

International Asatru Summer Camp 2015

IASC Herald

Welcome to Sweden



Editorial

The Germans have a wise saying: tradition is not to keep the ashes but to handle the flame. To speak from IASC as a tradition is talking it a little bit to far for now, perhaps when we celebrate the 9th it will be appropriated. However, true is that IASC handle the flame.



Three years ago during IASC 2012 some people in Sweden got a phone call from Germany. The call was to ask Samfundet Forn Sed Sverige to be the main host for IASC 2015. Two day were ask for to think and this was followed by a resounding Yes. Which means we joyfully look forward to the third IASC, and the flame raised by Samfundet Forn Sed Sverige.

This flame would not shine so bright without all heathens willing to spent their time organising the whole event, two names should be mentioned here: Per Lundberg and Fredrik Liljegren. And all others willing to share their knowledge and thoughts, spending a lot of their time preparing workshops, lectures and so on.

Through this Herald most of these people will introduce themselves. In the middle of this magazine is a list of all the activities so far. Experience has shown that during IASC the program expands even more.

So light up your flame and together we will attain a bright 3rd IASC at Unnaryd, Sweden.

Frigga, editor
Nathalie, layout

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Frith weaving

by Frigga Asraaf, Het Rad

Working on the IASC Herald number 5, the pre-edition for IASC 2015, I was looking through the older ones and this was pretty useful. Otherwise I might have repeated myself too much. In a way I will do so, because certain subjects will remain. I had in mind to write a short article for this Herald. All though there is plenty of things I want to write about, but yet I had no clue what subject to choose. I decided to call upon the spirits and asked them for inspiration. They just put me behind the computer and made me write. While doing so there was neither head nor tail for me. Reading it back the first time I deleted half of what I wrote. The day after there was a bit more line in where I was heading. The epistle in front of you is what flowed from my pen.



What heathenism to me is? What seidr is to me? Good questions! Do I have any answers? Eh... yes... well.... eh.... I guess my responses will vary somehow and yet the core remains the same over the years.

I'm a child of my time, born in the sixties and being an teenager in the seventies. As a young adult I looked around in the new age scene. In those days I muttered things like: I guess I do believe in something like the divine, but not in god or gods. At the age of thirty-three from one moment to another I was chosen by a god and became a priestess. Can you imagine me being flabbergasted and having no clue what had happened to me?

Nehalennia claimed me shortly after, telling me I'm her sword and how she forged me. Loki has been around from almost the first steps on my heathen path as well, telling me that I look more like him then I'm aware of.

The goddess Frigga was present in the back ground and shared her name with me. They all needed me and asked me to do things for them and for the tradition. Young and inexperienced as I was at that age I was overwhelmed by their attention and felt privileged. At one point you become aware the gods have an agenda of their own. Often, our aims matched and I happily worked for them, but unaware of what harm it would do to me both mentally and physically.

Between then and now a lot happened, besides the thoughtlessness of gods it was just life. And I grew up.

Recently, again things shifted, and to my surprise I'm now growing into a relationship with Frey and Freya. At the same time I wonder if it's so surprising. Whom or what would I have chosen if I had had a choice back then instead of being claimed. The earth, the land as I mostly refer to it, always has been in my heart and soul before people. This is without prejudice to the warm friendships that I cherish for a number of people and those amongst them whom I consider as my family, my kindred spirits. Likewise for the heathen community which is dear to me. Would I have felt more drawn to the Vanir or the to the Aesir? What about local earth goddesses like Baduhenna, Tamfana and Friagabis? Is it of any use to ponder about these questions all these years later? I'll never know and yet the questions are intriguing. They tell something about me, about who I am.

I'm a Wodans maiden with my thirst for knowledge, my hunger for wisdom, my craving for learning. Wodan had good reasons to claim me. He saw my talents and how he could benefit from them, but didn't bother to look at me as a person or my web or how it could effect me. He was in a hurry, wanted his influence and power back. By now The Old Man has driven me away from him. Still, I am willing to work side by side with him as long as it is not harmful to me anymore.

My aim has switched from the tradition to the land. The heathen community has grown big enough by now for me to do so. Life changed me. All the strife turned me into a peace weaver.

It is impossible for me to separate religion, seidr and runes. All is part of the Germanic Field and intertwined for me. Seidr as I practice it, is about living in harmony with the environment we live in. To listen to nature, to the trees, the plants, the soil, the wind and water, the animals. Seidr is restoring balance, healing, to advance well-being, to connect with nature, the powers of nature, to connect with spirits, ancestors and other human beings. It is about communication between the conscious and the subconscious mind, your hart, your soul.



The animistic thought is that everything is animated, and has some form of consciousness. Not only humans have a soul, but also animals and plants and natural phenomenon as the elements fire, water, earth and wind have some form of consciousness. Likewise, for a landscape, a hill, a river. Man made things can grow into this. Even an object could have a soul. I talk to my computer. To my experience every pc has tiny little things it want in its own way. When I respect this it will work with me, otherwise I have to constantly reboot. A friend of mine is a hard core atheist, but even he thinks likewise about his car.

My drum and other seidr tools have a will of their own. I wonder if an object has a soul/consciousness of its own or could it be that a spirit of some kind connects itself to it.

All is possible I assume, so it could be either way and, most likely, there will be more ways I can't even imagine.

There is a lot going in the world, a lot of things that worry me. Our battle fields varies in a way from the ones our ancestors had to fight. Ours is ecological sustainability, people living in harmony with their environment, a healthy, balanced society that can endure into the future, providing a decent way of life for all that lives on this planet, humans and wild life alike.

One of the horrors of our times is companies like Monsanto. They want to control much of the world's food supply at the expense of food democracy worldwide. How much of our food is already contaminated with chemicals and unlabeled GMOs? The biotech industry's destruction of our environment has reached the tipping point. The thought (drinking) water might not be a human right is beyond my understanding.

People are fighting back in many ways, such as the a growing army of food, health, and environmental activists all over the world. This is an ongoing conflict and we need a long breath.

My way to fight against things like this is with seidr. If needed I try to make people more aware what is going on and how it will effect us over the long run. There are small things we can do in our daily life's. Pay cash instead of with plastic. With enough people doing so it will help reducing the power of the banks. Buy as much local as possible.

The workshop Flame of Frith is working seidr to feed frith. To join forces of those in Midgard and from the Other Worlds who want to make an effort to keep the threads of well-being of the planet, for wild life and for mankind in the web of wyrd supple, vivid and strong.



A whole week walking between the worlds in wonderful Sweden in the company of friends from Midgard and all other realities in frith and with fun is something to look forward to with all the fond memories of IASC 2009, 2012 and al heathen gatherings before and in-between.

See you soon!

Nordisk Tingsfællig

Nordisk Tingsfællig is a faith community for people in Denmark following a modern religion based on Old Norse mythology. Nordisk Tingsfællig has its origins in the Danish working group which organised the first IASC in 2009.

The main purpose of Nordisk Tingsfællig: To support the cult of the pre-Christian Nordic mythological creatures (hereinafter called Regin) for people who believe in and worship them, in Denmark. To acquire land in Denmark for creating cult places for the worship of Regin. To act as a religious service organisation to members, by within the framework of 'NTF' supporting their religious needs to the extent they may wish, including assistance



with, guidance and or performance of, relevant religious and family rituals. To facilitate contact between members. Nordisk Tingsfællig's Declaration: All in Denmark have the right to profess and practice their religion as they see fit, within the limits of the law of the land. Nordisk Tingsfællig will not in any way sense or form be associated with either groups or individuals who equate religion and race, blood, genes, ethnicity or who assume that one of these factors is a prerequisite for the other, Nordic

Tingsfællig will not in any way advocate or support such views.

Workshop Bronze-Casting

Peter Warholm

I will be holding a Bronze Casting activity /workshop at the IASC 2012 following the same concept as at IASC 2009 and 2012. Instruction will be in English (or Danish). The goal is that you will make your own model /design, cast it and finish it yourself. Either you bring your own model to cast, or make it out of plastic modeling clay, or use one of the existing models.

Bronze/copper and a limited amount of silver will be supplied at cost. I am available for any questions: FB Peter Warholm or e-mail: Warholm@gmail.com

Asatru Film show: "The wikker man"

3 hour Movie

Peter Warholm

both the 'original' from 1973

[http://en.wikipedia.org/wiki/The_Wicker_Man_\(1973_film\)](http://en.wikipedia.org/wiki/The_Wicker_Man_(1973_film))

and the Hollywood cover with Nicolas Cage from 2006

[http://en.wikipedia.org/wiki/The_Wicker_Man_\(2006_film\)](http://en.wikipedia.org/wiki/The_Wicker_Man_(2006_film))



Entry and custom requirements

Since Sweden associate to Schengen agreement EU citizens can move freely without passport controls within the Member States. Nevertheless, one should always have his identity card/passport to prove their identity like for the use of credit card or others.

Unlike in the past, now EU citizens are allowed to introduce unlimited goods for the personal use to Sweden. However, there is also here an EU directive, which sets values:

Spirits (more than 22% vol): 10 liters, Spirits (maximum 22% vol): 20 liters

Wine: 90 liters (but 60 liters of sparkling wine), Beer: 110 liters.

The IASC Code of conduct – IASC Council

The International Asatru Summer camp (IASC) has the aim of bringing together Asatruar for the furthering of understanding between Asatruar, the knowledge of the different aspects and practices of Asatru and hence expanding our horizon on Asatru today.

