

Liturgy 1

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Question #1: Describe the purpose and function of ritual. (minimum 300 words)

A 'ritual', according to Webster, comes from the Latin *ritualis*, and means a 'set form or system of rites'. The word, 'rite', in the same dictionary, means 'a ceremonial or formal, solemn custom, as in religious use [marriage rites]'.¹ Isaac Bonewitz says that a ritual is, "any ordered sequence of events, actions and/or directed thoughts, especially one that is meant to be repeated in the "same" manner each time, that is designed to produce a predictable altered state of consciousness within which certain results may be obtained."² This makes it clear that a ritual is a structured series of events, performed in a certain order, to create desired effects.

The purpose of ritual is to do as the Gods did, to recreate the Cosmos and the foundation of the World. Humankind normally exists in profane space, that place and time which has no center, but which exists as a series of neutral spaces in which we live and move, driven by the needs of the society in which we live. Non-religious people never really leave this paradigm. However, the experience of sacred space creates a 'center', a fixed point that can provide an orientation, for nothing can be done without that fixed point.³ This point is the center of the worlds, that place where we can experience our world and the other worlds simultaneously. In this sacred center there is neither here nor there, past nor future, for all is one. From this place we can experience a connection with all the spirits of the three worlds.

The function of ritual is to help the participants reach those altered states mentioned earlier, and by doing so, enable communication between the participants and the Kindreds. This communication is based on the concept of *reciprocity*, the great bargain made between the Powers and humankind. The Gods and other spirits need us as much as we need them. When we offer to Them, when we worship Them, we feed power into Them. After a time, these Powers may return the favor, releasing power to us in the form of inspiration, healing, or other blessings.⁴ So in ritual we essentially perform a prescribed series of actions to re-create the foundation of the World and the sacred center so that we may reach and form relationships with the Powers through the experience of altered states of consciousness.

Question #2: Describe some of the roles individuals might take on within the context of ritual. (minimum 100 words)

Orator – also called the Druid, this is the role performed by the person who is the leader of the ritual. The Orator fills in all the spaces between the various parts of the liturgy and keeps the pace and flow going. The Orator might be the one to lead all magical workings if there is no specific Mage involved. In some ritual, the Orator may take all the parts.

Sacrificer or Offeror – This is the person that makes the actual offerings or sacrifices if the other celebrants are not making their own.

Seer – This is the person whose job it is to keep in contact with the powers and to read the Omen in ritual. The Seer might be the person who leads the participants in trance journeys or other meditations.

Bard – This is the person who leads the participants in musical songs or chants, and who may organize the Praise Offerings section of a ritual.

Some Groves also have a **Warrior** whose job is to protect the rite and handle any crises involving outsiders that might come up. Sonoran Sunrise Grove also has the Warrior make the offering to the Outdwellers and to the Guardian Deity.

Question #3: Describe the concepts of the Center and the Gates in ADF's Standard Liturgical Outline. (minimum 600 words)

As Eliade stated, "*If the world is to be lived in, it must be founded.*"⁵ We in ADF found the world by re-creating the Cosmos, which then gives us the place of the sacred center. We see the Center, the sacred center of the worlds, as a place where the vertical and horizontal axes meet. In ritual, we establish these axes to create the Center. The vertical axis is made up of the Heavens above, the Midworld here where we all live, and the Underworld below. We call these worlds the Three Worlds. Generally speaking, the Heavens, or Upperworld, is the place where the Gods, the Shining Ones, are to be found. The Underworld is the place where the Ancestors go after death and the Chthonic Gods are found, and the Midworld is our own world, where the Nature Spirits and the lesser Sidhe abide.

The horizontal axis is made up of the constituent parts of the Midworld – the Land, Sea and Sky. We call these three parts of the Midworld the Three Realms. The Land is that place where we all live, the home of most of our closest allies, the face of the Earth Mother. The Sea is the wild waste that lies beyond our Land. Full of life different from our own, it is also the place of the Sacred Isles where the Sidhe and heroes abide, and so connected with the Otherworlds. The Sky is the place of winged creatures, of the Sun and Moon and stars that arch over the Land and the Sea.⁶

But as there is sacred space (sacred meaning "separate" or "set apart"), there is also sacred time. When we re-create the sacred center, we are not only in the place where the world was founded, we are also in the same time as the foundation. As the sacred space is all spaces, so too is the sacred time all times. By its very nature, sacred time is reversible, and the time of the ancient founding of the world is now in the present.⁷ Thus normal, profane time and space, which limits us in our lives to its spatial and lineal requirements, is transcended and so much more becomes possible.

