



International Asatru Summer Camp

2012

IASC Herald #2

Looking back & looking forward

Saturday July 28th - Saturday August 4th 2012

Dear reader,

Finally it is there! The magazine laying in front of you that we baptized IASC Herald back in 2009. Three issues went before this one. Because last International Asatru Summer Camp was different from the one we had three years ago, this magazine will show some differences to the one we made after that camp. But some things have remained the same: it is still full with stories, memories, pictures and anecdotes from another great, splendid, magnificent and successful summer camp!

Thinking back to those days last July and August I really only can find nice and good memories. I remember many nice and good talks, numerous pleasant passings of horns, interesting excursions, lectures and workshops and a very nice and pleasant stay at a comfortable place with a group of great people. And already the retelling of little anecdotes has begun when meeting my heathen friends who were there. It is my hope that the contents of this Herald will give you back a little of the feel of this year's summer camp every time you go through it's pages and by doing so will keep the spirit of IASC alive.

To keep you no longer from continue reading and diving into the memories, I'll keep this introduction short and will finish it by thanking everyone who was there for his or her part in a wonderful week.

Hail to you, the people who made this IASC!

Hope to see you all and all other readers in three years!

Michiel – Netherlands

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I have been at heathen gatherings for more than 11 years now. Every year I've been at least seven or more of them, sometimes more than ten. I've been to gatherings of different types – seasonal celebrations, Althings, educational or workshop type gatherings and just plain social events. I've been at gatherings of many different groups or societies in 5 countries. Most of them have been remarkable events, with a unique flavor to them. But NOTHING can compare to the two IASC weeks that have happened so far!

While being at IASC 2012 I was already intensely thinking about two questions:

- Would 2012 have been as superb as it was if there had been around 200 people, our original goal?
- What is it that makes IASC so different from other gatherings?

Regarding question one I originally tended to answer with “No”, but after some thinking about question two I would rather answer with “Yes, probably”.

Before I start revealing my thoughts to you I want to make one thing absolutely clear: they are in no way intended to differentiate between “good” and “bad” heathens, no offence intended at all.

They are a plain effort to understand the “IASC phenomenon” – and if my thoughts make you think about yourself in a way like “where am I located in this?”, yourself will be the only person to be able and to be legitimate to ask this question. I won't...

The answer to question 2 is actually very simple: it's the participants! So, what about them?

What makes IASC so special?

by Haimo Grebenstein - Germany

Wow! For the second time: a week that can hardly be described by simple words – a week full of intense emotions and feelings of quite varying types – a week that will remain in my memory forever...



Picture by Frigga Asraaf

The majority of participants both in 2009 as well as in 2012 may be characterized as being part of one or more of these groups:

- They have been active in heathenry for quite some time;
- They have been “activists” in heathenry - may it be they have been or still are holding leading positions in their groups or just being the “doers” in a rather informal group – they have practiced leadership;
- They have managed to make heathenry part of their everyday-life – call it spiritual or religious awareness or whatever you like. I call it a heathen self-conception that includes spiritual/religious aspects as well as communal and environmental aspects and behavioral patterns;
- They are able to think and behave in a community-oriented manner while keeping up their personal individuality simultaneously;
- They take responsibility without needing to be urged;
- They are open-minded;
- They are respectful;
- They are self-conscious in the literal meaning.

The above descriptions – and maybe some more – are the reason for things happening in a “smooth” and uncomplicated way at IASC gatherings. There's no real need to explain anything, people know already – and if not, questions can be answered without big fuzz. No need to fully figure out and explain rituals – they just grow and work. No need to give instructions on cleaning up – people just do it. No need to assign and explain tasks – they are just taken over by someone.

I actually believe that IASC by itself attracts these kinds of persons. It's simply not "just another heathen gathering", it's something special in itself: most of the participants take upon themselves long distances of travel and spend quite some money to be there. They certainly KNOW what they are doing and why they are doing it, and because they do, it is their serious intention to make it a "good" week – not only regarding what you usually consider to be "fun". It is their serious intention to live a community-oriented and spiritual week, besides being part of a big party as well.

This makes it different from most other meetings – if you just "go around the corner" to a local or regional meeting, your expectations will be quite lower. And at this point the ends meet: the minority of participants who do not fit the descriptions above and who may not have such high expectations, are just "drawn along" by what's happening, by the spirit that is carried by the event itself – it's a little bit of a self-fulfilling prophecy or, maybe, a little bit of a perpetuum mobile...

Of course, nobody needs to agree to this. I am simply a person that likes to take a look behind things and my answers may be some among others...

I raise my horn to all of you! May we meet again and again and again...

"They certainly KNOW what they are doing and why they are doing it, and because they do, it is their serious intention to make it a "good" week – not only regarding what you usually consider to be "fun". It is their serious intention to live a community-oriented and spiritual week, besides being part of a big party as well."



Picture by Miranda Huivenaar

ISAC 2012 SANDHATTEN: Going to an international asatru event is always connected to a certain amount of expectation and excitement. Lots of old friends, new friends to be made and people you really don't want to get to know gathered in the same place for a week.

is bad, and there is chaos that brings a smile to peoples faces, making them relaxed and open to what is to come. This blot was of the latter kind.

At the last blot of the ISAC in 2009 in Denmark, part of the ritual was to see the pole, erected in the

people tied their ribbons on the pole, after the children had tied theirs.

Enforcing the male powers, a group of men stepped forward to raise the pole.

The pole was successfully raised, and the ritual went joyfully on with

Chaos and confusion

by May-Britt Bjørlo Henriksen – Norway

The second International Asatru summer camp opened with a spontaneous but beautiful ceremony led by Frigga Asraaf.



Getting all those gathered to celebrate blot, well, it might work, or it might not work at all.

Sunday afternoon became an example of what really works. The three groups Verein für Germanisches Heidentum (VfGH), Eldaring and Het Rad who stood responsible for the whole summer camp also held the opening blot.

A beautiful blot site had been prepared on the lawn by the oak forest with statues of Thor, Odin, Frey and Freya. In the midst of the blot site an IASC pole was made.

As the title of the article suggests such an event can always turn into chaos and confusion, and in many ways it did. But there is chaos that

opening of the blot, unearthed and cut into nine sticks. Each of the participating asatru organizations was given the responsibility of one of the sticks, with a clear message to bringing it to the next summer

complete chaos as all the people were dancing around the pole with the rainbow rope, which had been stretched around the circle for all participants to hold on to.

Frigga, the gydje of the blot, was

“But there is chaos that is bad, and there is chaos that brings a smile to peoples faces, making them relaxed and open to what is to come.”

camp. Of the nine sticks, six sticks were brought to the summer camp 2012 and used in the ritual.

With the connection to the previous camp, the asatruars at this camp were encouraged to bring a ribbon. After a small ceremony, where ribbons symbolizing the nine words were tied to the pole,

woven to the tree by accident. Joy and laughter broke any ice that might have been between the participants.

The powers of the north were celebrated with our best intent and the second International Asatru Summer Camp was opened.