As a participant at the IASC you commit yourself to comply with the IASC Code of Conduct.

1. Each participant at the IASC is expected to treat the other participants with respect and to conduct him- or herself honourably.
2. Racist or discriminatory conduct, and more generally: causing a nuisance at the IASC for other participants and/or the area wherein the IASC is held, will lead to the expulsion from the IASC of the person(s) concerned.
3. The IASC Council reserves the right to exclude individuals or groups, of which it has reason to suspect that they might not comply with this code of conduct or otherwise threaten to upset the frithgarth of the IASC.
4. The organizations involved in setting up the IASC cannot be held responsible for the acts and/or deeds of individual participants at the IASC. The IASC and its organizers carry no collective responsibility. They are also not responsible for damage arising during the IASC and inflicted on persons or personal property.
5. Indoor smoking is prohibited.
6. Dogs and other pets are allowed on leash outdoors at the camp. They are NOT allowed inside the school, including the lodging rooms. They are always at the responsibility of their owners.
7. All problems and violations within the Code of Conduct will be taken care of by the IASC Council.



The IASC Council

1. The Council consists of one representative from each of the organizing organizations.
2. The Council will take care of all disputes that may arise within the terms defined in the Code of Conduct.
3. The Council will also take care of other disputes that may arise amongst participants if these disputes in any way could hamper the camp. If a dispute arises the Council will assemble immediately.
4. Things brought before the council will be taken care of by the following procedure:
5. The people involved in the matter are entitled to tell their version of the matter to the Council. They speak one at the time and may not be interrupted.
6. The members of the council may then ask questions to the case.
7. The Council will then retire and find a solution to the matter.
8. The solution will be announced through a spokesperson elected by the council.
9. The decisions of the IASC Council are final.
10. Failure to comply with the decisions of the Council will result in immediate expulse from the IASC

Vildmarksgymnasiet Unnaryd

by Bernhard Bös

Vildmarksgymnasiet is a boarding-school (internat) situated at the outskirts of the little town Unnaryd. Besides regular subjects especially hunting, fishing and nature-guiding are taught to the students. So, don't be surprised if an elk's head or a bird of prey is looking down upon you in one of the class-rooms. According to contract there are 3 one-room and 18 two-room flats at the gymnasium itself, all having their own bathroom with shower, toilet, and a small pantry with 2 cooking-plates. In the 2-room-appartments we are allowed to place a 3rd bed. On top, in the even larger 2-roomers 5 beds in all. Additionally, nearby private-owned Gula huset (Yellow house) has 8 rooms with 20 beds altogether.

Participants have been asked, if possible, to bring their own beds or mattresses. So far we are still short of about 15 beds/mattresses.

The Gymnasium-building is formed as kind of a horseshoe, with most of the flats arranged on both sides of a long corridor towards Unnegatan (-street), the town-side, and the other wing with large 2-roomers facing the rivulet Unnaryds Å. In between



there are a large conference-room, 3 larger and 2 smaller class-rooms, comfortable sitting-corner with sofa and coffee-pantry and an open veranda. There are 7 "public" toilets in the building (in addition to the flats' bathrooms), 3 on the ground-floor and 4 downstairs (even showers I believe) in the basement, in reach for the campers in caravans outside.



There is parking for about 6 caravans in extension of the western wing. Even farther along the rivulet we may make use of a large tent or tipi, 9 meters in diameter and rooming about 70 seated people. There is electricity and a sheet-metal bowl for

making fire. It is planned to hold our morning-, waking- ceremonies there. Even further north, but on an elevated ground (terrace-like) there is a large grass-plane in front of the Yellow house, where we will have our opening- and closing-ceremonies as

well as our blots. In the middle, our world-tree, Yggdrasil, can be placed and I hope for the 4 high pole like statues of our main gods that we had in Sandhatten. At the fringe of the "plateau" some tents for campers might be placed, as well as further north west of the large barn. (Camping-site is not finally decided on, depending on actual number of participants 'tents).



Upriver there is a little bridge where the footpath coming from our barn is crossing to the Hembygdsmuseet (Museum of local history) on the other side. Before the entrance there is a large parking-space where also some caravans could be placed. Summertime there will be put up 2 portable toilets for the convenience of visitors.

In the museum-park a number of historical wooden buildings from Unnaryds surroundings are gathered around a central grass-plane. In the northern end lies ladan, a large barn with windows where meetings and concerts may take place. The walls are displaying local agricultural and handicraft- tools. Before the little scene more than a hundred persons can be seated. We may rent ladan for our events at a smaller sum except Thursday evening when the weekly museum's concert takes place. Another wooden (music) scene is situated quite in the park's other end, usually used for children's painting courses. Plus a portable scene outdoors.

In front of the barn, crossed by a narrow public pedestrian path, we can have 3 marked fire-places for our evening-campfires. Behind, under the gangway to the barn, we might use 2-3 aluminium-canoes, transporting them to the bathing-beach of lake Unnen, about 500m away.

At a 150m's walking-distance from the Gymnasium is Gläntan, Unnaryds kitchen's canteen, where we can have our meals. The main dining room has about 60 sitting places. (Unnaryds kitchen is serving all pupils and students under school-period).

As afore mentioned, Vildmarksgymnasiet is facing private one-storey houses on one side, so please heed their privacy. The opposite wing is opening towards the creek or little river (with a wood behind).

But the museum's main attraction is the Bonadsmuseum, housing the country's finest collection of southern Swedish bonader, coloured wall-draperies in cloth or paper from the 18th/19th century that ornate the walls of rural homes on festive days such as Christmas or weddings. Painted by nonprofessional local artists the motives are almost exclusively biblical, nevertheless showing contemporary Swedish costumes and sceneries around 1800. Not to forget, every June an artist from England, Sue, is holding courses in bonad-painting where you may create your own motives in old style. Last year the tapestry of the legend of Ebbe Skammelson on Tiraholm (a medieval knight's play) was created, when every inhabitant of Unnaryd could paint a part of his own.

Also in Hembygdsparken, a market-day for local or heathen handicraft will be arranged by Samfundet Forn Sed Sverige. Vendors may even sell their wares in the historical buildings during other days of the week.

It takes about 500 m walk from our school thru town to the bathing beach at Lake Unnen. On the way you pass football-pitches and Unnaryds Sports hall, surrounded by grass-planes, where also camping would be allowed. Behind the hall extends a large new nature-playground for children. From the beach leads a promenade around the bay of Lake Unnen. Across the beach you might get a glimpse of the peninsula Vallsnäs (2 km around by car from Unnaryd) with fine beech trees and 2 bathing-places. There, Vallsnäs Camping offers about 8 lodges, a number of tenting-spaces and canoe-hiring. The little town of Unnaryd has about 1.000 inhabitants (including surroundings 1.400). There are a small medical station (sjukstuga) adjoining our eating-place Gläntan, a bank with banc automat, a larger Konsum/Coop food store, a charming little kiosk-café with veranda and garden, where you may buy fresh buns and pastries, newspapers and souvenirs, a Thai-restaurant, pizzeria, and historical Alebo Brunnshotell, pensionat with fine restaurant. In olden days Alebo was a spa where guests, under doctor's prescription, took baths in the iron-containing, slightly radioactive well waters. Mostly favoured where baths in wooden tubs. So, this is where the old English saying "rise and shine" really came true!but don't worry: The radioactive well under the little pavilion outside nowadays is sealed by a stone slab.

But, to become more serious, Unnaryd also has an historical protestant church, the spire towering visibly from our gymnasium, and recently a Thai-Buddhisttempel, rooming in the former Mission Church. So, with our IASC-meeting of Asatro-heathens from all of Europe, little Unnaryd might hopefully be destined to become a future meeting-place of religions in Sweden.

Unnaryds surroundings, and Hylte municipality's in all, are dominated by nature: 70% of their area are forested, 20% lakes and waterways and only 10% cultivated land. Therefore, it is jokingly maintained that Hylte kommun had more elks (moose) than human inhabitants!

But, joke aside, we asatruar will find our holy place in Bedjarör, (about 5 km northeast from Unnaryd), a grave field from the older iron-age (500 before to 400 after 0) with a number of rare grave-monuments such as: domarringar circles of raised stone slabs, formerly considered as places of ting gatherings, järnåldersdösar, a unique local grave form like a "box" of stone slabs, open on one side.

Etc. Namegiving and dominating however is the central Röset, a hill of stones (in local dialect called "rör", while "bedja" means to pray), possibly even dating from bronze-age, when the head of a local clan was buried. Most remarkable, however, is that a local lineage of peasants and fisherman could be buried, undisturbed by wars, for a thousand years in the same place, until burials were moved to the newly erected Christian church in Unnaryd under the 11th century. The grave field is classified as a riksklenod, jewel, under the protection of Riksantikvarieämbetet (ministry of antiquities), so we might have to seek permission when visiting as a large group.