In ADF, we have a triple center in our sacred space. When ADF first started out, the Fire was the only manifestation of the Center, but now we use three, the Well, Fire and Tree (though there may be other forms of the Center as well). These manifestations are also the 'places' that function as Gates between our world and the Otherworld. When the Center is established in time and space, these three become connected with the worlds, allowing us to use them to pierce the fabric of the universe so that we might commune with the Powers.

The Fire is the power of order in the universe, that which transmutes and transforms. It is the power of the Sky, and by extension, that of the Heavens. The Fire cooks our food, feeding and fueling us. It also changes offerings we make to the Powers, turning them into something that They can receive.⁸ When we open the Fire Gate we connect directly with the Upperworld, allowing us to see into the place of the Shining Ones, and to invite their presence in our world.

The Well is the power of chaos, the earth power, those currents that flow within the earth like the blood of the Earth Mother. The spirits of our Ancestors exist in these currents, creating a vast pool of memories and wisdom. When we open the Water Gate, we connect directly with the Underworld, allowing us to join with our Ancestors and tap into those memories and wisdom.

The Tree is not just a tree or bile seen in the ritual place. The tree reaches all things and all places and times, though it physically exists in the Midworld. When we open the Tree Gate, the roots of this Tree reach down into the Underworld and its branches reach up into the Heavens, connecting the Midworld with the other two worlds.

When we open the Gates, we ask for a little help. We usually call on a Gatekeeper deity, such as Mánannan mac Lir (Irish), Manawydan fab Llyr (Welsh), Cernunnos (Gaulish), Hermes (Greek), or some other appropriate God of the desired pantheon. This Gatekeeper is usually a Psychopomp, which is a spirit that can accompany the Dead to the Otherworlds, and is often of God of liminality. Normally, we ask this Deity to join His magic with ours, or something similar, that together we might open those Gates to the Otherworlds.

Question #4: Discuss why ADF rituals need not have a defined outer boundary, or "circle" and the sacralization of space in ritual. (minimum 100 words)

The common Neopagan practice of tightly defining the outer boundary of sacred space, often in the shape of a circle, is based on old goetic practices where the circle was used by the magician for protection from the demons evoked in magical workings. While the use of goetia declined after the Scientific Revolution of the late 1600's and was suppressed by Christian magicians in the 19th century, the rise of Neopagan and anti-Christian religions in the 20th century saw a marked increase in its use.⁹ Nowadays, these tightly drawn circles are used to keep power in as well as to keep it out.¹⁰

The ancient Paleopagans, however, had no need for this. Ancient Druid Groves were open to the air and it was expected that energy or even attentions from the Gods, Ancestors and Spirits of Nature would be asked for and received. The ancients probably felt that no evil spirit would dare to invade the sacred space of a Grove.¹¹ In practical terms, this also means that a loosely defined outer boundary allows participants to come and go, without any need for 'cutting' open doors in the edge.

In ADF, we sacralize our space through purification and the recreation of the founding of the cosmos. We protect it by giving an offering or bribe to those spirits not aligned with our ways, and/or by making offerings to guardian deities.

Question #5: Discuss the Earth Mother and her significance in ADF liturgy. (minimum 100 words)

There are many different ways of looking at the Earth Mother. Many ancient Indo-Europeans saw her as a river Goddess, primarily. The Irish Goddess Danu (Welsh Don) came with the Indo-Europeans as they headed west, leaving her name on rivers across Europe (the Don, Donets and Dnieper in Russia, the Dniester in Romania, and the Danube in central Europe).¹² Further east, Goddesses were equated with rivers in France (Matrona, identified with the Marne)¹³ and in Ireland (the Goddess Bōand, identified with the Boyne).¹⁴

But in Ireland, also, the mother goddess was the land itself, as in the Goddess Eriu (similar to the Iranian Harahvaiti).¹⁵ In ancient Greece, Gaia (Earth) gives birth to Ouranos (Heaven), marries Him, and begets Okeanos (Ocean).¹⁶ There is some doubt, however, that the Greeks saw Gaia as more than just the earth. With the introduction of the Gaia Hypothesis in the early 1970's¹⁷, many Neopagans began to see the entire planet as a living organism, and in ADF, all these conceptions of the Earth Mother can be found.

