr. Joshua David Stone 105) (LightWorker™ Series)
Luke (Evangelist) Initiation (Dr. Joshua David Stone 168) (LightWorker™ Series)
Mark (Evangelist) Initiation (Alasdair Bothwell Gordon) (LightWorker™ Series)
Matthew (Evangelist) Initiation (Dr. Joshua David Stone 153) (LightWorker™ Series)
Peter (Apostle) Initiations 1-2 (Dr. Joshua David Stone 131 + 18) (LightWorker™ Series)
Saint Barbara's Initiation (Dr. Joshua David Stone 8) (LightWorker™ Series)
Saint Brendan Empowerment (Alasdair Bothwell Gordon) (LightWorker™ Series)
Saint Bridget of Sweden Attunement (Jens Söeborg) (LightWorker™ Series)
Saint Brigid Empowerment (Alasdair Bothwell Gordon) (LightWorker™ Series)
Saint Columbanus Empowerment (Alasdair Bothwell Gordon) (LightWorker™ Series)
Santa Lucia Attunement (Jens Söeborg) (LightWorker™ Series)
Saint Martin Attunement (Tineke Wijnker) (LightWorker™ Series)
Saint Nicolaus Empowerment 1-2 (Tineke Wijnker & Jens Söeborg) (LightWorker™ Series)
St. Therese of Child Jesus - the Little Way Initiation (Dr. Joshua D. Stone 223) (LW™ Series)
Saint Thomas Aquinas Initiation (Alasdair Bothwell Gordon) (LightWorker™ Series)
Saint Thomas (The Apostle) Initiation (Dr. Joshua David Stone 133) (LightWorker™ Series)

New Celtic Reiki

Readers of this manual may already be familiar with other “Celtic” systems – the most obvious being Celtic Reiki founded by Martin Pentecost (excellent manuals by Pamela Jordan), Joanna Mullane’s Brigid’s Flame Reiki and Steve Malcolm’s Celtic Wisdom. Then there are various relevant attunements in the LightWorker™ Systems, including Celtic Gods and Goddesses by Elizabeth Hibel, Goddess Brigid Initiation by Lisa Center, the Saint Patrick Attunement (Andrea Fetsko and Nan Fahey) and my own Saint Columba Attunement and Lindisfarne Empowerment.

This list is not exhaustive. So, why do we need yet another Celtic system? The philosophy is that this new system also includes the Celtic Christian tradition. It does not mean that this system is only for traditional Christians. Nor is it evangelical or dogmatic in its intention. Like my own Hands of Jesus Attunement (LightWorker™ Series) it is open to people of all faith systems and none. It takes account of the remarkable fact that the transition from what some might call paganism into Christianity was surprisingly painless throughout certain parts of the British Isles. There was no ruthless suppression of one by the other which meant that the two cultures mingled in way that differed widely from most of the rest of Western Europe.



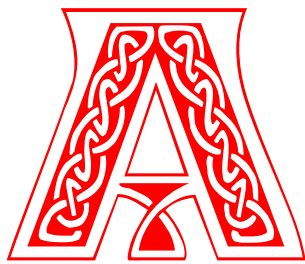
The writer of this manual has long been fascinated by the stories of the Christian Celtic Saints. It is clear that even as they were evangelising, they were building on something that was quite distinct and remarkable and which could actually have been lost at a much earlier stage.



eltic Christianity broadly refers to Christian practices and traditions that first developed in the British Isles around the coastal areas of the Irish Sea. This mainly took place in the 5th and 6th centuries with the various tribes of Celts and Britons native to this area.

Then through the works of men including Columba and Aidan it was spread to others in what is now Great Britain, such as the Picts and Northumbrians. Celtic (or Insular) Christianity may be distinguished by its organisation around monasteries rather than dioceses, and certain unique traditions, especially in matters of liturgy and ritual, that were different from those of the rest of Europe. It seems to have enjoyed closeness to nature, to plants, trees and animals. It developed its own tradition of writing and scholarship, leaving behind some beautiful illuminated manuscripts and a tradition of mysticism and high spirituality.