If you continued the road from grave field Bedja Rör to Odensjö (Odins, Wodans lake) you would arrive at the southern end of Lake Bolmen. But return to the intersection showing Bredaryd and Tiraholm where you turn right and after 5 km at the sign "Tiraholms fisk" right again. There, situated at beautiful bay, you'll a manor from medieval times, a fish-restaurant (fish from the lake or raised rainbow-trout), ice-cream-bar etc. The "wandering" legend of Ebbe Skammelson should have taken place at Tiraholm. The drama of knight Ebbe, returning from service at the king of Scotland's court, finds his fiancé about to marry his brother and in a rash slays him with the

sword.....then doing penance every day on another of lake Bolmen`s 365 island, was made into a

scene-play and performed by lay-actors on Tiraholms beach in the 90ies. A runic stone commemorates the event



By Eddie001 at German Wikipedia [Public domain], via Wikimedia Commons

Bolmen is Sweden`s tenth largest lake, 186 square km, and a length of 30 km. A large area is taken up by the island of Bolmsö in the middle, which in Viking time was the religious and administrative centre of the landscape of Finnveden. At Hov stood a temple, where a "guldgubbe", a gold-plate offering was found. Remains of stone foundations found on other islands suggest a defence-system against enemies` fleet. Finnveden is the westernmost landscape of Småland, the gothic historian Jordanes names a tribe called finnaithae already in 6th century. The Icelandic Knytlingesaga even knows, that Finnveden was divided into 3 "ríki", (Swedish härad- counties?), namely "Austbú, Suthrbú ok Vestbú," where

Unnaryd belongs to the latter. Västbos ting in olden times was placed near Reftele on the northern end of lake Bolmen, commemorated by the runic stone of Brödrahallar (2 brothers--). Going east towards Forsheda (half an hour`s drive from Unnaryd), another 4 runic stones from the 11th cent. are to be found, one showing the name of Finnveden. West of Reftele, at Smålandsstenar, the name giving "domarringar" stone-circles are found on a grave field in great number.

**Welcome to 3rd International
Asatro Summer camp in Unnaryd,
Sweden, arranged by Samfundet
Forn Sed Sverige!**

Workshops IASC 2015 by Het Rad and friends

Frigga's Famous Powersinging

Way back, when heathenism crossed Frigga's path there was not much information on Asatru to be found in Dutch yet and no songs at all. Dutch is a beautiful language, beside the fact that to her opinion it is significant to sing in one's mother tongue.

At first Frigga composed songs with verses and a chorus, folk musician and singer as she was in these days. It didn't work out, and she began to realize that for blots and seidr simple songs are needed. With only a couple of words and a few notes you can sing along the moment you hear them, or even sing without words at all.

Slowly the songs Frigga wrote changed into powersongs as she refers to her creations. Most of her songs have a story of their own for her: the reason why they were composed along with fond memories of many people and places who joined the many workshops powersinging she gave over the years.

Powersinging to Frigga is about connecting with others, with the land, with the spirits. The songs could be sung for healing, meditation or invoking powers and spirits. The moment, place and people will bring about the music.

Runic constellations

Runic constellations is one of the many variations of constellation work, of which family constellations are probably the best known. It is a group process and a way to tap into the collective and ancestral wisdom, the wisdom of the spirits, the runes and much more. The core of the method is representation. People, ancestors but also more abstract things like a vision or a heart can be represented in a constellation. Not only the person who brings in an issue may benefit from it, but all that are present. Representing or only observing what happens in a constellation may give insight in you own issues.

Shortly, somebody explains the issue insight is needed for. The facilitator decides how many people or runes in this case will be represented. Members of the group are chosen to represent the runes and are positioned within the room. How the runes are placed in relation to each other already gives a certain insight.

Frigga and Pauline work from a seidr/shamanic approach with this fascinating method. Beside a personal benefit it deepens our knowledge about the runes.



Spá-ritual

Spá-ritual is used by Het Rad for a ceremony inspired by the famous text from the Saga of Eirik the Red: a seeress will go into trance to answer questions for the gathered folk. It's a real community ritual, as the sagas show us and a special experience for all participants.

People of Het Rad have performed this ritual at home and abroad. The core of the ritual remains with the necessary structure, but will be adjusted to the seers and place we are, like IASC 2012. ISAC 2015 will see it's own spá-ritual and Het Rad is looking forward to work together with old and new friends.

Flame of Frith, seidr for peace

Peace is more than the absence of violence. Peace is security, prosperity and fertility not only for us, but of likewise importance for wildlife. After all, we are as human beings just part of the whole.

As humanity we are at a crossroads in our existence and what choices will we make, which path do we choose? A path of death and decay or a road leading to frith and fruitfulness for the earth itself and for all we share it with? Het Rad invites you to join forces and strengthens the powers that fight for all of this.

Flame of Frith is an ongoing project. Please join us on

FaceBook

<https://www.facebook.com/groups/426389684184593/>

Introduction

Frigga Asraaf and Pauline Tuymelaar are members of the Dutch Asatru blotgroup Het Rad and are experienced seidhworkers. Seidr was known in pre-Christian Scandinavia as an oracular and a magical practice that would draw its power from the Otherworlds. Frigga and Pauline see seidr as a modern practice of shamanism/witchcraft within Heathenry and the Norse-Germanic pagan context. Their work is inspired by what is known from the past and by the spirits themselves. Keywords for their seidr work are using song, staff-work, ritual, and trance journeys to the Spirit world.

Pauline Tuymelaar is a working mother and lives in Ermelo with her husband and two sons. She started her life in Midgard in Holland in the year 1969 and grew up in a small town there. In 1999 she joined a private yule gathering of blotgroup Het Rad for the first time and this was her introduction to Asatru. Since then she walks through the Nine Worlds. Pauline is a Thorswoman and skilled seidhwoman and seeress.



Frigga Asraaf was born in 1960 on the hill of the giantess Hillegonde (Hillegersberg, Rotterdam) in the Netherlands. She has worked in various fields of healing, shamanism and seidr for over 24 years. Called by the gods and claimed by Wodan and the local goddess Nehelennia in 1993, her path led her deep into the Germanic field and she became a skilled seidrworker. In february 2010 Frigga Asraaf published her book 'Asatru, een naslagwerk' and she is working on an English translation. Occasionally she writes articles and poems for Dutch and international heathen/pagan magazines.



NOTE

We will have breakfast and lunch at nearby "Gläntan", about 130m from Vildmarksgymnasiet. The ending times at the timetable are the very last moment to show up.

Dinner we will be prepared by Pernille in the Gymnasiets kitchen, with a little help of us all.

Dinner at Wednesday after the Big Blot: "Gille" a festive meal.

	Saturday July 25th	Sunday July 26th	Monday July 27th	Tuesday July 28th	Wednesday July 29th	Thursday July 30th	Friday July 31th	Saturday August 1st
08.00 - 09.00		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
12.30 - 13.30		Lunch	Lunch	Lunch	Lunch	Lunch	Lunch	
18.00 - 19.00	Dinner	Dinner	Dinner	Dinner	Gille	Dinner	Dinner	

Eldaring e.V.

By Ulrike Pohl

The Eldaring is a German organization which was founded in the year 2000 with the intent to reconstruct and revive prechristian heathen religion and traditions in all its facets, Scandinavian and continental.

We currently have a bit under 300 members, most of them from Germany, but also a few from other European countries as well as the USA. Many of our members are organized in local groups called ‚Herde‘ – hearths. While that is not mandatory, and we welcome solitary practitioners too, we encourage any involvement in our community’s activities. We have a board which is currently consisting of six people – first and second chairperson, treasurer, secretary, assessor and ‚Bewahrer‘ – a special appointment which involves evaluation of official or public statements of the Eldaring so they are in compliance with our agenda as well as being scientifically up to scratch.

Another important pillar of our community is our magazine, ‚Herdfeuer‘ which is being published regularly and consists of articles, poems and information as well as book reviews around Ásatrú. The contributions are being written by members, but we also like to translate or publish interesting and informational articles from people outside the Eldaring or from other heathen organizations. The Eldaring hosts three main events during the year: our Thing, where we meet not only to offer to the Gods and Goddesses together but where we also hold our annual Thing to discuss and settle our affairs and to elect a new board every two years. Also, an Ostara meeting in early spring which is dedicated to exploring further the spiritual path we have chosen to go together, and cultivating rites, as well as just celebrating life and community in the presence of our deities, ancestors and friends. The same goes for the Mittsommer meeting. While the Thing is foremost dedicated to Eldaring matters and members, Ostara and Mittsommer are open to everyone interested in our community.

Apart from those main events, a lot of meetings and events are being organized by the regional hearths for members and interested persons, both to cultivate our religious traditions and as informational or educational events.

We started as a sister organization of the Troth (USA).

Two of our founders were Troth members and it was a good way to get started but when we felt that we were able to stand our ground alone, we decided, with respect and gratefulness, to not be a departmental organization anymore. We still maintain a bond of friendship with the Troth.

From the beginning, it was our aim to work towards those ends:

1. To promote knowledge and respect of and for pre-christian traditions and religion, and organize and enable those who want to do so

live that religion in community, and with the freedom which is granted them by German law. We want to further scientific research and education about our religion among our members, friends and interested persons so what we do stands on solid grounds.

2. To enhance the influence heathen religion has in German society. Due to our history, heathenry is very often mistaken for a vehicle of racist and fascist thoughts and agendas – and in fact in Germany there are, unfortunately, right-wing extremists and racists which style themselves as heathens. We want to get rid of that stigma of association with them by taking a clear stance against those people and their mindset, and cooperating and working together with secular, public and scientific institutions as well as likeminded heathen groups and communities.

While we are and remain strictly neutral to German party politics, we take a clear stance against any kind of extremist ideologies, and we expect our members to join us for cultural and religious reasons. We strongly reject folkish tendencies and we will never tolerate racist, sexist and/or homophobic activity and promotion.