In ADF liturgy, the Earth Mother is seen as the Mother of All, the Upholder of the World. She is often given pride of place as the first Power to be given offerings in ritual. In some rites, the participants kiss the ground to honor Her. Some Groves see Her as their local river. But She appears in the liturgies of most Groves in ADF.

Question #6: Discuss the ritual significance of Fire and Water in ADF liturgy. (minimum 100 words)

Fire and Water come into play liturgically in three ways primarily: in purification, in the recreation of the Hallows and in the Return Flow.

In purification, many Groves use Holy Water to asperse the participants. The Water can come from a variety of places, such as the water of three sacred wells, or water that has been exposed to the light of the sun, the moon and lightning. Ceisiwr Serith maintains that water, by its very nature as a cleaning substance, is inherently purifying.¹⁸ Fire can also be used for purification. Often sage or incense, lit by fire, is used to smudge the participants in a ritual. Perhaps our smelly ancestors used the water for washing and the incense to cover up bad body odors! But they are in common use today in ADF liturgy.

In the recreation of the Hallows, water is the essence of the powers of the Earth, the chaotic, unformed power. When the Well is re-consecrated, the Water is once again that power. Fire is the essence of the powers of the Sky, that ordering power of the cosmos. It also is the power that transmutes and transforms, taking our offerings and making them something else.

In the Return, Fire and Water mix. The concept of fire in water is an ancient one. Essentially, there is a fiery deity submerged in water, and its power must be ritually placated before the waters can be properly used.¹⁹ Alcohol is often used in the Return as the Waters of Life. Alcohol could be said to be fire in water, as it burns when drunk. We raise the cup of the Waters and ask the Powers to imbue it with blessings of some sort, and then it is passed to the participants. Thus, we not only drink the blessings of the Powers, but also a mixture of the chaotic Earth power (water) and the ordering Sky power (fire), just as we do in the 2 Powers meditation.

Question #7: Discuss the origins of the Fire, Well and Tree, and the significance of each in ADF liturgy. (minimum 100 words for each of the Fire, Well and Tree)

FIRE - The Fire appears in most ancient cultures as the primary focus of ritual, the place where sacrifices were made. Indo-European cognates for fire include the Latin *ara* (altar) and the Sanskrit *asa* (ashes).²⁰ It was also connected to property, as in the Vedic ritual for possession of a territory, where possession becomes legally valid upon the building of a fire altar.²¹

There are different types of fire. The Hearth Fire can be in the home, or it can be the hearth of the nation, such as the eternal fire of Vesta in Rome. There are also public hearths as well. In ancient Rome, there were the large altars where the main sacrifices were made, and by them were small fires on tripods where incense would be offered before each sacrifice. This small fire could be connected to the home hearth, so that both the private and public spheres would be present at a rite.²²

In ADF liturgy, we use the fire to connect us with the ordering powers of the Sky, as well as the place where burned offerings are made, for the fire transmutes and transforms the offering, taking it out of this world and into the next.

WELL - The Well is a sacred place of offering in the Celtic world, both ancient and modern. A 'well' was often a spring, and the flowing of the water from the ground was considered sacred. Now days many Celtic wells are dedicated to Saints, but in ancient days they certainly could have been dedicated to Gods or Goddesses. In Irish mythology, the source of the river Boyne was said to be the 'white-rimmed' well at Uisnech where the salmon ate the nuts of the hazel trees of wisdom.²³

In Norse mythology, there were three wells that fed the three main roots of Yggdrasill, the World Tree. One was the Well of Mimir, where wisdom and understanding dwelled. Another was the Well of Urd, or fate, where the Gods would come to hold their law courts and to discuss problems.²⁴

In ADF liturgy, the Well connects us to the powers of the earth, that chaotic, unformed power that can well up into us, just as a spring wells up out of the earth. We offer silver to the Well, just as the ancient Celts would offer silver, arms and precious things into the water in worship of the Powers.