IASC 2012 in a Polish mirror

by Vrede and Agnieszka – Poland

International Asatru Summer Camp 2012... Here we are, few weeks after. There is so many things, we could write. We could describe delightful lectures and workshops, we could admire a magnificent organization. Nevertheless, all of these has already been said, so maybe it is more valuable to spend these few sentences in reflection.

Three years ago, one of us found information about the Asatru Summer Camp on the Internet. It was just few weeks after the first IASC... We regretted deeply, we missed it. At once, we've decided to participate in the next one, but none of us knew at that point, what participation actually meant. IASC is not just another pagan camp. IASC is so much more. It is about exchanging experiences, about learning and teaching, but also about social responsibility, moving beyond personal antipathies because of bigger picture: the society. Asatru is a religion of proud and honourable men. The point is to notice the border between a misunderstood pride and a dignity of being a part of the group. What participation in IASC gives, is that new perspective and consciousness of belonging to something greater than individual.

What was so different for us - guests from Poland - and wonderful at the same time, is the unique atmosphere of the community. The thing is, the Polish society of heathens is quite homogeneous in

age . During IASC 2012 we had the opportunity to see people of varied ages, representing similar beliefs and worldviews, in one place, day by day. And still, despite or perhaps because of this variety, the main thing was integration. Everyday sunbels, conversations, common meals, time spent in solving problems and acting together made us, in such a short time, a part of it, even if we didn't know each other before. For us this group reflected, somehow, the possible shape of our own community in the future. As such, it became an example of well planned organization within the

"It is about exchanging experiences, about learning and teaching, but also about social responsibility, moving beyond personal antipathies because of bigger picture: the society."

group, which is an extremely precious lesson.

It was also our first contact with heathens from other countries. Asatru Polska(AP) is a very young organization. What is more, AP was born and grew up in some kind of enclave, far away from international heathen society, so IASC became a confrontation of our own

achievements, based on literature (mostly historical sources) and intuition, with experiences of groups and individuals practising Asatru much longer then we have been.

Meeting like this is also an opportunity to get to know individuals' stories. To hear about many years of hard working and practising. And every story - like every human - is unrepeatable with all those experiences, efforts, mistakes and successes. This is also a foundation of knowledge shared with another. In this sense, IASC lectures and workshops were a great gift - impossible to be overestimated.

IASC is about people: the connection, the exchange and working together. It is more than holiday and even unforgettable memories. It's not a closed chapter, it is rather new horizon of possibilities to shape our own future in the most reasonable, meaningful way. We know we won't meet every single person from IASC again, for sure not in the same circumstances, not in the same place. Still, we are full of hope, that some day our paths will cross to share the joy, knowledge and wisdom one more time.

For the opportunity, we had, we thank all of you once again.

And at the end - now little more practically - we would like to invite you to our online forum <http://asatru.com.pl/forum/index.php>, where we have an "English corner". Even if IASC 2012 is over - it is not the end of possible discussion and sharing ideas. All of you will always welcome there!

When I was first approached by Frigga to be the auctioneer, I was about to sit myself down and begin some serious drinking. With thoughts of beer and mead swimming about in my mind I tried to take in what was being asked of

to be a part of such an important event.

When it was time to get things ready for the auction, I was shown a table where a great number of items were placed. All of the items were to be auctioned off and all

Since the sun was shining we decided to set things up outside. We gathered the items and placed them on what I can only describe as a used “outdoor blanket”. A table was set up for the auctioneer, me, and another table set of for

The Auction

by Todd Chambers – Denmark / USA

Due to some cancellations and other issues the IASC was in need of some money to help cover the expenses of the summer camp. One of the solutions to this problem was to hold an auction. So a call-to-arms was put out to the people and the people responded.



Picture by Annika

me. Admittedly, I was quite hesitant to do it. I remember thinking, “I just met these people and she wants me to stand in front of them and ask for their money?”

had been donated by summer camp attendees. It was an impressive and uplifting sight to see. A lot of items were hand crafted, some were home brewed

Haimo and Solvej, who were collecting money and keeping records. Then, with a carved wooden Thor’s Hammer being put in my hands to be used as a gavel, we were ready to commence the selling.

As I started the auction the nerves started to frazzle, but then people urged me to do silly little things like putting on a small little knitted Viking cap or downing a full beer to demonstrate how to use one of the drinking horns being auctioned off. This helped remind me that, though we were trying to raise money for the event, we were also there to have fun...and fun it was. With settled nerves I started to enjoy myself along with the others. As the things were being sold it was quite impressive at how much the

“Though we were trying to raise money for the event, we were also there to have fun...and fun it was.”

I also remember saying to myself, “But it’s all about community, right?” Fortunately, I had already had a few beers zig-zagging through my veins which gave me the courage to accept the challenge. As it turned out I had absolutely no reason to be nervous and am truly delighted that I chose

and others were bought with the pure intention of being sold at this auction. Later some offered services to be sold, such as massages and star chart readings. I must confess that some items I didn’t think would sell well at all. Obviously I didn’t know this group very well.

individual items were sold for and how willing people were to give their money for the IASC. If my damaged brain cells recall correctly, only one item was sold for less than the starting bid. Even the “outdoor blanket” which was not originally donated for the auction was sold! At times it was quite obvious that I was “cheating” a bit to get the bids up a bit higher and everyone accepted this with good humour. In fact, the “cheating”,

along with other funny little features, soon became a part of the show.

I do not recollect the amount that we managed to raise that evening, but it was a very decent amount which went a long way in covering the camp expenses. On top of being a successful fundraiser it turned out to be a really entertaining evening that won't be forgotten anytime soon, not by me

anyway. I am still seeing jokes and pictures being posted on Facebook in reference to the auction.

So...thank you Frigga for asking me to be part of the auction and thank you, IASC, for letting me be part of such a great community of people. Ending with a quote from a picture posted on IASC 2012's Facebook wall, “Always be yourself. Unless you can be a unicorn. Then be a unicorn.”



Picture by Annika

A small review on my seidhr-workshop at IASC 2012

by Christian Kordas – Germany

Because the interest in the phenomenon of “seidhr” inside the european heathen movement has been rising strongly in the last couple of years, I was pleased to give the curious amongst the attendants of IASC a small look into this theme.



Picture by Vrede Wyrð

My workshop, to convey the basics of modern seidhr, takes as a rule a complete weekend (friday afternoon – Sunday afternoon). So it really was an effort to compress the most important contents into a period of four hours.

Of course I was enthused by the great interest in this workshop, which was already totally 'sold out' days before. I had put the maximum number of participants at 30 persons. Even though this was to be a try-out-seminar, I wanted to offer the attendants a certain quality and an enthusing lead into the practical part. Furthermore the space capacity of the place was limited.

In the theoretical part, I went into

the similarities and differences of the shamanic systems of different cultures and compared these with occult practices that were practiced against the background of nordic-gemanic mythology.

With this I cited the supposed shamanic actions of our gods, briefly went into the sources in the old-norse sagas and clarified the image of Yggdrasil and the “Nine Worlds”.

After that I spoke about the use of *seidhr* practices in the past and the corresponding application in the modern day.