The Eldaring has gladly been a part of Ásatrú EU and the organization of IASC from the beginning. We cherish meeting friends and fellow heathens from all over the world and celebrating and offering to our

Gods and Goddesses in all their diversity together, we're looking forward to forming new friendships and renewing old bonds this year in Sweden.



Pharmacies

Pharmacies in Sweden are called Apotek. In cityscape they are easily recognized by the stylized, mostly green snake on a white background.

As in almost all European countries the pharmacies are well stocked in Sweden. All current medications obtained without problem. Although you get almost all drugs in Sweden, you have to seek for a Swedish doctor who issues the corresponding recipe.

The offer of the pharmacies in the area of personal care products is similar to that in Germany. Who uses homeopathic remedies in the treatment of diseases, should bring the first aid kit. Homeopathic medicines are offered less frequently in Sweden and do not belong to the standard range of pharmacy.

What's in a name?

How the ancestors perceived the names of the gods

1 hour lecture by Jannik Thalbitzer Thiberg, Denmark

A historical linguist's take on the names of the divine entities in the Norse poetry and their meaning. How

were the names constructed, and what role did they play in the poetry and religion in general?



Supermarkets

The offer in Swedish supermarkets is now with the range German representative quite comparable. The high prices of fruits and vegetables have gone back to a tolerable level. Nevertheless, price wise one could expect relatively nasty surprises when shopping. Lemonades known brands, alcoholic beverages and sweets are significantly more expensive. In total there are now, in addition to well-known brands such as ICA, Willy: S and Coop, also from Germany known competitors such as Lidl.



Currency



The Swedish currency is the krona, which will be officially with SEK, but often abbreviated as skr. The rate between euro and Swedish krona is naturally variable, but usually varies not particularly strong:

The easiest way to pay in Sweden is in cash. This can be exchanged in advance or even at the banks in Sweden. The cashback on ATMs is no problem with most cards. In business or the petrol station you can pay easily by credit card. However, you should have for your PIN. Who has forgotten the PIN, comes along with his identity card and his signature, but this takes a bit longer.

The Kith of Yggdrasil

The Kith of Yggdrasil is a UK based Heathen organisation concentrating on the spiritual approach to the mysteries of Heathenism, and its work is of relevance to all followers of the Aesir, Vanir and European Heathen faith. It is active in many parts of the British Isles, with special interest groups, hearths, and meetings for both spiritual and social purposes. The Kith aims to bring the spiritual teachings and values of the Heathen way to the modern world. We strive to learn, to teach, to live in accordance with our Gods, and to provide a voice for Heathenry in the world at large.



The Kith organises a bi-monthly moot at a London pub, which usually includes a lecture and a blot, and an annual Allthing, including workshops and feast, open to non-members. It also offers open rituals in central London, hosted by the Pagan Federation. The Kith is present with a stall at numerous Pagan events in the UK, and is part of the Pagan Heathen Symposium, a group of Pagan organisations that actively co-operate on a variety of issues and projects.

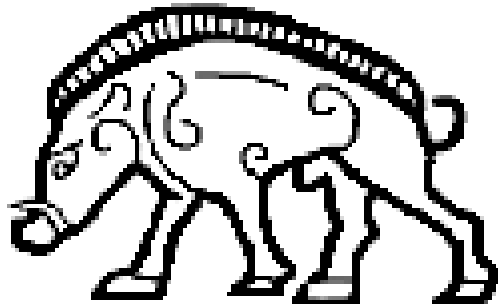
Workshops and lecture by Amanda and Andre Henriques

The world tree: a cosmic and inner axis

A workshop about Yggdrasil as a meditative and ritualistic tool to align a ritual space and/or ourselves.

Frey's mysteries:

Discussions and ritual meditations on the Lord, including the creation of a Frey's talisman.



Cosmology of seidr:

With a dissertation on the cosmology of seidr finished, this lecture will share some of its findings and conclusions, hoping also to spark discussions about the cosmology of our community's seidr practitioners.



Andre is a Portuguese living in London, and has been a member of the Kith of Yggdrasil since 2008. He discovered Heathenry back in 1998 when in Lisbon, and developed his link with the Norse/Germanic/Anglo-Saxon Gods, beings and worldviews throughout the years. He has deeper links with Odin, Frey and Freya. Other interests include meditation, shamanism, witchcraft(s) and astrology. He is about to finish a Masters in Cultural Astronomy and Astrology, where he researched links between polytheism, philosophy and astrology in Classical Greece, and the cosmologies of contemporary practitioners of seidr.

Amanda was born in Woodbridge, Suffolk, not far from the Sutton Hoo Anglo-Saxon burial mounds. She was interested in paganism and magic for a long time, but it was in Denmark's IASC in 2009 she realised how Heathen she was, with a special connection with Frey. She is a seidr practitioner, having performed in public events and workshops in the UK.

LIVING LANDSCAPE

Workshop: The Soul of the Land by Michiel de Nijs

The way the people once lived where we live now and how they experienced the landscape surrounding them depended heavily on what they believed in, on what they considered truth. For identifying those people's beliefs



we have two main bodies of source materials: historical sources and our analysis of archaeological finds. When it comes to this last group, offerings are the objects that bring us closest to the beliefs of our heathen ancestors. The stuff those people left behind for their gods or other wights most of the times is the only residue of their rituals. So those offered goods are one of the few portals

we have to those people's convictions. When identifying a location as an offering site and thus a

place where a ritual must have taken place, usually a lot of questions are raised. Who were the offerers? To whom or what did they sacrifice? Why did they perform the ritual? And last but not least: why on that place?

The answer to the last question is of importance for the theme of this article. Especially because archaeological data seems to indicate that people did not haphazardly pick a place for each offering. A lot of retrieved offering sites have been in use for longer periods of time, some for generations or even centuries. This at least indicates that the physical place an offering ritual took place was of importance. Why else would people time after time get back to the same place to deposit – often – the same sort of objects? The fact that the data indicates that sometimes years or even generations went by before a site was reused, show that such places probably were part of the shared memories of people.

Many of the offering sites that have been retrieved once were in wet places, in pools, lakes, rivers or swamps. Though these places often create the right circumstances to preserve some materials, especially organic, one would expect to find at least some evidence of the same practice in dryer places as well, if they ever happened there on a larger scale. The fact that this is not the case might just indicate that the people who did deposit the offerings found something special in the wet places.

Some researchers, like archaeologist Julie Lund, use the old-Norse texts to find reasons why people offered in ponds, lakes and wells. According to for instance the poem *Voluspá*, all rivers origin in Urd's well. So all that's thrown into those rivers ultimately ends there as well. She also reasons that our ancestors, when they offered in a body of water, actually believed that they were offering in Urd's well. But do we really need these links to literary sources, most of them written down centuries after the beliefs were practiced?

The people living in these parts of the world must have noticed, like everywhere on the planet, that our

lives, the things that grow in the forests and pastures that surround us, even the rhythms of the sea, are governed by those brilliantly shining objects hovering above our heads. The seasons come and go while the sun wheel rides her path along the sky. When she's hidden, the stars move across the night's sky in their own yearly cycles. And intertwining with all these different trajectories, the moon chooses his own route along Ymir's skull, while changing shape in sync with the bigger tides of sea and plants. Linking the movement of these lights in the sky with the things that happen on the ground, foreknowledge of which might help you staying alive, might have given people the believe that these lights were the gods or visual signs of their workings.

Imagine that the same people who thought that the heavenly bodies belonged somehow to the gods saw these lights reflected in the surface of a pond or lake. I wouldn't consider it strange if these people would see that water as their shortest way to the gods. By entrusting some object to this water, they'd be sure it reached the gods.

The sight of the reflection of heavenly bodies in water is just one way in which a place can become special to a people. Many other ways can be conceived of, like the

forms that can be seen in the landscape or the play of shade and sunlight. These kinds of phenomena made and still make some places more alive than others. These places, how we can them identify them in natural landscapes and modern-day rural and urban landscapes and what role they might play in today's heathen practice are just some of the things I would like to discuss and play with in my workshop.

Michiel de Nijs studied architecture and urbanism with a focus on landscape architecture. Combining insights from this studies with his interest in archeology and history he developed his own view and method in experiencing the landscape in a heathen context.

Sources.

Kok, M.S.M., The Homecoming of Religious Practice: An Analysis of Offering Sites in the Wet Low-Lying Parts of the Landscape in the Oer-IJ Area (2500 BC – AD 450), Uitgeverij Lima, Rotterdam, 2008;
Lund, J., At the Water's Edge. In: Carver, M., et al, Signals of Belief in Early England, Oxbow books, Oxford, 2010;
Simek, R., Religion und Mythologie der Germanen, Theiss, Stuttgart, 2003.

Weather

... and always the questions about the weather and what to pack in the suitcase. Here you have the average weather for Goteborg, unnaryd is a little bit more south and in-land so it may be a little dryer and hotter.