It is easy to exaggerate the cohesiveness of the communities that made up the Celtic Christian tradition. Scholars have long recognised that the term “Celtic Church” is fairly broad and not very accurate way to describe Christianity among Celtic-speaking peoples, since this might imply a notion of unity that did not really exist. Because the church in Europe became centralised, controlling and dogmatic, it is too easy to assume that this was an inevitable pattern. Yet history has shown us otherwise, especially in the light of discoveries about the early growth and development of the Gnostics and other “alternatives”, much of whose history was later suppressed. The Christian faith was never as uniform as one might suppose. It is not uniform today. Nevertheless, it is certainly possible to talk about certain traditions present in Celtic-speaking lands, and the development and spread of these traditions, especially in the sixth and seventh centuries.



As the most remote province of the Roman Empire, Britain was reached by Christianity in the first few centuries of the Christian era, with the first recorded martyr in Britain being identified as Alban (during the persecution of Diocletian). The process of Christianisation grew, following the toleration of Christianity under the Emperor Constantine in the 4th century, and its promotion by subsequent Christian emperors. In 407 AD, the Roman Empire withdrew its legions from the Province of Britain to defend Italy from Visigoth attack. The city of Rome was sacked in 410 AD and the legions never permanently returned to Britain. With the decline of Roman imperial influence, Britain and the surrounding isles developed distinctively from the rest of Western Europe.



The Irish Sea acted as a centre from which a new culture developed among the Celtic people and Christianity acted centrally in this process. What emerged, religiously, was a form of Christianity, with its own distinct traditions and practices. The new faith spread to Ireland at this time, though the island had never been part of the Roman Empire, establishing a unique organization around monasteries, rather than Episcopal dioceses.



eanwhile, there was an Anglo-Saxon (English) migration / invasion into eastern Britain from the Germanic areas of Europe, resulting in cultural hostility in Britain between the British and the (then pagan) Anglo-Saxons.

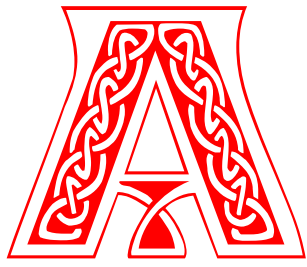
In the sixth and seventh centuries, Irish monks established monastic institutions in parts of modern Scotland (especially Columba, also known as Colum Cille), and on the continent, particularly in Gaul (especially Columbanus). Assisted by monks from Iona, Aidan, then founded the See of Lindisfarne in Anglo-Saxon Northumbria in 635 AD, as a result of which Celtic practice heavily influenced the north of England. Eventually the issue of certain customs and traditions particular to Celtic Christianity became, to an extent, a matter of dispute, especially the matter of the proper calculation of Easter.

In the British Isles, at the Synod of Whitby in 664 AD, King Oswia of Northumbria ruled that his kingdom would calculate Easter and also observe the monastic tonsure according to the customs of Rome, rather than the customs practiced by Iona and its satellite institutions. This was the beginning of the end of the distinctive Celtic tradition. However, degrees of variation did continue in some places, and to an extent this was even encouraged. Pope Honorius allowed certain exceptions in Columbanus' monastery of Bobbio freeing the institution for Frankish Episcopal oversight. It was not until 716 AD that Iona finally converted its practice on the calculation of Easter.

Because Celtic Christianity is a broad term, it is difficult to define precisely which practices diverged from the remainder of the Latin West except in a general sense. By the seventh century, the established ecclesiastical structure for Catholicism on the Continent consisted of one bishop for each diocese. The bishop would reside in a “see”, or a city able to support a cathedral. This structure was in part based on the secular administrative organisation of the Roman Empire, which had subdivided provinces into “dioceses”.

It was after Christianity had spread throughout the Empire, that dioceses had acquired an administrative function within the Church. In a real sense, the church modelled its administration on the Roman Empire. Most of the Celtic world, however, had never been part of the Roman Empire, and even the notable exceptions of Wales, Devon, and Cornwall were without developed cities at that time. Hence, a much different ecclesiastical structure was needed for Celtic Christianity, especially in Ireland.