Then followed my definition of the different methods of *seidhr*, such as *galdr*, *spá*, *utisetá* and runecraft and some directly corresponding notions.

In the practical part, we took two small excursions into the other worlds around Yggdrasil.

These guided visualisation exercises brought us – accompanied by some different drum rhythms and the burning of incenses – into the homeland of the Vanir and the world of the black elves.

When all travellers had safely returned back to Midgard again, there was an opportunity for a small exchange of thoughts about our combined experiences.

I would like to thank the attendees for their many positive comments. My special thanks go to Petra and Michiel, who by their support really have added to the success of this workshop.

The Norse shamanic inspired Wardruna music project has also contributed to this, with many of us having many deep experiences while entranced by their music. One other practice related to Seid is Utisetá, Old Norse for out-sitting, a practice usually solitary but that ended up being a shared experience by some of us on the last night of the IASC 2012. For me, for years unable to share with others such a practice, this was a wonderful way to finish the last night of the summercamp, in the wilderness outside the world we know!

As with other heathen practices, we only have scattered details about Utisetá, we know that it means sitting out, outside the known boundaries of men, and that it was practiced on burial mounds and at crossroads (Blain p.62). As mounds are not always at hand, and crossroads are not always secluded, for many years I engaged in sitting out in natural places such as mountains, hills, forests or besides rivers, or any other natural place where distractions from the human world would not interfere with the journey. After a quest for a place that felt 'right', offerings to the spirits of the place were done, and then sitting quietly in silence, sometimes meditating, sometimes just appreciating how vibrant, beautiful and meaningful that place, that season, those skies were. Being alone allows much more attention to everything around. After a while, I would put headphones on and let the music take me to an altered state of consciousness, swaying with my upper body to the music and shaking my legs raising energy from below, while sitting cross-legged.

Utisetá

sitting out for wisdom and ecstasy

by Andre Henriques – UK

It was clear from the workshops and conversations during this week that seidr practices have continued to grow and develop in our heathen groups.

Picture by Annika



I relate this shaking to Sleipnir, with my body galloping my soul to an otherworld. This altered state can be heightened by other means (see Blain p. 53-56), according to what we are comfortable with and what spirit guides can actually help you (instead of distracting you) through the journey.

Eventually I get to a place where everything around is even more alive, with a deep feeling of communion with trees, birds, and even the whole cosmos, where everything is connected, synchronicities happen and a feeling of ecstasy and joy overwhelms and inspires the soul. Sometimes singing to the Gods, ancestors or other spirits has a whole archaic level into it, done thousands of times before, sometimes dancing with the winds or with the storms gives a connection of old with the natural elements, that men had for thousands of years. And at some points inspiration, ideas, new perspectives about all kinds of mundane or sacred matters come forth, some quickly written down to be thought through the day after. Sitting out for wisdom, the sagas told (Blain p. 60). Just like a shaman, Ingmar's Trú Spirit sings.

On that last day of the summercamp, a few of us left behind the great celebrations that were still going on by the campfire, to start a second stream through the shadows and wilderness of the forest nearby. We roamed by torchlight until we found the place that felt 'right', we setup initially Wardruna and started the journey. Much of what happened was beyond words. There was ecstatic singing and deep callings to the Gods. There was a beautifully

played didgeridoo that added such a vibrational depth to the trance state we were in. There were visions and dances to the runes. There was freedom and no boundaries. There was deep communion between our souls, and also with the souls of other beings, from trees to elves. I felt my own soul bonding with German soil and soul, in ecstasy and awe, forging a whole new level of connection with ancestral land. It was a truly overwhelming magical experience.

I hope many of the others that undertook this journey also had amazing experiences. I hope that many more will sit out in the wilderness in the future, and much wisdom hopefully will be gained. A word of advice though: the more we go into the wilderness, the more we realise how balanced and magical the world outside is, the more unbalanced our modern world becomes. But I guess as heathens we know that too well by now!

Wassail! (Anglo-saxon *Wæs þu hæl*, for 'be thou hale', be healthy, be whole!)

References:

Jenny Blain, *Nine Worlds of Seid Magic*, Routledge, 2002

Tru Spirit, *A Gift for a Gift*, 2008

Wardruna, *Runaljod – Gap var Ginnunga*, 2009



Picture by Vrede Wyrð

“There were visions and dances to the runes. There was freedom and no boundaries. There was deep communion between our souls, and also with the souls of other beings, from trees to elves.”

Friendship, fun and frith: Asatru-Eu

by Frigga Asraaf, The Netherlands

*“We, women and men from Midgard,
men and women from many homelands,
We are standing here on this soil.
Where we hail the dwarfs of the directions:
Westri, Sudri, Nordri, Austri.
We bid you to guard us,
bestow us safety and frith.*

*We, women and men from Midgard,
men and women from many homelands
We are standing here on this soil
Where we hail all land- and waterwights!
We bid you to welcome us,
bestow us safety and frith.*

*We, women and men from Midgard,
men and women from many homelands
we are standing here on this soil.
Where we hail spirits from all nine worlds!
All are welcome, all wights
inclined to honour frith!*

*We, women and men from Midgard,
men and women from many homelands
are standing here on this soil.
We are we gathered in friendship
inclined to honour frith!”*

IASC 2012 made me aware of the fact that growth can come in many ways. It is not at all about more or bigger, it is not the numbers that count. I realised it is about strengthening the Asatru-Eu community. To me, the spirit of Asatru-Eu and IASC is *from* the community *for* the community. Again IASC was a warm blanket wrapped around us, a blanket of friendship, fun and frith and a well of willingness to share expertise, knowledge, creativity and much, much more.

What follows next of now are some of my thoughts on the subject which I would like to share with the reader. The Asatru-Eu organisation is to serve the community for the heart of the community are the people, us. We always have to keep in mind how to serve the community best and to do so we have to look beyond ourselves. It seemed like a good idea at the time, indeed at that moment, but so often things need time, people need time to think things over. One needs time for self-reflexion, is it really such a good idea or is it just me thinking so after enough mead. Wisdom is to think things over sober and with the community in mind. Hunger and haste are bad counsellors...

What do we want Asatru-Eu to become as an organisation? Until now, Asatru-Eu had the courage to grow in a natural way, to go with the flow. I see it as a unique blend of groups and individuals. Time has shown us this works best. Do we have the courage to move on on this an unexpected and uncommon path like we did before? Asatru-Eu achieved so much doing so: we organised IASC twice, with the third on the map for 2015 and we are

already thinking even further about the fourth one in 2018.