	Jan	Feb	Mar	Apr	Mai	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Max. Temperatures	3	3	6	11	15	18	21	21	17	11	6	3
Mid. Temperatures	-1	0	0	2	11	14	17	16	12	8	3	1
Min. Temperatures	-2	-3	-2	2	6	10	12	12	8	4	1	-2
Rain Days	13	12	10	9	8	9	8	10	10	12	10	11
Sun Hours Day	2	2	4	6	6	7	6	4	4	3	2	1
Humidity %	89	90	83	78	75	77	78	79	80	82	88	89

IASC 2015 Program

Saturday July 25th	Sunday July 26th	Monday July 27th	Tuesday July 28th
Morning			
	7.30 30 minutes Morning Meditation	7.30 30 minutes Morning Meditation	7.30 30 minutes Morning Meditation
	11.30 Asatru-Eu meeting (closed)	10.00 Bronze-casting Peter Warholm	10.00 (Bronze-casting Peter Warholm)*
		10.00 Lecture 1 hour 'What's in a name?' - How the ancestors percieved the names of the gods. Jannik Thalbitzer	10.00 Lecture 1 hour Why heathenry cannot be secular Haimo Grebenstein
Afternoon			
Arival	13.30 Opening Cermony	14.00 Bronze-casting Peter Warholm	14.00 (Bronze-casting Peter Warholm)*
14.00 onward	1500 1 hour Introduction Project Blot Experiences 1 Andre and Amanda Henriques and Nathalie Cue Comez	14.00 2 hours Lecture/Worskhop Ancestors J. Potts and L. Vlasveld	14.00 Lecture 1 hour Sense and non-sense of historical research Caroline Synke
	16.15 Mjödhammen Mead Tasting	16.00 Workshop 1 hour The World Tree: a cosmic and inner axis Andre Henriques	14.00 Workshop 3 hours Rucic Constellations Frigga Asraaf and Pauline Tuymelaar
Evening			
20.00 Word of welcome	20.00 Workshop 2 hours Hear the gods through theatre or experience the gods through theatre max. 10 participants I. Magnus Johansson	20.00 1 hour seidr Flame of Frith Frigga Asraaf and Pauline Tuymelaar	19.30 Lecture 1 hour Forn Sidr and the Rights of Nature Henrik Halgren
			20.30 Asatru film show: The Wicker Man

Wednesday July 29th	Thursday July 30th	Friday July 31th	Saturday August 1st
Morning			
7.30 30 minutes Morning Meditation	7.30 30 minutes Morning Meditation	7.30 30 minutes Morning Meditation	Waking up, packing, Cleaning, departure
10.00 Bronze-casting Peter Warholm	10.00 2 hours Lecture/workshop The Soul of the Land Michiel de Nijs	10.00 Project Blot Experiences 2 Andre and Amanda Henriques and	
10.00 Workshop 2 hours Blot: Similarities and Differences Henrik Halgren	10.00 Leave empty for socializing	Nathalie Cue Comez	
Afternoon			
14.00 Bronze-casting Peter Warholm	14.00 Workshop 2 hours Frey's Mysteries Amanda and Andre Henriques	14.00 Friday Fair Puppet Theatre Jugglers, Jesters, Soothsayers, Musicians, Heathen Games	
14.00 Lecture 1 hour Cosmology of Seidr: a new academic study Andre Henriques	16.30 Workshop 1 hour Asatru and history Michiel de Nijs and Caroline Synke		
16.00 Big blot			
Evening			
18.00 Gille - Feastive Dinner	20.00 Spá-ritual Frigga, Pauline, Michiel, Amanda, Andre, Annette and others.	20.00 Closing Ceremony	
20.30 1 hour Frigga's Famous Powersinging Frigga Asraaf and Pauline Tuymelaar		21.00 Party!!!	

* The Bronze-casting workshop is a two day workshop on Monday and Wednesday, but might be extended to Tuesday.

Meadtasting with Mjöldhamnen

Mjöldhamnen will probably have the following meads: Vår, Sommar, Höst, Vinter, Tatt av Vinden, Söt mot Bin, Dubbelt, Svarta Tranan, Dalafröd,



Grunwaldzki, Mölska Bergslagen and one mölska (not decided, mix of beer and mead). Participation fee is 22,-euros.

A wheel spins wayward and whimsical

Het Rad, The Netherlands



Eighteen years, yes really! Het Rad ('The wheel') exists since midsummer 1997. Which means 2015 is eighteen years later. It has been years with blessings, joy and sorrow. The years brought us encounters with many, many people at home and abroad. Het Rad is as well a blotgroup for its members as broader an asatru-network. Small but nice and showing great things over the years. The people of Het Rad, also called raddraaiers ('troublemakers'), see Asatru/Germanic Heathenism-Paganism as their tradition, religion, ancestral roots and/or philosophy of life. The goal of the Rad is to look, with those interested, to a modern interpretation of an old tradition.

On the international scene, Het Rad is part of Asatru-Eu and thus IASC from the start. Organizing the first IASC in 2001 with Denmark as host country was with nine heathen groups both a challenge and a pleasure. In 2012 three groups, Eldaring and VfGH from Germany and Het Rad from the Netherlands, joined forces. The place to be that year was Sandhatten in North Germany, pretty close to the Dutch border.

On a regular base Raddraaiers, friends and guests gather to celebrate the main festivals and practice seidr. Besides this we have our public gatherings like day workshops twice a year and a four days' seidr event every three years. From 1997 up to 2015 Het Rad published the quarterly magazine 'Balder'.

Various Raddraaiers take part in heathen gatherings throughout the year, home and abroad, and offer at most of these events short seidr workshops and ofcourse Frigga's famous power singing.

Some events Het Rad joined or organised itself the last years:

PFI Conferentie Nederland, The Netherlands, 2009, 2010, 2011, 2014, 2015
IASC 2009, Denmark
IASC 2012, Germany
Sacred Seidr Songs, London, England, 2013
SEI 2013 (Seidr Event International), The Netherlands
Reconte Chamanisme et Seidr, France 2014
Eigenwijs Festival 2015, Nederland

There is a lot going on in the Germanic Heathen field in the Netherlands. In recent years more and more people show up and several (blot)groups appeared. In 2014 five Dutch heathen groups joined forces: Het Rad, Werkgroep Lokasenna, Werkgroep Wolfsbloed, Heidevlam en Nederlands Heidendom. We started what we hope to be growing into a yearly Heathen Fair. The first time was small, more a gathering not yet deserving the name fair, but we did it! We had an enjoyable day, people finally meeting after years of virtual contact and bounds have been strengthened.

www.hetrad.nl

Asatru Polska

Anna Vrede Jezienicka

We initiated our informal Asatru Polska group just 6 years ago. In those days there were just a few people and each of them lived in a other part of our country. But sometimes just a few is enough. We started to learn as much as we could from every available source. We did all we could to find the others and build our network. We started to provide knowledge about Forn Sidr as well as information about meetings and blots.



During this 6 years we have been working with a lot of passion. We translated a lot of source texts and published online plenty of materials. We helped people to communicate and find each other. From a just one very small group we evolved to

numerous groups across the whole country that blot together.

Twice a year everyone who can takes part in our biggest gatherings in Poland. And every time there are more and more great people to be found among us. We are not solitary heathens anymore. There were weddings and also a few children were born. There are heathen families. That is still very new experience for us but we couldn't be happier.

Last year we realized that there was already enough of us to legalize our religion in Poland - as 'Stara Wiara' which means Forn Sidr in Polish. We are preparing formal application at the moment.

What else can we say about us as a community? How else could we introduce themselves? I think we are no different from you. We follow the old path because we have chosen to live in the way of honor. We have chosen to live by certain rules. We also would like to develop and have a successful life. Each of us is different but we have a lot in common. We learn from each other and share experiences together. We know we are not perfect but we have some ideals we strive to achieve. We are forging our thoughts in our words and our words into our deeds.

Dogs and other pets

If you want to take a dog or a cat from one EU country to Sweden, you do not require written permission. A health certificate is not required neither vaccination against leptospirosis and canine distemper - even if both vaccines are recommended.

Requirements are:

- D-labelling with microchip (a clearly readable tattoo is sufficient only in animals whose tattoo was made before 3 July 2011).
- vaccination against rabies for dogs, cats and ferrets over 3 months, as recommended with an approved vaccine preparation.
- Documentation in the form of a pet passport, in which the veterinarian has noted all measures.

Please also note Sweden prevails different customs for with dogs. They are usually on a leash, and dog dirt is removed.

Generally in Sweden dogs are banned in restaurants, cafes or shops. But in summer most cafes and restaurants have outdoor areas where you may stay with your dog. On the ferries (Stena Line, as well as ferries in Stockholm), there are special areas for dog owners. In The Stockholm subway has an extra sections where dogs are allowed.

On the large beaches south of Goteborg dogs are not allowed from May to October. At the lakes there are often parts for dogs, marked with "dog bath".

SPANISH ASATRU? HOW DO YOU BUY THAT?

The story behind Gotland Forn Sed.

By Miquel Sancho , G.F.S. Secretary

At the time that I was living in Denmark, approximately seven years and mingled with the Danish Asatru scene one of the most usual questions I saw myself in the need to answer was: Asatru in Spain? How do you buy that? ("Asetroende i Spanien?, Hvordan forstår man det?"). Well, I must admit that it was not an easy issue to explain at first and even less easier that there were some active groups with a some year-prolonged activity. So here is the story:

At that time Gotland Forn Sed was just another kindred or blótlaug so the project called Forn Sidr Ibérica was born. However, due to some drawbacks the project had to be postponed and later discarded. You know, sometimes niches happen to be true and I guess it results somewhat difficult to make some people agree on faith issues among Spaniards. Too much of a hot blood? Maybe. I'll leave it up to you.



When I was seventeen I met Diego, who had been already a believer of the old faith in the Norse gods from 1992 and had performed some blóts with some people from Barcelona. I guess it was around 1997. He told me about mythology and tales of the Gods. However he did not want me to go to blóts, which I consider it to be normal since I was underage at that time and I guess my parents wouldn't accept it.