TREE – The Tree is the *axis mundi*, the cosmic axis which supports the heavens with its base fixed in the underworld, and which also acts as a road to the world of the Gods.²⁵ Before the conversion to Christianity, the Germanic peoples, and even the people of Gaul, erected huge cosmic pillars as the focus of worship. Charlemagne destroyed the famous Irminsul, the “pillar of the universe which, as it were, supports all things.” In India there existed the *skambha*, a cosmic pillar as mentioned in the Rig Veda.²⁶

The Norse Yggdrasill, or World Tree, is an important basis of the visual of the Tree in ADF ritual. The Norns (Fates) fed the tree with pure water and whitened it with clay, sustaining its life, while it, in turn, rained down dew.²⁷ The Irish hazel trees of wisdom drank up the waters from the white-rimmed well as Uisnech and dropped their nuts into the water. Thus the Tree feeds as it is fed.

In ADF liturgy, the Tree lives in the Midworld, our world, and grows its roots down into the Underworld and its branches up into the Heavens, thus connecting us with all the Worlds. It is our *axis mundi*.

Question #8: Discuss the Outdwellers and their significance in ritual (or not, as the case may be). (minimum 100 words)

The Outdwellers, in ADF ritual, are those spirits not aligned with our ways. They can be spirits that might not leave us alone, for whatever reason, or the Outsiders could even be just the ill-will within ourselves.

In ancient myth, the Outdwellers could be the Fomor for the Irish, and the Titans for the Greeks. In Norse mythology they would be the Giants, whom Thor was positively allergic to. They would also be part of the attacking force which would assail Asgard during Ragnarok, the final battle.²⁸ This IE theme of a set of Gods which our own Gods defeated occurs commonly in the mythology, and it is thought that these earlier Gods or spirits still might want to make mischief.²⁹

While not everyone in ADF agrees with this, it is felt by many that since we do not use tightly defined outer boundaries it behooves us to make nice with those spirits. We officially recognize them, give them a small offering or bribe, and then ask them to stay away. That, plus the calling of our allied Spirits in ritual, serves to protect us when we have one foot in the Otherworlds.

Another way of dealing with the Outdwellers is to call upon a Guardian Deity or Hero, such as Athena for the Greeks or Cu Chulainn for the Irish, asking for protection for the rite.

Question #9: Describe the intention and function of the Three Kindreds Invocations, and give a short description of each of the Kindreds. (minimum 100 words for each of the Three Kindreds)

The intention of the invocations to the Three Kindreds is first, to get their attention. A good invocation will be descriptive of the Deity or Spirit, calling the Power by name or title or function. Deeds in the myths can be mentioned. But in addition to getting the attention of the Spirit, we also want to describe Him or Her well enough so that the participants can get a good psychic “fix” on them for the purposes of sending our love, devotion and power.³⁰ By calling on the Powers, we are then able to communicate with Them, to give Them our offerings as well as to receive Their blessings in return. For it is through this communication that we can form our relationships with Them.

Ancestors – The Ancestors are those people who have gone before us. They can be our own blood relatives, our grandfathers and grandmothers, all the way back as far as we can know. They can also be those “kin of our hearts”, those people who were close to us even if not related. I also believe that one can form a relationship with an ancient, such as Taliesin, and see Him as a kin of

the heart. Another form of Ancestor is the dead of the land upon which we live. Here in Arizona, this could be the Native American tribes of the area. We also honor the heroes of our folk,³¹ those people who have gone before to rest in the lands of the dead and who were great when alive in this World.

Nature Spirits – The Nature Spirits, or Spirits of the Land, are those that dwell in the Midworld with us. They are the non-humans, both mortal and those what were never born.³² They come in a myriad of kinds – they can be small spirits of stone or tree or bird, animal or fish, or they can be the lesser Sidhe, the Queen under the Hill, the fairy folk and the Tylwyth Teg. Each of these is a power – some lesser and some greater, but all deserve our love and attention. The House Spirits are another type of Land Spirit, those spirits who live in our homes and enjoy small offerings of food. The worship of these House Spirits is very important for personal worship and those who follow Baltic and Roman pantheons.

Deities – The common term for the Deities is the Shining Ones, which is actually a bit of a misnomer. While the Gods and Goddesses of the Shining Sky, such as Jupiter, Taranis, Brigit and Thor can certainly be called Shining Ones, there are also the Chthonic Gods and Goddess of the Underworld, such as Pluto, Cernunnos, Donn and Hel. All are Deities and all are parts of this Kindred.