In 2009, nine IASC-sticks were handed over to nine Asatru-groups from seven European countries. Six of them returned for IASC 2012. Eleven sticks for eleven Asatru-groups in nine European countries left IASC 2012, hopefully to return with their keepers to IASC 2015 in Sweden. By now, thirteen European Asatru organisations are part of Asatru-Eu:

Åsatrufellesskapet Bifrost - Norway
Samfundet Forn Sed - Sweden
Nordisk Tingsfaellig - Denmark

The Kith of Yggdrasil - Great Britain
Het Rad - The Netherlands
De Negen Werelden - The Netherlands
Eldaring - Germany
Verein für Germanisches Heidentum - Germany
Gotland Forn Sed - Spain
Asatru Ibérica, Spain
Les Fils d'Odin - France
Asatru Polska - Poland
Ásatrúar Félagið - Iceland

The first words of this scribble were the first words of the opening ceremony of both IASC 2009 and IASC 2012. It will end with a few words of the closing ceremony of

IASC 2012. Talking about this ceremony, on forehand, the words for a song bubbled up in the brains of Amanda Henriques followed by a melody in mine. The Norns granted us with inspiration! Remember how we all sung together for Asatru-Eu giving the energy directly to the Norns, who in their turn anchored Asatru-Eu even more deeply in the well of wyrd. I guess, I wasn't the only one who perceived this, just remember how many people raised the horn for Asatru-Eu!

May we sing this song often to keep the spirit of IASC and Asatru-Eu alive.

*"The thread we are spinning grows longer and longer.
The web we are weaving gets stronger and stronger."*

Hail Asatru-Eu! Hail IASC! Hail the Asatru-Eu community!

Picture by Anika



When we met at the Ostara meeting at Burg Bilstein in spring 2012, Frigga asked me to hold my lecture, which she had attended, at the IASC 2012. I told her I would, but I got more nervous every week beforehand because, of course, I was bound to hold it in English, and I thought maybe I had bitten off

was what I thought when I started my research quite some time ago. As it turned out, the richness of symbolism adds a new perspective to the goddesses concerned and our conception of fate in Heathenry as well, with lots of interesting details to think about.

and thought about why it is that we have a hard time documenting the Norns spinning, even though handspun and woven textiles are metaphors of life, fate, death and war throughout Old Norse sources. Why does Frigg have a star constellation to her name which deals with spinning? Why was

The Spinning Goddess

The Spindle and Spinning in history, mythology & fairy tales a lecture held at the IASC 2012

by Ulrike Pohl - Germany

Picture by Vrede Wyrð



more than I could chew. I need not have been anxious. When Wednesday arrived, the relaxed atmosphere at camp and the wonderful feeling of being with so many old and new friendships in the making had already changed my nervousness into the wish to share what thoughts I had to share on that subject.

The lecture gave a rough overview of the development of spinning, beginning in paleolithic times to the invention of the Spinning Jenny in 1764, a major event in the history of the Industrial Revolution. We discussed how it came that spinning and weaving became almost exclusively female tasks. We looked at the ancient Greek

Freyja's name Hörn a kenning for woman?

Going over to the continental Germanic tribes, we asked who the goddess is that is depicted on Continental Germanic Migration Age bracteates, and why is she holding a spindle? Who are Frau Holle and Frau Perchta, and where is the connection to Frîja, what is the relation with spinning, and why is spinning taboo in the Twelve Nights? Where can we find traces of the fate spinning goddesses in European fairy tales and folklore? Was spinning connected with doing seidr, and why?

„We have a hard time documenting the Norns spinning, even though handspun and woven textiles are metaphors of life, fate, death and war throughout Old Norse sources.“

At first sight, the topic of handspinning might only seem interesting for people who are into the fiber arts and not at all for Heathens who mostly, aren't - this

goddesses who carry the spindle as their symbol: from Athene and Aphrodite to the Moirai, the embodiment of spinning fate goddesses. We went to Scandinavia

After the lecture we all had lunch and then met again outside in the sun to do a bit of stick spinning. The hands-on part was actually just an afterthought of myself shortly before the beginning of the camp,

to take all that academic stuff a bit further, and I brought some sticks I had cut from hazel and elder bushes in my garden, as well as some sheep's wool from a Heathen contact in Austria. I loved that everyone was able to make thread from the word go, it is such a satisfying activity, and I hope that some will take spinning further, as a textile craft and maybe as an element of their seidr work as well.

The fact that Uwe held a lecture about Frau Perchta and the Wild Hunt the next day made me very happy too because it complemented my own topic nicely and together, both lectures added

a Continental Germanic emphasis to the wonderful diversity of Heathen paths and beliefs represented at the IASC.

Spinning has, sadly, become an obscure craft, but if you love it like I do, as a handspinner for over thirty years, you cannot help but get excited when you hear metaphors and phrases concerning spinning all over the place as I heard it in many toasts given out during sumbl or in rituals. You get excited when you see people responding to the craft and its symbols and mythology, learning it and liking what they do, so a big heartfelt thank you goes out to everyone who showed interest and even enthusiasm. I'm

already dreaming of seeing lots of people bringing their spindle to IASC 2015 in Sweden so we can spin up a storm. Wouldn't that be something Fríja would love to see?

I'm delighted to end my little report with the announcement that there will be an extended article on the topic in the "Eldaring" journal "Herdfeuer" in German and a Dutch translation in "Het Rad's" journal "Balder" some time next year, an English version is waiting in the wings.

If you would like a bibliography on the sources and literature used, contact me via facebook (Ulrike Pohl) or via mail to ulrikepohl2001@yahoo.de.

Picture by Vrede Wyrd



A very personal view about IASC

by Nathalie Cue Gomez – Spain

So ... this is my very personal view, specially about IASC 2012 but also a little bit about IASC in general. Some may say that's a very emotive view, seen through deep pink glasses and that I forgot about that we all had holidays, wanted to relax and have fun and only showing the sunny side of our character, no, I didn't forget these facts. And yes, I could have written it less emotional and not in such an obviously optimistic manner but then it wouldn't have been my view ...

Picture by Vrede Wyrd



The first time I heard about IASC in Autumn-Winter 2008 my first thinking was: "finally, they will do something together". At this time I have had a look at a lot of Asatru websites and forums and what I have mostly seen is stupid discussions about who makes things totally wrong and the best and only way to make heathenry right is the own one, and all of this in a non-dogmatic religion ...

First IASC 2009 came, and gone but I could not participate. Well, I

the first day, after some talks with different people I thought I would not only pass a week among brothers and sisters of faith, I would spend the week between people with the same values and a similar way of thinking.

My personal icebreaker was the first blot, which ended in a lot of laughing, and I think this relaxed the climate a lot. We passed from about 100 people who didn't really know each other to persons that have shared laughing and ritual –

"Almost from the first day, after some talks with different people I thought I would not only pass a week among brothers and sisters of faith, I would spend the week between people with the same values and a similar way of thinking."

thought, we will do more things together after this. But there were three long quiet waiting years and nothing happened. Now, looking back I don't remember what I really expected, perhaps showing a little bit more community, some common project? I don't know really what, but something more than an absolute silence in which everyone got back to his very own work inside his very own community and forgot about IASC and the rest. Sure there were some work and/or meetings together, especially from the groups who had to organize IASC 2012, but all this on a very private base and could not be seen from the outside. This was the impression I had.

Finally IASC 2012 came and like I promised myself 3 years ago, this time I would be there. Almost from

with all the things that can be shared in a ritual. And this, for me the tone of whole IASC 2012 was: spend time together, exchange knowledge, work together, honour the gods and have lots of fun together.