So they went on with their blóts and I participated in my first one on the 1st of August in 1999. As time was passing by more and more people from Catalonia (North East Spain), specially from Barcelona, were started to get more interested and involved in Asatru, reaching a number of 10 members in 2003. But we resulted not to be the only ones on the Iberian peninsula. By 2005 we had contact with groups of an alike size in the Basque Country, Madrid and Andalusia. Of course, like in every country, some groups had already different viewpoints and attitudes towards their beliefs, even those with ambiguous discourses. But that is another story.

In 2007, the need for a bigger community in which everyone can live Asatru freely with an official representation was given.

Later on, on another attempt as a bundling point for asatruars, Asatru Ibérica appeared. In fact, the first IASC, celebrated in Denmark, counted with members of it among other organisations from around Europe. But again, and in this case due to problems with authorities and our by-laws. The Spanish government requires you to adapt your by-laws to those of the catholic church, which is highly hierarchized. Obviously we refuse that and now Asatru Ibérica is just a meeting point in Facebook.

In the last 5 years many Asatru groups have appeared in Spain and many people were still looking for recognition from the government. Thus, as an kind of ultimate attempt, all of those who have been there for some years and have been knowing each other for a long time decided to take it easy, look for legal counselling and last January Gotland Forn Sed was reborn as an official religious community in Spain. Now we can proudly announce it. Surprisingly, we got a completely unexpected response to the officialization of GFS and received mails from many groups around Spain interested in collaborating with us. I must admit that it has been new fresh air to all of us that will probably have a very positive outcome. We are looking forward to our first "official opening party" in autumn. Guests will be welcome, of course.

Oh,... I forgot to answer the question "Spanish Asatru? How do you buy that?". Well, the issue here is that if one takes a look at other groups around

Europe, they have some kind of link with their past, their identity and their story. Do not misunderstand it, I do not mean it in the Folkish point of view. One can trace back some sort of "Germanic" genes in Spain if one takes the Suevian or the Visigoths into consideration. OK, but from the Suevians no tangible proof of identity is left and the Visigoths were already Christian when they came to the Iberian Peninsula. So what now? One thing that all members in GFS agree is that you can believe in the old Gods or whatever you want to believe, it's up to you. No dogma is accepted but a consensus is always strived. We

are against proselytism because we prefer not to be many but to be more comfortable. And last but not least, we are apolitical but are openly against those who use Germanic and Celtic symbols to spread any kind of hate, politicised heathenism, racism or homophobia.

Unfortunately, not many of us are going to join IASC this year but I'm sure that we will have a great time together, see old friends, meet new ones and share good moments. Of course, if you have any question feel free to ask Diego, Nathalie or me. See you in Unnaryd!



**IMPORTANT
NOTE**

Like it is usual in youth hostals all over Europe guest have to bring their own sheets and/or sleeping bags. Vildmarksgymnasiet is a boarding school, so obviously sheets are to be brought, and the available guilts are limited. Please bring your own sleeping backs if possible.





Presentation by Nathalie Cue Gomez

Ásatrú Ibérica was formed initially as Forn Sidr Iberica in 2008 as official and over-regional religious community by members of Gotland Forn Sed. While it took a more than expected long time to present the official documents to the Home Office finally the request of state recognition as religious community was rejected for form fails. Like at this moment it was already impossible to emend the original documents because some of the persons who signed it were no more members and not willing to figure as, we decided to begin from zero and this also brought the change of name.

At this moment we had not the necessary resources to claim for a new state recognition and went for the cultural association, which obviously was denied because Home Office considered we were an religious community and not a cultural association.

Like Ásatrú Ibérica always was though to be a meeting platform for asatruar we decided to leaf apart for the moment the legal forms and concentrate to build this platform.

Most important to us were the information, to give a global and neutral overview on Ásatrú believes and tradition, free of personal influences and dogmas. We set the base of that in our web page and we are still working on it. Parallel to this we opened the Facebook group so that heathen who wanted to contact other heathen had their platform, and, if needed and desired, our help. Obviously Gotland Forn Sed always formed an important part of Ásatrú Ibérica and when they recovered from their break last year we had some large conversation how to go on. Like Ásatrú Ibérica was really happy with its role of information and meeting platform and Gotland Forn Sed always were more interested in the religious part of Ásatrú we decided that they had to go for the state recognition and so they did and finally in January 2015 they become religious community. The decision we took about Ásatrú Ibérica was that we will stay as over regional meeting and information point, because at this moment we were in contact with several groups, apart Gotland Forn Sed, who wanted to claim for state recognition or have it yet done and become in a future the umbrella organisation.

In the mean time things changed a little from how they were planned last year, some of the contacted groups made their own way and others at the moment are more interested to form part, as kindred, from Gotland Forn Sed, so that also the idea of the umbrella organisation is, for now, a not really realistic one. Truth is that Ásatrú Ibérica at this moment isn't much more than a web presentation and we delayed the decision how and in which form Ásatrú Ibérica will go on for after the this year IASC.

De Negen Werelden

Gerry Damen



De Negen Werelden is a small Dutch Asatru organisation. We are a group enthusiastic heathens, and our goals are to offer a safe haven to Asatruer as well as people interested in Asatru.

We celebrate blots and sumbels, we organise meetings and some of us do research. We try to find a contemporary way to be Asatru, a way which does justice to the gods and our ancestors but that fits in modern times.

Verein für Germanisches Heidentum e.V. – VfGH / Germany



Having celebrated our 20th anniversary last spring, VfGH is one of the oldest heathen communities in Germany. We are not so “big”, having around 70 to 80 members mainly in Germany, but as well in

Austria, Switzerland and Czech Republic consistently throughout the last years.

Due to our rather decentralized structure with regional hearths and groups, our sphere is larger than this number might suggest. One doesn't have to be a member of VfGH to be active on the regional level.

VfGH's subtitle is “traditional heathenry in today's life” and we take this seriously. Our approach to polytheism is based on mythology and lore, of course, but also on scientific findings of archeology, ethnology and other disciplines along with integration of modern values of humanism and exploration.

We do follow the “mission statement of free heathenry” which is summed up in 6 main statements:

- free impartment of religion without dogmas and doctrines
- free conception of individual personal religiosity
- free opinion making regarding ethical and political issues

- identical rights of members, no ranks or grades
- unrestrained access to deities for everyone, without intermediaries or religious leaders
- collective realization of rituals, elected blót-conductors, no determined priests

We usually have 2 community-wide events per year: Althing (usually in May) and autumn blót in September. All other activities and seasonal celebrations take place on the regional level.

The community is administered by a steering committee of 3 persons with identical competences who split up their tasks among themselves. The committee was newly elected this May and 2 of its members will be at this year's IASC.

We publish the magazine “Ringhorn” 4 times a year for our members, non-members can buy yearly subscriptions and starting with No. 83 in fall it will be possible to buy single issues in printed or digital versions.

Besides our own matters we do exchange and eventually cooperate with Eldaring e.V., the European communities of IASC and other heathen communities that have a democratic orientation.

Our website <http://www.vfgh.de> is currently being relaunched, we hope to be done when IASC starts. See you all there.



Vildmarks
Gymnasiet

Why heathenry cannot be secular – and why this is good!

By Haimo Grebenstein, lecture to be held at IASC 2015

The title of this lecture is an explicit provocation – certainly no modern heathens would want anything comparable to a theocracy. But, in my view, as today's existing heathens we have to go beyond just offering, blóting and getting lost in mythology.

Since I got into heathenry I have dealt quite a bit with its more „intellectual“ aspects and, besides that, for many years I have been quite engaged in politics and political theory. Heathenry, or polytheism in general, is fundamentally different from secondary (or monotheistic) religions concerning aspects like transcendence and the differentiation between sacral and mundane matters. Many heathens are aware of this, of course, but my impression is that most of them lack to transfer this knowledge into practical behaviour and/or awareness.

In this lecture I want to talk about these aspects of heathenry in detail, show you some of the findings that

scientists from different faculties came up with (just to prove that I'm not the only nut with such thoughts ☺) and point out some of the practical aspects of this matters.

This is not really a hypothetical overdose. We certainly do live in rapidly changing societies and probably none of us will be able to forecast what the world may look like in 5, 10 or 20 years from now. I am quite convinced that some heathen basics maybe helpful in the coming years. Although today's political systems are theoretically based on humanistic ideals, their practical realities are still widely saturated with monotheistic concepts. Polytheism actually may change the world into a better place.

I'm desperately longing for IASC to happen, to meet you folks in Sweden and to have fantastic conversations – not only on this topic!
Haimo



Driving in Sweden



Speed limits in Sweden are on highway 110 km/h, on country roads 70 km/h or 90 km/h, inside town 50 km/h, in housing and residential areas only 30 km/h. Cars with caravans are not allowed to drive faster than 80 km/h.

Driving 20 km/h faster than the limits will cost 110 euros when caught by the police, from 30 km/h faster the police is allowed to confiscate your car.

You always have to drive with the lights on! Equal if sun is shining or with more or lesser traffic. The lights on your car turned off could cost you 55 euros

Children under the age of 7 are only allowed to be transported by car if they have their own children seat.

The issue of drinking and driving has specially strict standards in Sweden, so you are only allowed to drive with 0,2 alcohol level. Caught with more will be punished with a month salary and a long term driving prohibition in Sweden.

The other traffic rules are similar to the rest of the world.