These Deities can be the Earth Mother and Sky Father, the Goddesses of Sovereignty, Deities of inspiration, fertility and love, and the Gods of natural phenomena.³³ The effects They can bring range from simple knowing and inspiration deep inside us to massive storms over the mountains. They are neither omniscient nor omnipotent, but They are certainly more powerful than we are, and they appreciate our offerings.

Question #10: Describe other possible models for the 'Filling Out the Cosmic Picture' sections. (minimum 100 words)

In addition to the usual model of offering to the Three Kindreds, offerings could be made to Spirits of the five Irish or Welsh provinces or directions. For Ireland, offerings could be made to Brigit for the province of Leinster, Anu for Munster, Bōand for Ulster and Medb for Connaught,³⁴ say, with the Earth Mother for Tara.

Alternatively, offerings could be made to Spirits of each of the Three Realms of Land, Sea and Sky. Possible choices for the Greek pantheon could be Zeus for the Sky and Poseidon for the Sea. As the Land was held in common by those two and Hades,³⁵ perhaps Demeter as the bringer of corn would be a good choice for the Land.³⁶

Question #11: Describe other possible models for the Sacred Center. (minimum 100 words)

While the most common model in ADF for the Sacred Center is the Well, Fire and Tree, this model doesn't necessarily translate into hearth cultures beyond the Celtic/Germanic/Norse ones. For the Roman hearth culture, Jenni Hunt has come up with a trio of hallows that seem more appropriate, as the Romans would not have considered a Tree as a connection to the Otherworlds. For the Well, she suggested the *Mundus*, which could be a hole in the earth, or a pot filled with soil. This would connect with the Earth power. For the Fire, there would be the *Focus*, which is the fire of sacrifice. This would connect with the Sky power. And instead of a Tree, she suggested the *Portus*, or doorway, which would be a very obvious sort of gate, like the door of a temple, connecting with the Otherworlds.

On the Hellenic list, ADFers have been discussing just how to make the Well, Fire and Tree work for them. So far they have settled on the Orphic Hymns to the Sky (Fire), Ocean (Well) and Heaven (Tree). The latter does mention structure, but isn't an obvious choice. They are still debating the

use of these hymns, and I wonder if the Oak Trees of Dodona, Zeus' oracle and temple, might somehow be utilized.

Question #12: Discuss how one would choose the focus (or foci) for the Key Offerings. (minimum 100 words)

The Key Offerings are those to the Patrons of the rite and can include the Praise Offering section of the ritual. The Deities or other Spirits chosen would be appropriate to the type of rite being performed. For example, Irish pantheon High Day rites such as Imbolc and Lughnasadh are pretty obvious in deciding who the honored Spirit will be (Brigit and Lugh). For Rites of Passage, Rhiannon might be called for coming of age rites (Her son was restored to Her some years after his birth) and Lugh Samildanach (Lugh of Many Skills) might be called for a thanksgiving rite marking graduation from school or college. Brigit or Diancecht might be called for healing rites. The point is to decide what is wanted, and then read the mythologies and choose a Deity who can fulfill the need.

The choice of offering would depend on what the Spirit might like. In the case of Brigit, milk might be appropriate. For any of the Shining Ones, whiskey or food given to the Fire might do, while the Chthonic Deities might like ale or silver given to the Well. Songs or recitations of poetry might accompany these offerings, and for some Deities, like Brigit, poetry alone might suffice.

Question #13: Discuss your understanding of Sacrifice, and its place in ADF liturgy. (minimum 100 words)

The word sacrifice comes from two Latin words, *sacer* (sacred), and *facere* (to make or do). Thus sacrifice means "to make sacred" by the method of giving something in order to get something else of equal or greater value. The word sacred can mean "to set apart".³⁷ So sacrifice can also mean to take something and set it apart from normal use, thereby giving it to the Powers.

There are three main kinds of sacrifice – the shared meal (we give an offering of food to the powers, eating part of it ourselves), the ghosti-relationship (**ghosti* means a reciprocal relationship – we give so that we will receive), and the mitigation of order with chaos (too much order and the structure gets too brittle – a little chaos gives flexibility). In it's pure form, chaos would overwhelm us. A little, however, is necessary to preserve life.³⁸

In ADF liturgy, we make sacrifices by making offerings to the Powers through the Well, Fire and Tree (or other forms of the Sacred Center).