And so the week went on making friends and learning to know each other better, as far as this is possible in one single week, with talking and listening. There were people I wanted to get to know better and talk to more but I never found a good moment to do so, but I think the bases are settled.

And after this week I'm pretty sure that, for the different characters we have and different persons we are, what is really important is that we might disagree about how to focus on the things we have or will make, but we do not disagree about themselves. We can discuss the

form in which things should be done, but we would never discuss the way to do them.

All these virtues are a good, solid base to build a community on, and the union we reached at this IASC 2012 through the problems we had, is what finally made the community. Everybody felt responsible and participated in the solutions of the communities problems. By the same way we have to stand as community in the next three years until we reunite at IASC 2015. We now have the tools to save this union through the time and distance.

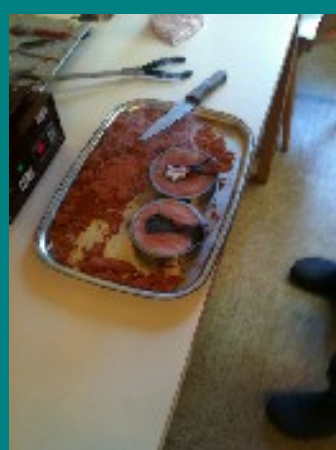
IASC 2015 will obviously not be the same as 2012, like 2012 was not the same as 2009. Some friends will probably not be attending and new friends will be made because IASC grows, it has to grow, it has yet grown in some new communities in different countries. Somebody said to me: perhaps your children will celebrate IASC one day at New Delhi; which is a pretty strange idea but ... why not? Wasn't the primary idea work together, honour our gods together with other Asatru, share our very own experience and knowledge with our brothers and sisters in faith? And who really cares about from where these brothers and sisters will come, what we have to care about is that they have the same values, the same vision of how our lives should be lived and that they actively work on it. We all know that our motherland always will be Europe, no matter how many new communities from all over the world will form part of it, because the spirit and the values will be the same and come from the same place: our gods and our faith.



Pictures by Vrede Wyrð



Bronze casting at IASC 2012



Pictures by Tim Peters & Vrede Wyrd

Wednesday blot

by Andre Henriques – UK

It was with great pleasure and honour that I accepted the invitation from the IASC 2012 council to co-ordinate the Wednesday blot.



The main idea for this blot was based on something we had already done in England, and to some extent all of us do in our blots: to raise a council of the Gods in the otherworld(s), a council that would be enacted in our Middle World by representatives of those Gods, heathens that have a deep connection with the Gods and Goddesses they were calling. These representatives would ask for the gifts that are linked with that specific God or Goddess to be shared throughout our community.

We had already discussed this idea on Monday as part of a wider discussion on Heathen Rites, sharing ideas and practices from different people and countries. Through conversations and synchronicities a good number of us volunteered for the Wednesday blot.

We met Tuesday evening for a run trough, where more ideas were put forward and developed into what became an unforgettable ritual blot.

What follows is a narrative of what we did, who we called, and how we celebrated the gifts of the Gods on that Woden's day.

An enclosure had already been set up before the opening blot, with four beautifully carved God-poles brought by Martin and Helena (Denmark) setup in the four directions, with Frey in the East, Thor in the South, Freya in the West and Odin in the North. The tree symbolising Yggdrasil was in the centre of the enclosure, and we all gathered in a circle around it. Three holes were dug in the earth beforehand close to the tree, by Joerg (Germany), Martin and myself, relating to the three wells of Urd, Hvergelmir, and of Mimir, this last one closer to Odin's pole.

We started by chanting Odin-Vili-Ve, a chant shared by Ingmar (Germany), calling upon the first Gods who structured the cosmos and created us humans, giving us breath, will and a divine spark. Through our breath we chanted, through our will we called, until our spark was burning and all around felt sacred.

We then proceeded with a ritual *galdr* meditation, an Yggdrasil alignment, that we have been using in England, created initially in Norfolk for the Hearth of Sif and

carried away to different groups. It is based on a three layered axis model, both on the cosmic tree and in ourselves, with the animals from the tree described in the Eddas linked to Rudolf Steiner's centres of the body (metabolic, rhythmic and nerve-sense). This alignment was adapted from other rituals from the Portuguese pagan, occultist and dear friend Gilberto Lascariz.

Amanda (UK) started:

"Hail to the Great Cosmic Tree;
Which unites all the worlds that there are;
With our beloved Midgard;
Hail Yggdrasil!"

Michiel (Netherlands) lead to the depths:

"Hail to the powers below;
To the Great Dragon;
You of great might who coils beneath the roots;
Yet unseen in the world of man;
Hail Nidhogg!"

Isa (Germany) raised the raw powers:

"May Ratatosk lift the Dragon's essence;
And carry its power to the skies;
Hail Ratatosk!"

And I linked them to the heavens,
to our own crown and third eye:
“Hail to the powers above;
To the Great Eagle;
You of great wisdom who sits on
the crown of the Tree;
Overseeing all the worlds below;
You who hold between your eyes
the swift hawk with piercing vision;
Hail Vethrfofnir!”

*“It may be that the time is not yet
ripe for our wider non-heathen
communities to understand how a
ceremony like this can be so deep
and meaningful.”*

The blot could start now, the three-bottle majestic horn was filled with mead, and calls were opened by Haimo (Germany) who called on the leader of the Thing, the leader of the council, the brave Tyr of heroic feats on behalf of the community. Wotan was then called by Christian (Germany), with “the leader of Wild Hunt, divine poet and song smith, ferryman to the other side, and eternal wanderer between the worlds” to be called, to “enliven us with his presence.” Next was Amanda (UK), calling for Frigga, mother and spinner, for her blessings upon the hearth and for her wisdom as seer of the fate of all living things. The theme of spinning would be continued in the final blot at the end of the week. After was Alexander (France) calling upon Eir, handmaiden of Frigga, for help, health and healing. The Thunderer was then called by Natalie (Spain):
“Thor, son of Fjörgyn and Alvater, fruit of the union of sky and earth, slaughterer of thursen and protector of mankind, hear our calling and come to join us, bring your force and protection to us and share it with us, so that we can share these gifts with our brothers

and sisters in faith”.

Thor’s consort Sif was called by Tabby (Germany), with the gift of harvest of grain brought forward as two breads baked by her, shaped as Sleipnir and Mjölfnir. The breads were placed in the centre to be shared later on, distributed by children at the end of the ritual. Jord was called next by Jörg (Germany), who is devoted to the Earth Goddess beyond all others (who else? he asks ;-)), and Far-Sighted White God Heimdall was called by May-Britt and Egil (Norway), using amazing to hear Norwegian kennings. Next was Phil (UK), brewer of some of the mead we were drinking throughout the week, calling on Byggvir, the Barley God, and Beyla, the Bee Goddess:

“Once green and thrusting;
you grew in your youth,
Now gold and bearded;
are you in your prime;
Soon scythed and malted,
the brewers delight.
Byggvir the bountiful
we welcome your weal.