Samfundet Forn Sed Sverige



Host of IASC 2015 is Samfundet Forn Sed Sverige a religious organisation based in Sweden. We practice pagan religion, inspired by pre-Christian Norse and Germanic tradition and myth, adapted to our time and our lives.

Norse Paganism has many names. Nineteenth century scholars called it "Ásatrú" ("Belief in Æsir"). Many practitioners and current literature use this name, although many prefer the term "Forn Sed" ("Old Way/Old Custom") or simply "Sed".

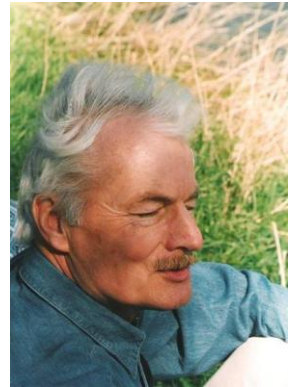
Forn Sed is a spiritual path with roots in pagan practices and lore. Our beginnings are found in nature and life. Two member, mainly, of Samfundet Forn Sed have taken it upon themselves to achieve the third International Asatru Summer Camp.

Per Lundberg - Live in Sweden, 70 km south of Stockholm. Been an active heathen since 2001 and today a member of the råd (board) and gode in Forn Sed Sweden. Practice sejd and runes in all forms. He drums, plays flute and likes playfulness and deep spiritual and existential conversations. He also has education in psychology, NLP and Neurosemantics and hypnosis.



Fredrik Liljegren is a barefoot mead-brewing tobacco-farming shamanistic heathen who might as well raise a horn as hold a sweat lodge ceremony.

Bernhard Bös, was born in Germany (1940) and live in Canada, Denmark and Sweden. Presently, as pensioner, living near Unnaryd in Sweden on a former small farm. He studied cultural anthropology, Völkerkunde and Nordisk og förhistorisk arkeologi. Did amongst other things farm- and forestwork, archaeological excavations and helpwork for indigenous peoples of Russia's North, Tibet etc. Presently he collects old-heathen folksongs. Bernard is a member of SFSS since 2010



Blót: Similarities and differences

Workshop and lecture by Henrik Hallgren

How do your group or organization perform the main heathen ritual - the blót? We come together for an open conversation where we share experiences and learn from each other. What are the similarities and what are the differences between different groups in their way of performing the blót?

Forn Sidr and the Rights of Nature

Workshop and lecture by Henrik Hallgren

Around the world there is a growing movement for the Rights of Nature. How do the philosophy of this movement correspond to the worldview of asatrú/Forn Sidr and the pagan idea of the sacred?

Hear the gods through theatre or experience the gods through theatre

Workshop by I. Magnus Johansson, max. 10 participants
The participants will be paired up and experience nature with a blindfold. After this they will be grouped up in teams of 5 to 8 persons. Each of the participants will write

down with one word what they just experienced. Together the group will write a poem that includes all the these words. The poems will be passed on the other group so that both groups could analyse each others poems.

At last, each group will turn its into a short performance, with or without words, with or without music. This is a fun way to interpret the gods in a holy artform.

Åsatrufellesskapet Bifrost

The Asatrufellowship Bifrost, is Norway's largest asatru community with 360 members.

We are an umbrella organization for 9 different blot groups all across the country, and have been going strong since 1996.

We strive to set the premises of how asatru is perceived in the larger community, as a modern religion, and

appear as an open, including and tolerant religion, suited for modern people in a modern multicultural world.

As a registered religion in Norway we are state founded and have the right to perform legal weddings, even for same-sex couples.



Welcome to a heathen fair on IASC 2015!

The last day of the summercamp will be celebrated with a fair. It is up to all participants what the it will be. You are welcome to sell your arts and crafts and/or bring games, play music, pull pranks, juggle with fire, predict our fortunes, tell a good story, make a Puppet Theatre!

Together we create an afternoon full of socializing, fun, surprises and beautiful crafts.

For those who wants to sell things or offer services, please, report to sara@brisingasmycket.se how much

area you would like, do you need tables and such before 17 July.

There will be a display during the whole week to place photos and business cards, presenting what will be available at the fair.

Cost to sell:

Free for IASC participants.

Others are welcome to get a day-pass to join in.

Roots & Ancestors, Asatru and history

By Caroline Synke & Michiel de Nijs

Within Asatru history has a peculiar place. Of course, Asatruers from around the world see the European pre-Christian past as an inspiration for their present day religion and as part of their roots. They see it as the time and place where their honoured ancestors lived. At the same time, looking at the information on the internet, in Asatru books, and other expressions of 'heathen general knowledge', these present day visions of our roots are interlaced with images not from those pre-Christian times and places at all, but with images from completely different sources such as recently made up neo-paganism and 19th century Romantic Nationalism. So, is that a problem? Do we need to get a clearer picture of those bits of the past we see as our roots and of the people we call our ancestors? And, most importantly, why would or should we care? There are many different answers to these questions. In the following are some of our thoughts on Asatru and history.

Our ancestors

Just think about the nearest ancestors you have, e.g. your great-grandparents. Did you know them when they were alive? Did you know them as children? The conditions they were brought up in? How they met? What kind of work they did? How their world was, the conditions around them that forced or helped them to make certain choices? What would you need to do in order to find answers to those questions?

If you would choose to put time and effort in finding answers, for example by questioning old relatives and/or researching records like diaries, archives and such, how reliable are those sources of information and how could you tell? Would you fill in the gaps of your knowledge with images from your or others' imagination? Would those images be historical possibilities or improbabilities and how would you know?

Of course, we will never know for sure who our great-grandparents were, even if we did have a time machine, because people are complicated beings. The information you get is always limited and biased. The more so the information we have about people much further in the past. But in the end, in our personal opinion, it is all about the effort you put into getting to know a person, be they living or dead. That image will never reflect who that person really is or was, but at least it would be as close as you can possibly get.

Asatru and history

Within Asatru there are a lot of different opinions on the role history can play in shaping our present day religion and practice. Some people think that because we can't sacrifice people anymore, it becomes merely a matter of choice and therefore a free for all. In that case, where does Asatru end and something else begin? On the other end of the spectrum some want to stick as much as possible to what is known about the old rituals from various historical sources, even condemning everything that isn't 'historically correct'. Does that matter for a religion which started in the 1970's and culture of today? We personally feel that by putting effort in researching the past we do justice to the people from the past as real people and not just as myths to be used by us for our convenience in the present. When we claim historical periods and people as our roots, we think we should at least put in the time and effort to find out as much as possible. Not in the least because in that way we avoid confusing a 13th or a 19th century invention with an 8th century practice.

Another point is that being clear, or at least clearer, about our historical sources of inspiration we can more consciously choose what to use and what to reshape for present day use.

In our experience, knowing the process of historical research and historical source critique gives us more freedom to sift the historical sources from the many and different interpretations. It helps us to not be too dependent on the more or less reliable historical interpretations of others, but supports us in making our own informed opinion.

Of course, this isn't everybody's opinion or cup of tea. But for those of you who would like to know more about this process of doing historical research and/or would like to share their ideas about the role of history in Asatru we have made the following contributions to the IASC 2015 program.

If you would like to know more about the process of historical research, the possibilities, limits and some of the pitfalls:

Sense and non-sense of historical research.

A practical introduction in historical research and historical source critique', by Caroline Synke.

Caroline has a teaching degree in history and civics and works in education. She shares her search for historical sources on Twitter as @heidentweet and on facebook as Caroline Heidentweet. Together with Michiel de Nijs she has done research in pre-Christian sacrificial places in Noord-Holland.

If you would like to share your ideas on the value or non-value of using historical sources in shaping

modern-day heathery and would like to share the ways you do or don't incorporate historical information: 'Asatru and history, an exchange on the different ideas, reasons and ways to use history or not, in shaping present day heathenry', hosted by Michiel de Nijs and Caroline Synke.

Michiel de Nijs has written a range of articles on various historical and archaeological subjects, mainly focussed on the possible roles of the landscape in heathen ritual and beliefs.

On a related note, "Ancestor worship - exploring the past for inspiration in the present" is a workshop hosted by John Potts and Lizet Vlasveld that aims to explore and discuss the historical evidence for ancestor worship. This discussion is followed by a guided meditation/pathworking on the same topic, and input from both is then used to create with all participants a communal blot for the ancestors.

Lectures and Workshops by Caroline Synke and Michiel de Nijs

Sense and non-sense of historical research
Asatru and history

Lecture/Workshop by John Potts and Lizet Vlasveld

Ancestor worship - exploring the past for inspiration in the present

**IMPORTANT
NOTE**

For all those who come by flight and public transport: there is no possibility to reach Unnaryd Saturday and Sunday by public transport.

Please contact Nathalie by e-mail, n.cue@josoc.cat, with the following information: what time will you arrive at Hildebruk bus terminal and with how many people you want to be picked up. A telephone number would be useful as well.

Workshop Project Blot Experiences

Nathalie Cue Comez , Amanda and Andre Henriques

One of the things that upsets me is the fact that there are many Asatruar or Heathens who do not perform their rituals, which to me personally is a very important part of the spirituality and faith. The interchange of Hail, energies and power from Asgard to Midgard, and through all the nine worlds, is not only important for men but also for our gods and ancestors. If we ask why people don't perform rituals, the most common answer is that they do not know how, and are afraid to do it wrong. Obviously there are many writings that describe a ritual, and how to perform it, but the ones I found are really technical, like a choreography or a handout, but nothing that would encourage someone to do the first steps. Of course the easiest way to learn is when someone teaches you, or when you can learn taking part of rituals others perform. But most Asatruar do not live near established groups who perform rituals, and there are a lot of doubts if you don't know the people - from both sides.