For the shared meal form, we may offer a loaf of bread to the Powers, putting half in the fire and sharing the other half with all the participants. An offering of part of the after-ritual potluck would also fit in here.

For the ghosti-relationship form, the most common form in my experience, offerings are made to the Powers so that we may receive their blessings in return during the Return Flow section of the ritual. For ancient Indo-Europeans, the giving of gifts was the basis of friendship, and this type of relationship is what we hope to have with the Powers.³⁹

The final form, the mitigation of order with chaos, is what we do when we make our praise offerings after the Key Offerings section of the rite. Praise offerings can be chaotic by nature, with individuals getting up in no particular order and offering their praises. This section of the rite can be an effective place for all to relax and keeps the ritual from being too rigid.

Question #14: Discuss your understanding of the Omen. (minimum 100 words)

The Omen, also called the Omen of Return, is when divination is used to discover the will of the Kindreds after all our offerings have been made. The Seer takes the Omen (in group ritual),

normally using some form of physical divination set, such as the Oghams, Runes, Druid Animal Oracle or Tarot. Augury, where there is no set of cards, sticks or other forms of physical tool, is also occasionally used.

The question asked varies from Grove to Grove. Some Groves ask if their offerings have been accepted. If the result is negative, however, they must make more offerings and then try again. Should the result come up negative three times, the ritual comes to an end.

Other Groves, believing that the Kindreds are always pleased to accept our offerings, ask instead what wisdom or blessings will be forthcoming. Here, a negative result could be a warning of troubles in the Grove or for some individuals, and the type of trouble could be indicated.

The omen is not just for the Grove or ritual as a whole. There should be meaning in the omen for everyone present.⁴⁰

Question #15: Discuss your understanding of the Blessing Cup, or "Return Flow."
(minimum 100 words)

In our rituals and personal rites and meditation, we strive to create ghosti-relationships with the Kindreds. As followers of Indo-European based spirituality, we accept the idea that "a gift calls for a gift" and that friendship involves the exchange of gifts. And so we make our gifts to the Powers though the act of sacrifice, making offerings to Them through the Well, Fire and Tree (or other suitable sacred centers). In return, we ask for wisdom and blessings from Them.

For the rituals I generally participate in, a cup, basin or horn of water, ale, mead or whiskey is held aloft, and everyone asks for the 'Waters of Life.' At this point, the essence of the Kindreds and their gifts fills the cup so that we may take in these gifts when we drink of the Waters. The participants are asked to visualize their needs and desires and the needs of the Grove so that the Kindreds can give us what we need. Then, when we all ask, "Give us the Waters of Life," we see the blessings descend into the Waters, filling them with goodness.

In rituals with large numbers of people, the contents of the Blessing Cup can be aspersed over them rather than each person being given a drink.

Question #16: Describe how ADF liturgy corresponds with your personal or group practice. (minimum 100 words)

ADF liturgy IS both my personal and my group practice. While I also do Shamanic-style journeys to the Upper and Lower Worlds on occasion (a la Michael Harner), I only do so within the context of an ADF ritual, making the journey during the magic working section that follows the Return Flow.

In my group practice, associated with the Sonoran Sunrise Grove in Tucson, AZ, we vary the Order of Ritual a bit so that the Outdwellers can be dealt with at the beginning, during the Procession. Since our Hallows is permanent, we believe that when we dip our smudge sticks into the ashes of the last Sacred Fire and take water from the Well, they are connected with the Sacred Center so that purification of the People and the Celebrants can take place at the beginning of ritual, right after the Outdwellers have been dealt with. Of course, should Ceisiwr Serith's opinion that the very nature of water is to be purifying, even if not connected with the Hallows, then what we do is not even necessary.

In my personal practice, I follow the Order of Ritual pretty closely, with the Outdwellers section coming after the Consecration of the Hallows (Well, Fire and Tree). While I feel that it disrupts the flow of the rite, I also think that the odd feeling of separateness that I get by breaking off to go outside and talk with the Outdwellers could be quite appropriate.