Busy the bees are;
amongst summers blossoms;
As they harvest sweet honey,
stored in bustling hives.
Beyla bring blessings;
to good folk here gathered.”

Bragi was called by me (Portugal /UK), for the poetry never to be extinguished from all those wanderers seeking Odin’s wisdom, for the memory from Mimir’s well always to be drank and praised, and for the inspiration from the mead of poetry never ceases to fall on our tongues and foreheads. And Ull was next, called by Martin (Denmark):
“Ullr, you who travel over the

mountains, through difficult terrain. You, who bring the ring by which men speak truth from their heart, give their word and swear their oaths. Be welcomed amongst us, so that we may speak with words of truth from within our hearts.”

Loki was called by John (Netherlands) and Isa (Germany), praising the misunderstood underdog god who brings the gifts of laughter, change and misrule, which John tempered by calling next Njord, giver of plenty. Njord’s son Frey was then called by Ingmar (Germany), himself a Frey’s man bringer of joy and harmony, and Freya was called by Agnieska (Poland):

“Freya! Goddess of beauty!
Goddess of sweetness! Goddess of love!
Come to us! Look into our eyes,
touch our hands!
Take away all weakness and pain!
Give us joy! Give us bravery! Show
us how to love and how to fight!
Freya! Vanadis! Valfreya!
Drink our mead! Listen the song!
And give us also great sex every
day!
Hail!”

Gunna (Ger) sang to us a beautiful song, accompanied by his guitar, composed in honour of Freya, and lastly Geoff (UK) called Holda, connecting Holda’s well in Greenwich Park (close to where he lives in London), with local German Frau Holle. So many of us speak Germanic languages as our mother or adopted tongues, truly we are all brothers and sisters fostered by the same mother ancestry! We all then shared the delicious Sif’s bread, with many mead horns being passed around, while some of us

gave personal offerings to the Gods and Goddesses, and good spirits stayed with us throughout the rest of one more great evening.

It may be that the time is not yet ripe for our wider non-heathen communities to understand how a ceremony like this can be so deep and meaningful. When we connect with these eternal powers and principles such as justice, wisdom or beauty, that our ancestors have praised with their callings and we praise once again, something special happens, and the more we approach a specific god or goddess, the closer he or she is to us, and vice-versa.

Those eternal principles, those gifts of the gods that we try to manifest in this world with our deeds, come with a price though, as the mythological stories show: all gods are blessed with gifts, but also cursed with some suffering that not even they can change. This may show us how we can learn how to be the gods' steeds and representatives in our ever changing, ever growing and ever decaying Midgard, trying to share those divine gifts but living the limitations of the material world. It may be that the time is not ripe yet for us to be priests and priestesses for wider communities; as the seer spoke in Thursday's spá ritual, we may need to spread first our objects and symbols through trade, so we can grow in numbers. But may we in our daily lives keep remembering who we are and how we can help shape the world with the gifts of the gods, and may we, when asked to conduct rituals and call the Gods, be inspired and guided, so we can share many more unforgettable moments like the ones that happened in Sandhatten. Wassail!

Picture by Vrede Wyrð



Not much, the sources are sparse on this point. I therefore imagined that the old sources tell us of what Christian men knew about what the faithful men believed in, simply because they were men who spoke with men. I imagined that no Christian women told what Old Believer women really believed in, even if they perhaps knew it. However, I have become wiser and have been told that some of the Edda poems dealing with Gudrun, are actually written by women and that Snorri Sturluson used Þúriðr the wise as a source for paganism. I have also been recommended a book by Sandra Bailif Straubhaar called "Old Norse Women's Poetry - The voices of female skalds". A book I am looking forward to get hold of and read. It is exciting to learn more. It does not, however, change the fact that I think that we lack information about the goddesses.

So what about being a source myself, how about telling myself? As Asatru I might even have something useful to say about the subject. For what is it that makes the information we have about the historical Asatru more "real" than what we experience today? Why is this considered more reliable when it comes to determine what the goddesses stand for, and who they are?

Maybe because my knowledge builds on top of it? Without these sources, without this understanding of the goddesses and gods, would my perception of them be the same? Would I have been able to sense and name them? And say, I've met ...?

My personal opinion is that I without being familiar with the

My interpretation of Frigg

by Helena Valorinta - Denmark

At the IASC 2012, we had four god statues, three gods and one goddess. But there are more goddesses than there are gods in our religion. Nordic goddesses, asynjir and vanir, who are they? What does history tells us about them from way back?



Picture by Vrede Wyrð

sources, would have been aware of these forces. I would still be able to hear the earth's whisperings and feel the alluring power of the forest. But I would hardly have called them the same. I would probably have given them other names. And maybe even have given them different attributes! Now the different sources do exist, and I can read what these people have seen and felt, before Christianity was introduced in my country. Or at least what those who wrote it down, thought the heathens did. I do however recognize what I have experienced in what I read. And here there are names, which, when their meaning is explained, makes sense. So the sources give me the names of the forces, and they give me a confidence that what I am feeling, is not fiction and pipe dreams, others have felt the same before me.

For several years I have been writing a little book about twelve goddesses. It is in Danish, and I hope to be finished this year. I will share the text of one of the goddesses with you here. I will share Frigg. Frigg, the way I understand her, though I'm well aware that others have met her to and know other aspects of her. We see the same but view it differently. This is my view and perception of her.

Facts about Frigg

From the story of Gylfes blindness in Snorri's Edda, I have the description of Frigg, as the highest of the goddesses, owner of the farm Fensale and with a kind of "retainers" of goddesses with different tasks and responsibilities. In several stories in the elder Edda we hear about how Frigg and Odin having an different opinion about

something and how they try to implement their commitment to the other. In these tellings Frigg is rather manipulative in her efforts to reach her goal.

The most famous story about Frigg is the one about Balders dreams from the older Edda. It is in this story that Frigg first gets everything living to promise not to harm her son Balder, but she forgets to ask the mistletoe. When Balder is dead, killed by an mistletoe arrow, she asks all living things to weep for Balder. Hel, ruler of the underworld Hel, the daughter of Loki, has promised that if all living things weep for Balder, he will come back to life. And Frigg nearly succeeds in this. It's only an old woman named Tøkk who will not cry. But it is enough though, Balder must remain with Hel in Hel.

In the story of the feast at Ægirs hall, Freja replies to Loki, when he suggests that he is responsible for Balder's death:

"Mad art thou, Loki! That of your terrible whereabouts thou speak! Well, I believe Frigg knows all fate, although she of this never speaks."

her own house, or castle, we can only guess. But I think it makes sense that the beloved wife, of Odin, has her own residence. To me it makes sense to see her as the castle lady. In my point of view, Frigg is not the woman of the house, but the castle lady. The lady of the fortress, with Fulla, Hlin, Gna and Lofn to provide for what needs to be done.