So I thought about collecting experiences from people who perform rituals, and sharing them with the ones who seek knowledge. Not only for beginners, also for those who already perform rituals but always seek for some more inspiration, and what could be more inspiring than the experiences from others? Reaching this point I remembered that at last IASC Amanda and Andre Henriques asked this question in their workshop, so I asked them about this workshop and Andre agreed to help. So what we want to do is to compile blot practices and

experiences, things that worked and the ones that didn't, and personal conclusions. We as an European community have probably between us many ritual scripts and personal experiences. Our idea is to present this project at the first day (Sunday) at IASC, taking about 1 or 1,5 hours, handling out a questionnaire so people can think about the questions, and then do individual interviews during the week, with a final debate on last day (Friday). We may continue some conversations and sharing post-IASC. All the material gathered can then be transformed into a booklet, to be offered to all IASC associations and friend associations, or even get published.

Nathalie was born in 1965 in Düsseldorf Germany. Passed part of her childhood in Belgium, Netherlands, Sweden and mainly Germany. At the age of 21 she moved to Spain, where in 2007 she got in contact with Gotland Forn Sed and become member. Co-founder in 2009 of Fuaran Na Mimir Blotlaug Maresme and in 2010 of Ásatrú Ibérica. Worked since then in straight collaboration with the Spanish asatru community traducing and elaborating informative material. Went back to Germany in 2013, becoming member of VfGH and since then working on a private project on gatherings and blot performance with several local groups to foment the acquaintation between heathens.



Doctors in Sweden



Thanks to an agreement between Sweden and the EU countries, the treatment in Sweden can be easily settled with the domestic health insurance if you have a European Health Insurance Card.

Foreign and Swedish patients are treated on the same terms. This means that you have to pay for the visit at the doctor. The fee for a doctor's visit is about 10 to 33 Euro. Who needs to go to the dentist, should calculate a cost of about 60 euros per hour of work. An outpatient treatment in a hospital consumes about 30 Euro. Who needs to be treated on an inpatient, pays an interest of 9 euros per day. The bills will be refunded by your health insurance.

Public Transport Information

by Nathalie Cue Gomez

This information is basically for those who will reach IASC by flight and have to travel then to Unnaryd. It has two sections, one concerning Göteborg Airport Landvetter and the other Copenhagen Airport Castrup. Both ways come together in Halmstad. The timetables are for Saturdays.

1. Göteborg Landvetter Airport

Bus shuttle to railway station

To get to railway station (Göteborg C or Nils Ericson Terminalen) from the airport there is a bus every 15 min from the company Flygbussarna. The trip takes about 30 minutes.

Leaving the Airport at 04.20, 04.40, 05.00, 05.20, 05.40, from this time the bus will come regular: at '00, '15, '30 and '45 until 20.00, 20.30 and the last at 21.00.

From Göteborg C - Nils Ericson Terminalen the busses operate from 00.05, 00.32 stopping until 05.05, 05.35, 06.05, 06.35, 06.50, then regular at '05, '20, '35, '50 to 23.05 and 23.35.



View from Göteborg Airport with bus stop

Prices: the single journey for an adult person will cost 95,- skr (10,09 euro) and a youth ticket (8 -17 years) 79,- skr (8,39 euro), up to 2 children under 8 years travel free with a full paying adult. The return tickets costs: 185/155,- skr (19,66/16,47 euro).

Tickets are available in advance at:

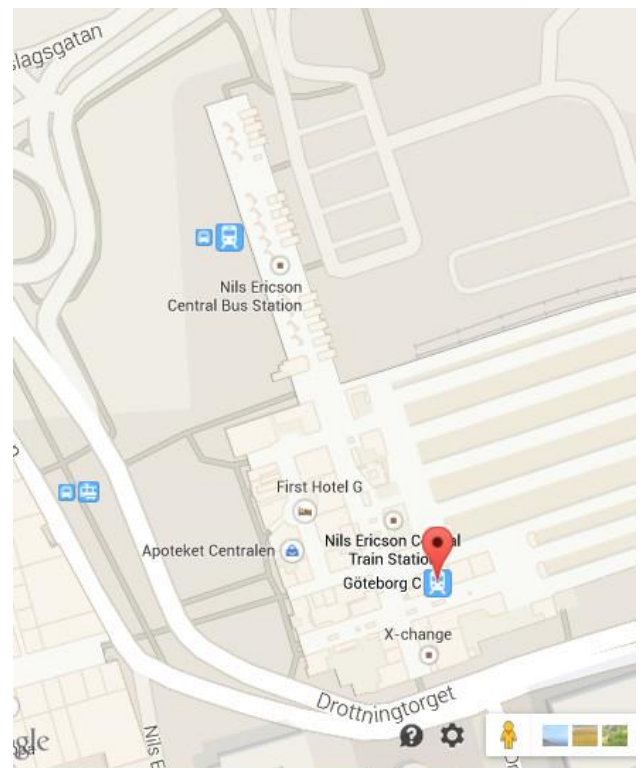
<http://www.flygbussarna.se/en/Landvetter>

They can be paid by credit card: master card, visa, CD and American express or by pay pal.

Flygbussarnas' tickets are open and valid on any of the route's departures, travelling in either direction, for 3 months from the date of purchase. The ticket is not personalised and it can be transferred. Tickets bought online are not refundable.

You can also buy tickets at Cityterminalen, the airport, at re-sellers or on board with a charge card

Train Öresundstagen to Halmstad from Göteborg central station



View Göteborg railway station with bus terminal

Train to Halmstad its named Öresundstagen, leaves about every hour and take 1 hour 15 minutes. First train on Saturdays leave at 06.40 then every hour until 23.40.

Train probably will not be marked with Halmstad but with its final station Kobenhaven, last 4 trains only go to Halmstad and there for will be marked/announced like this.

The return from Halmstad to Göteborg C begins at 08.05, follows every hour until 21.05 and the last is leaving Halmstad at 23.05. Obviously this train will be marked with Göteborg.

Price for the one way ticket for adult is 217,-skr (23,06,-euro) and for children 136,-skr (14,45,-euro).

2. Copenhagen Airport Kastrup

The railway station in Copenhagen is at the same airport at the enlargement of terminal 3.

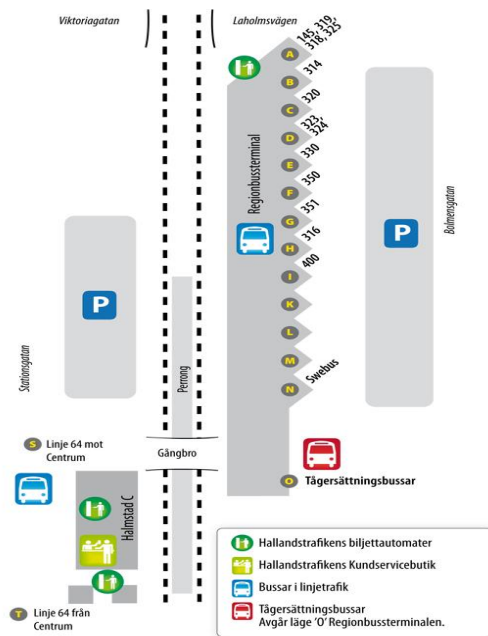
I guess there will be a way by foot to get there, but there are also every 15 min a free airport shuttle, bringing to everywhere inside the airport zone.

Train to Halmstad takes 2 hours and 10 minutes, first train to leave is at 05.46, from then every hour until 18.46, 20.46 and 22.46. Trains will be marked to Göteborg, and the last to Halmstad because it's its last stop.

Backwards will be almost the same starting the trains at Halmstad at 08.02 going on every hour until 21.02.

Price for the one way ticket for adult is 266,-skr (28,27,-euro) and for children 150,-skr (15,94,-euro).

3. Halmstad C



View Halmstad bus terminal with railway station

The bus to take is the number 400 leaving at I gate. The busses on Saturday leaves every 2 hours to Hyltebruk bus terminal and take about 1 hour and 10 minutes. Bus will leave from Halmstad to Hyltebruk at: 09.27, 11.27, 13.20, 15.20, 17.20, 19.20, 21.20 and 00.15*.

Getting back to Halmstad the busses starting in Hyltebruk at: 01.25*, 08.44, 10.38, 12.36, 14.33, 16.34, 18.34 and 20.33.

Price for and adult person single ticket is 78,-skr (8,29,-euro) and for children 47,-skr (4,99,-euro). The night busses both marked with * will cost 112,-skr (11,91,-euro) single ticket for adults and children.

All tickets can be bought in automate at the same bus terminal and railway station or in the ticket office at the railway station. Automates take credit and debit cards but no cash.

Tickets can be booked in advance but only available with visa or master card, at the web page:

<http://www.oresundstag.se/omoss/om-webbplatsen/>

Under the week there are some more trains and busses and even a bus reaching Unnaryd - which do not run on weekends; for Sunday there are even lesser possibilities. So if you have to arrive another day than Saturday please feel free to contact me and I will provide you the timetables you need. Also there is a PDF version with a lot more maps from the airports, railway stations and bus terminal available. Contact: n.cue@josoc.cat







The IASC Heathen Web

Lyrics: Amanda Henriques

Music: Frigga Asraaf

The thread we are spinning grows
longer and longer.

The web we are weaving gets
stronger and stronger.