END

Endnotes

- ¹ Michael Agnes, Editor in Chief, *Webster's New World College Dictionary (Fourth Edition)*, (New York: Macmillan & Co., 1997), page 1238.
- ² Isaac Bonewitz, "The Basic Principles of Liturgical Design – ADF Neopagan Druidism", (July 7, 2005), <<http://www.adf.org/rituals/explanations/basicpr.html> >
- ³ Mircea Eliade, *The Sacred and the Profane*, (New York: Harcourt Inc., 1987), pp. 21-24.
- ⁴ Isaac Bonewitz, *Rites of Worship – A Neopagan Approach*, (Earth Religions Press, 2003), pp. 49-50.
- ⁵ Eliade, p. 22. Italics are the author's.
- ⁶ ADF, "The Worlds and the Kindreds – ADF Neopagan Druidism", (July 7, 2005), <<http://www.adf.org/articles/cosmology/worlds-kindreds.html>>
- ⁷ Eliade, pp. 68-69.
- ⁸ ADF, "Sacred Space – An Exploration of the Triple Center – ADF Neopagan Druidism", (July 7, 2005), <<http://www.adf.org/articles/cosmology/sacred-space.html>>
- ⁹ John Michael Greer, *The New Encyclopedia of the Occult*, (St. Paul, MN: Llewellyn Publications, 2003), pp. 106, 201-202.
- ¹⁰ Isaac Bonewitz, "Step By Step Through a Druid Worship Ceremony – ADF Neopagan Druidism (The Consecration of Space)", (July 7, 2005), <<http://www.adf.org/rituals/explanations/stepbystep.html>>
- ¹¹ Bonewitz, "Step By Step Through A Druid Worship Ceremony", (July 7, 2005).
- ¹² J.P. Mallory, *In Search of the Indo-Europeans*, (London: Thames and Hudson, Ltd., 1989), pp. 78, 82.
- ¹³ Jaan Puhvel, *Comparative Mythology*, (Baltimore: Johns Hopkins University Press, 1987), p.174.
- ¹⁴ Puhvel, p. 279.
- ¹⁵ Puhvel, p. 174.
- ¹⁶ Puhvel, p. 27.
- ¹⁷ Ellen Evert Hopman & Lawrence Bond, *Being a Pagan*, (Rochester, VT: Destiny Books, 2002), p. 199.
- ¹⁸ From a conversation with Ceisiwr Serith at Wellspring, 2005.
- ¹⁹ Puhvel, p. 278.
- ²⁰ Ceisiwr Serith, "The Proto-Indo-European Hearth", (August 21, 2005), <<http://www.adf.org/articles/cosmology/pie-hearth.html>>
- ²¹ Eliade, p. 30.
- ²² Ceisiwr Serith, "The Proto-Indo-European Hearth", (August 21, 2005).
- ²³ ADF, "Sacred Space..", (July 7, 2005)
- ²⁴ H.R. Ellis Davidson, *Gods and Myths of Northern Europe*, (New York: Penguin Books USA Inc., 1990), p.26.
- ²⁵ Eliade, pp. 32-37.
- ²⁶ Eliade, p. 35.
- ²⁷ H.R. Ellis Davidson, pp. 26-27.
- ²⁸ Puhvel, p. 220.
- ²⁹ ADF, "ADF Ritual Frequently Asked Questions", (August 21, 2005), <<http://www.adf.org/rituals/explanations/ritual-faq.html>>
- ³⁰ Isaac Bonewitz, *Rites of Worship – A Neopagan Approach*, (Earth Religions Press, 2003), p. 72.
- ³¹ ADF, "The Worlds and the Kindreds", (August 21, 2005), <<http://www.adf.org/articles/cosmology/worlds-kindreds.html>>
- ³² Ibid.
- ³³ Ibid.
- ³⁴ Puhvel, p. 183.
- ³⁵ Walter Burkert, *Greek Religion*, (Cambridge, MA: Harvard University Press, 1985), p. 136.
- ³⁶ Burkert, p. 159.
- ³⁷ Michael Agnes, Editor in Chief, *Webster's New World College Dictionary (Fourth Edition)*, (New York: Macmillan & Co., 1997), page 1261.

³⁸ Ceisiwr Serith, "Sacrifice, the Indo-Europeans, and ADF", (August 21, 2005),
<<http://www.adf.org/articles/cosmology/sacrifice-ie-adf.html>>

³⁹ Ibid.

⁴⁰ ADF, "Magical Skills in Druid Ritual – ADF Neopagan Druidism", (August 22, 2005),
<<http://www.adf.org/rituals/explanations/magskills.html>>