These goddesses are mentioned together with Frigg, and I think of them as "oath sworn men" though being female. There is Fulla, who is said to keep her hair hanging loose with a gold ribbon around her head, she carries Frigg's chest, takes care of her shoes and is the one who knows about Friggs secret doings. In older times it was common to retain all of ones, or the family's, treasures in a special shrine. I think it is reasonable to believe that it is such a shrine Fulla is guarding. Fulla is also mentioned in a old germanic magic song, "the song of Merseburg", where she and the goddesses Sinhtgunt and Sunna, who is mentioned as her

husband Odin, for a woman and man to be united, though it has been denied them, and seemed quite impossible.

I see Frigg as a facilitator, to whom it makes sense for working women to give offerings. Even though Frigg does not work outside home in our sense of the word, I would say this kind of castle lady certainly must have an home office.

Some equate Fjörgyn, Thor's mother; the earth, and Frigg. For instance, Gro Steinsland and Preben Sørensen Meulengracht in their book of Voluspá write the following sentence: "*Thor son of Fjörgyn. Fjörgyn is one of Friggs names. It connects her to the earth.*" They do not write on what ground they based it and I can not with the best will in the world find there is one. Not in the way I know Frigg, and as far as I am aware there is nothing in the sources that justify such an interpretation. For me this is a modern, perhaps even a bit romantic, notion that it would be nice if Frigg also was an earth goddess. It would give us a germanic Mother Earth. I guess it would also be comfortably if Odin had Thor with his wife.

"I see Frigg as a facilitator, to whom it makes sense for working women to give offerings."

Thoughts about Frigg

In Voluspá it is mentioned that Frigg after the death of Balder sits in Fensale, bemoaning the fate of Valhalla. This Fensale is often cited as Frigg's dwelling, although it is not mentioned in the recitation of homes or dwellings of various gods found in Grimnismál. Whether it is merely a humid, or even place in the underworld (Fensale = Swamp hall) where she in her grief seeks solitude, or whether it actually is

sister, and Odin, sing galder songs to Balders horse to heal its broken leg.

Hlin is said to protect those who Frigg wants shield from danger, while Gnaa is the one Frigg sends to different worlds to do her errands. Gnaa owns a horse named Hovvarpnir who can run through air and sea. There is also Lovn who has a special ability to obtain permission from Frigg, or her

I've heard interpretations of Frigg as Mother Earth, but I don't see her as this mother goddess, even though I realize that many others do. The story of Balders bad dreams and death has been used to justify this interpretation of Frigg. But you can, as I see it, very well be a goddess and mother without simultaneously being a mother goddess. There are no stories of Frigg being the mother of everyone and everything, nothing about her life-giving milk or other things I would expect from a typical

mother goddess. Frigg didn't want Balder's death and takes responsibility for changing it, as she travels around and ask all things to weep for him. But mourning her son is not enough to become a mother goddess. This story, I think says more about the nature of Frigg than just being a grieving mother. She does what is necessary, and in this I see the essence of her, to do what is necessary.

This is also what happens in the story with Vili and Ve. Snorri tells of a time when Odin was gone for a very long time, and in the meantime his two brothers went to Valhalla to take his place, duties and chores, including those concerning his wife Frigg. It's a story I have found difficult to fit together with the image I have of Frigg. But when I take my own moral or romantic notions away, there is no contradiction in this story and my picture of Frigg - Frigg does what is necessary, neither more nor less. It is neither a sacrifice nor a duty, it is the embracing castle wife Frigg, the beloved, who makes the world go round in any situation. And maybe she is sensuous enough to enjoy it.

Frigg I regard as quite down to earth, but not earthly in the sense associated with forests and meadows. Frigg is more of the world than of the earth. She is to me essential for this world to even function. Frigg is for me calmness, confidence and balance. She is the laid-back tranquillity, wisdom resting in its own value. She who knows all the people, plants and animals, their deepest secrets, and retains her knowledge. The wise woman and the witch who in her own way gives guidance. She gathers her experiences and passes

it on without regard to what people may think, but she does not profess to merely give a piece of good advice. Meeting Frigg will in my experience lead to a new doctrine or a new step in ones development.

When you grow with Frigg and get to know her, it is my experience that you also learn to be at peace with yourself. You learn to keep your feet on the ground and tread carefully. This is the integrity of Frigg, as I know her. She teaches us to love ourselves as we are. One becomes aware that one must have respect for one self and not merely seek recognition in the eyes of others.

The name Frigg means "beloved," and I think it must be easy to be loved when one provides the things people want: wisdom, tranquillity, balance and deep love.

Frigg is often associated with home, but I see her not as "domesticated" or as the goddess of home chores. Instead, I think that she stands for home fires in the figurative sense. She makes sure that the base is in order so you have a starting point and a basis for being able to handle everything else. Frigg holds the key to many important aspects of life: a goddess with experience and knowledge. A goddess in control of her life. My husband says that men *blóter* to Frigg, not just to get peace and *fridr* at home, but to understand what is going on in the home. And here he means relating to the one you are sharing your home with.

For me, Frigg is also the epitome of "the wise woman", independent and life-wise, but in no way old.

Frigg is timeless. Frigg awakens things. She gives me the impression of being soft and feminine in a stylish and simple way. As I once heard, she is the type who would wear beautiful scarves to go with her dressing. But she can also be difficult to understand and in some ways a little scary because she is always one step ahead, she knows the real perpetuity. She is in a way an ideal for something I want, though she can be tough when necessary.

Frigg is nothing less than the goddess who has the strength to match Odin. I think this is clear in the texts where Odin and Frigg are discussing something, for example in *Vaftrudnismál*. Britt Marie Näsström mentions the theory of the blessing words, in the context of *Vaftrudnismál*. Why does Odin, ask Frigg for advice when he still does not follow this? Because he really does not ask for her advice, but he awakens her concern, so she gives her blessing as a protection, and this is what he seeks to get. "Hail to your exit, and again your homecoming, hail the paths you walk!" In my opinion, this makes very good sense. It would not be the first time one can see how Odin shapes the future according to his own wish by getting a woman to talk about it in a certain way. And this corresponds well to the image I have of Frigg, the beloved castle lady. One might wonder whether Frigg might have the grip of Odin. Frigg knows all fate and I believe therefore that she will ultimately always be right.

Odin and Frigg have widely different approaches, where Odin could be said to be more outgoing. "Ravens and the negotiations of the Thing" is the area of Odin,

while Frigg is more practical and simply does what it takes. She draws the big picture of our society, our daily lives. She knows all fate, all time, and one must remember the past to be able to imagine the future. Just as memory can not stand alone, the imagination must also be in place. It is reminiscent of Odin's two ravens, Hugin and Munin, memory and recall, what I would interpret as thought and experience. A few disturbing questions suddenly arise, as I dare myself to ask if Hugin and Munin sometimes ask Frigg for advice, instead of flying out in the worlds?

And perhaps even bolder:
Did Odin give an eye for something that Frigg already knew?

The meeting

Friggblót - in the grass by the small, blue flowers

We sat down in the circle, while the sun slowly faded

We made offerings of flowers and chocolate - and sent warm herbal tea around

Quietly we welcomed Frigg, and talked with and about her.