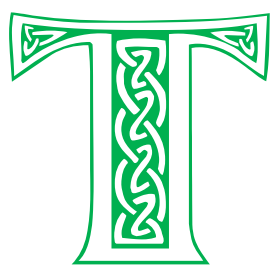
What emerged was a structure based around monastic networks ruled by abbots. These abbots were usually of royal kin. The nobility who ruled over different tribes, and whose sources of power were rural estates, integrated the monastic institutions they established into their royal houses and domains. Abbots were monastic, and thus were not necessarily ordained (i.e. they were not necessarily priests or bishops), and so bishops were still needed, since certain sacramental functions were reserved only for the ordained. However, unlike on the Continent, bishops had little authority within the Celtic ecclesiastical structure.



distinguishing mark of Celtic Christianity was its distinct conservatism. One example was their method of calculating Easter. Irish monks also kept a distinct tonsure, or method of cutting their hair, to distinguish their social identity as monks (rather than warriors or peasants, who wore different styles of hair). The Celtic tonsure involved cutting away the hair above the forehead. This differed from the prevailing Roman custom, which was to shave the top of the head, leaving a halo of hair, or corona (in imitation of Christ's crown of thorns).



In Ireland a distinctive form of penance developed, where confession was made privately to a priest, under the seal of secrecy, and where penance was given privately and ordinarily performed privately as well. Certain handbooks were made, called "penitentials", designed as a guide for confessors and as a means of regularising the penance given for each particular sin. These practices had a considerable influence on the wider Catholic Church

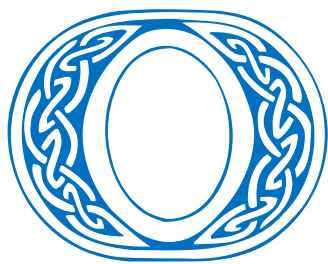


The achievements of Christianity in the Celtic-speaking world were far more significant than would be expected. Irish society, for example, had no history of literacy until the arrival of Christianity, yet within a few generations of the first missionaries the monastic and clerical class of the island had become fully integrated with the culture of Latin letters. As well as Latin, Irish monks developed a written language for Old Irish. The Celtic period of Christianity has left us some wonderful illuminated manuscripts such as the Book of Kells and many remarkable Chronicles and Martyrologies. Many of the pre-Christian Celtic symbols, carving and stone-masonry passed seamlessly into the Christian tradition.

Irish monks also founded monastic networks throughout Gaul and Northumbria, exerting a profound influence, greater than many Continental centres that could boast even more ancient traditions. One example is the spread of the cult of Peter within Gaul, which was largely the product of Irish influence. It is not without good reason the first issuance of a papal privilege granting a monastery freedom from Episcopal oversight was that of Pope Honorius to one of Columbanus' foundations.

The notion of a separate and distinctive "Celtic Church," and its nature, has been a continual source of disagreement and symbolism, especially after the Protestant Reformation in the sixteenth century. Historians such as George Buchanan (1506-82, Principal of Saint Leonard's College, St Andrews and Tutor to the young King James VI of Scotland) are said by some to have virtually invented the notion of a national "Celtic" Church opposed to a "Roman" one. Any notion of a Celtic Church or unique tradition with a love of and closeness to nature is still rejected in the writings of some scholars to this day.

However, what might be accepted or rejected as historically factual does not detract from the symbolic nature of a Celtic Church which was overtaken by Romanised Christianity such that the Reformation and related political events could be interpreted as return to true and original Christian traditions. The historical legitimacy of this proposition may be debatable, but its symbolism is clear and had previously been cited by anti-Roman movements such as, in England, the Lollards and followers of John Wycliffe.



One of the key figures of the earliest Celtic church who tends to be less known is Ninian. Saint Ninian is first mentioned by the Venerable Bede, in his Ecclesiastical History of the English People. Bede's comments are limited to two sentences. The traditional story is that Ninian was born in Cumbria but travelled to Rome as a young man to study Christianity. There he was made a bishop and given the task of converting the Picts by the Bishop of Rome.



Tradition states that around 397 AD Ninian set up his base at Whithorn in south-west Scotland, building a stone church there, known as Candida Casa which means White House. From there he began work among the Northern British of the surrounding area. Later he undertook a journey northwards along the east coast in order to spread Christianity among the southern Picts. The word southern is almost certainly based on the maps of early times which mistakenly depict the east coast of Scotland as if it were the south coast. It is possible that the Southern Picts were the peoples living around the Firth of Forth. Place name evidence and local tradition suggest that Ninian may have travelled as far north as the Shetland Islands. He trained many missionaries, among who, it is said, was the man who converted Saint Columba. Remains of an old Christian cemetery have certainly been found at Whithorn, underneath the medieval church.

There is no lack of spectacular accounts of remarkable events and miracles attributed to many of the Celtic saints, dragons are slain, the dead are raised to life, lepers are cleansed. Columba is said to have encountered the Loch Ness Monster. Individually, people can make of these accounts what they wish. What is certainly historic is that even though Celtic Christianity may be have “insular” it had a great pioneering tradition as evidenced by the journeys of Columba, Brendan and Columbanus.

Details of other saints of the Celtic period can be found in the manuals for
Lindisfarne Empowerment (LightWorker™ Power Place Series)
Saint Brigid Empowerment (LightWorker™ Christian Saints Series)

Saint Brendan Empowerment (LightWorker™ Christian Saints Series)

Saint Columba Attunement (LightWorker™ Christian Saints Series)

Saint Columbanus Empowerment (LightWorker™ Christian Saints Series)

Saint Patrick Attunement (Andrea Fetsko and Nan Fabey) (LightWorker™ Series)

This system of Reiki is intended to be for general healing, physical and emotional. Use it according to your own intuition and experience. Think of it as part of the ancient Celtic tradition of saints and scholars, of closeness to nature, especially to wells and trees, and gentle mysticism.



s with more conventional systems of Reiki, there are three levels – level 1 for personal development and for use on family, plants and animals. Level 2 is for basic practitioner and level 3 is master / teacher. There are no prerequisites, although the levels should be taken in due order. All three levels may be passed in person or over a distance. They can be passed separately or at the same time.

Receiving and sending attunement - all levels

“I would like to receive the New Celtic Reiki (state level) sent to me by” The exact words do not matter. It is the intention behind the words that is important.

Sending or giving the attunement to a client in person or by distance

“I would like to send the New Celtic Reiki (state level) to”

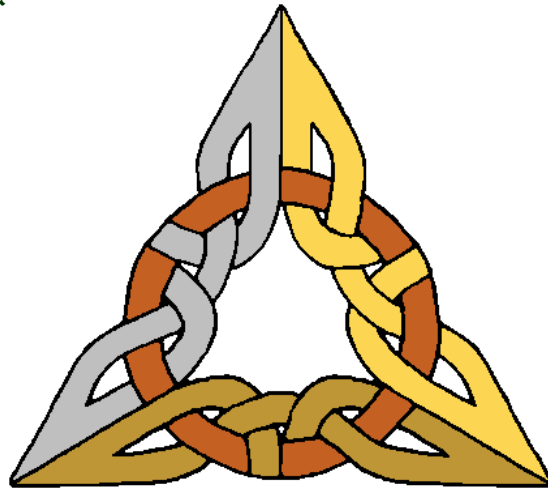
Stay in a meditative state for approximately 15-20 minutes and allow the energies to take effect.

If in person, connect to your higher self, and then the higher self of the recipient. Ask to connect to the New Celtic Reiki energy. See it as a green ball of light. Use your own preferred attunement method if in person to send the green ball of light into the chakras.

If sending over a distance, imagine the person in front of you as you send the green ball of light to the recipient.

There is no time-limit or limit on re-attunements.

This energy can be freely shared with anyone. It is also in order to charge for providing a personalized attunement if you offer attunements as part of your Reiki or healing practice. Please keep any such charges to a reasonable and affordable level. Experienced Masters / Teachers are encouraged to work with and develop New Celtic Reiki in their own individual way. However, I wish to assert my moral right to be recognised as founder of the system.



Disclaimer: All complementary and alternative therapies should be used with common sense. None of the procedures described above is meant to be a substitute for proper medical diagnosis, treatment or care from your medical practitioner. If you are currently taking medication or undergoing any other treatment prescribed by a medical doctor or psychiatrist, please do not stop taking or using it without your doctor's specific advice and direction. If you have any concerns regarding your medical condition or the suitability of any alternative or complementary therapy for your condition, please speak with your doctor first. No responsibility is accepted for any loss or damages caused as a direct or indirect result of the use or misuse of any information contained in the manual. It is assumed that anyone requesting this system is at least 18 years of age and, by making such a request is deemed to have warranted accordingly.

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