Frigg gave the impression that she is as light as a petal. It provided both insight and anticipation to it to meet Frigg and see the world in her perspective. It also meant to see Frigg in a new perspective. Frigg gave us the impression of lightness, while she is practical, multitasking and staying organized. She knows how to delegate, as the castle lady, she has people to do the hard work, as hard as it gets among the goddesses; Hlin, Gna and Lofn. And so Fulla, her sister, the trusted one

The feeling of joy. Joy and lightness



“Frigg does not say anything - she is.”

in everything that could be hard, when Frigg with her subtle smile bestows lightness. A moment of joy and happiness if we allow ourselves to see it.

Not escaping the reality or purely forgetting, but to carry it with ease. Frigg holds the encompassing peace of the North Sea and the glowing joy of birch forests. She makes a doubtless, joyful excess. Her name means beloved and she brings small flowers, warmth and a quiet integrity. There is a time for everything. Frigg; heartfelt joyous peace, the integrity in knowing everything is provided for.

Frigg is the lightness in weight and the weight of lightness. She recalls that grief gives depth to the joy. Frigg is not everything, she is It.

The sorrow of joy and the joy of sorrow. Life is only full if you are whole.

Not being in love or passionate but the deep, intimate, joy-filled love. Frigg is small Nordic flowers in full bloom and joy in the smallest petal; flowers where you did not expect it.

Sensuality and fervour. Serenity and security. Closeness and warmth.

Essays and poetry. Soft but unwavering

She has the strength to hold it all. She is the essence and the core. She is the wisdom of life well used and lived, the life-wise tranquillity that makes words superfluous.

Frigg does not say anything - she is.

THE ACTUAL PROGRAM OF IASC 2012

Saturday 28th of July

14.00 – onwards Arrival

20.00 Word of welcome – Haimo

Sunday 29th of July

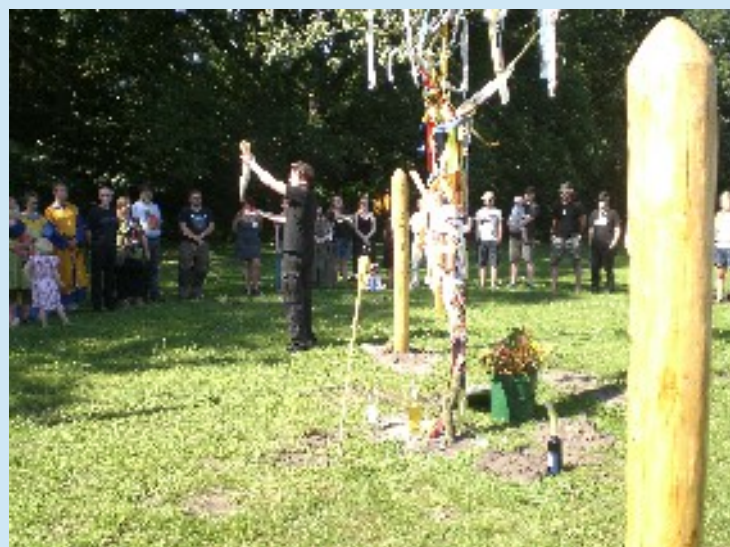
11.30 Introduction: what will IASC 2012 bring? – Haimo

13.00 – 14.30 Making ribbons for the wish tree, which was to be erected in the opening ceremony.



Picture by Frigga Asraaf

15.00 – 16.00 Opening ceremony



Picture by Annika

20.00 – 21.00 Shamanic guided meditation – Mary

20.00 – 22.30 Powersinging – Frigga & Marjatta

Monday 30th of July

9.30 – 14.00

Excursion 1: visiting “Pestrupe Graberfeld” and the “Großen Steine von Kleinenkneten” – Haimo



Picture by Anika

9.30 – 11.00

Digging contest for children – Gerry

10.00 – 11.30

Discussion – Sharing heathen rites – André and Amanda

10.00 – 12.00

and

14.00 – 17.30

Workshop bronze casting – Peter



Picture by Vrede Wyrð

- 14.00 – 16.30 Workshop seidh – Frigga, Marjatta, Hans
- 14.00 – 15.30 Lecture 'Landscaping mythology of the stars' – Michiel
- 15.30 – 17.00 Movie for children
- 20.00 – 21.00 Presentation of Marjatta's rune cards – Marjatta



Picture by May-Britt

- 21.15 – 22.15 Shamanic guided meditations – Mary
- 22.30 – 0.30 Movie – The Wicker Man (1973)

Tuesday 31st of July

- 9.30 – 11.30 Lecture / workshop on traditional weather lore and farming lore from the north of Europe approximate applicable from the Alps to the south of Sweden – Nathalie



Picture by Vrede Wyrð

- 10.00 – 11.30 Kubb game for children – Gerry
- 14.00 – 17.00 Workshop seidh – Christian
- 20.00 – 21.00 Scouting expedition for children with their parents – Gerry
- 20.30 – 23.00 Thor's Tiki Bar – Ingmar and Isa

Wednesday 1st of August

- 10.00 – 12.00 Workshop bronze casting – Peter and
- 14.00 – 17.30
- 10.00 – 12.00 Lecture 'The spindle, tool and symbol in history, mythology and fairy tales' – Ulrike
- 10.00 – 12.00 Workshop seidh – Frigga, Marjatta and Hans
- 13.30 – 15.30 Stick spinning – Ulrike



Picture by Vrede Wyrð

- 13.30 – 15.30 Deepen your knowledge of runes with Marjatta's Magic Formula – Marjatta
- 16.00 – 17.00 IASC 2012 Blót
- 20.00 – 21.30 IASC 2012 Auction
- 22.00 Werewolf game – Elrike

Thursday 2nd of August

9.30 – 14.00

Excursion 2: visiting the "Visbeker Braut" and "Visbeker Brautigam"
– Haimo



Picture by Michiel

9.30 – 11.00

Finger painting for children –
Martin

10.00 – 11.30

Lecture 'Perchten and the Wild
Hunt' – Uwe



Picture by Vrede Wyrð

13.00

Witches brews for children –
Gerry

14.00 – 16.00

Lecture / workshop 'Sex and
religion' – Günna

15.00 – 16.00

Workshop 'Making a fire and
baking apples' for children –
Marco



Picture by Vrede Wyrð

20.00 – 22.00

International Spá ritual – Frigga
and Christian



Picture by Vrede Wyrð

23.00 – 1.00

Cult Movie Night – 'Eric the
Viking'

Friday 3rd of August

9.30 – 11.00 Workshop 'How to write German in runes' – Karl

10.00 – 12.00 Workshop bronze casting – Peter and
14.00 – 17.30



Picture by Volker Wagner

10.30 – 12.00 Lecture 'Landscaping mythology of the stars' – Michiel



Picture by Vrede wyrd

14.00 – 15.00 Puppet theater – Nathalie, Frigga and Todd

16.00 – 17.00 Closing ceremony

Evening Party Time with lottery

**Saturday 4th of August**

5.30 – 12.00 packing, cleaning, saying farewell, departure

Picture by Vrede Wyrd





Puppet Theatre

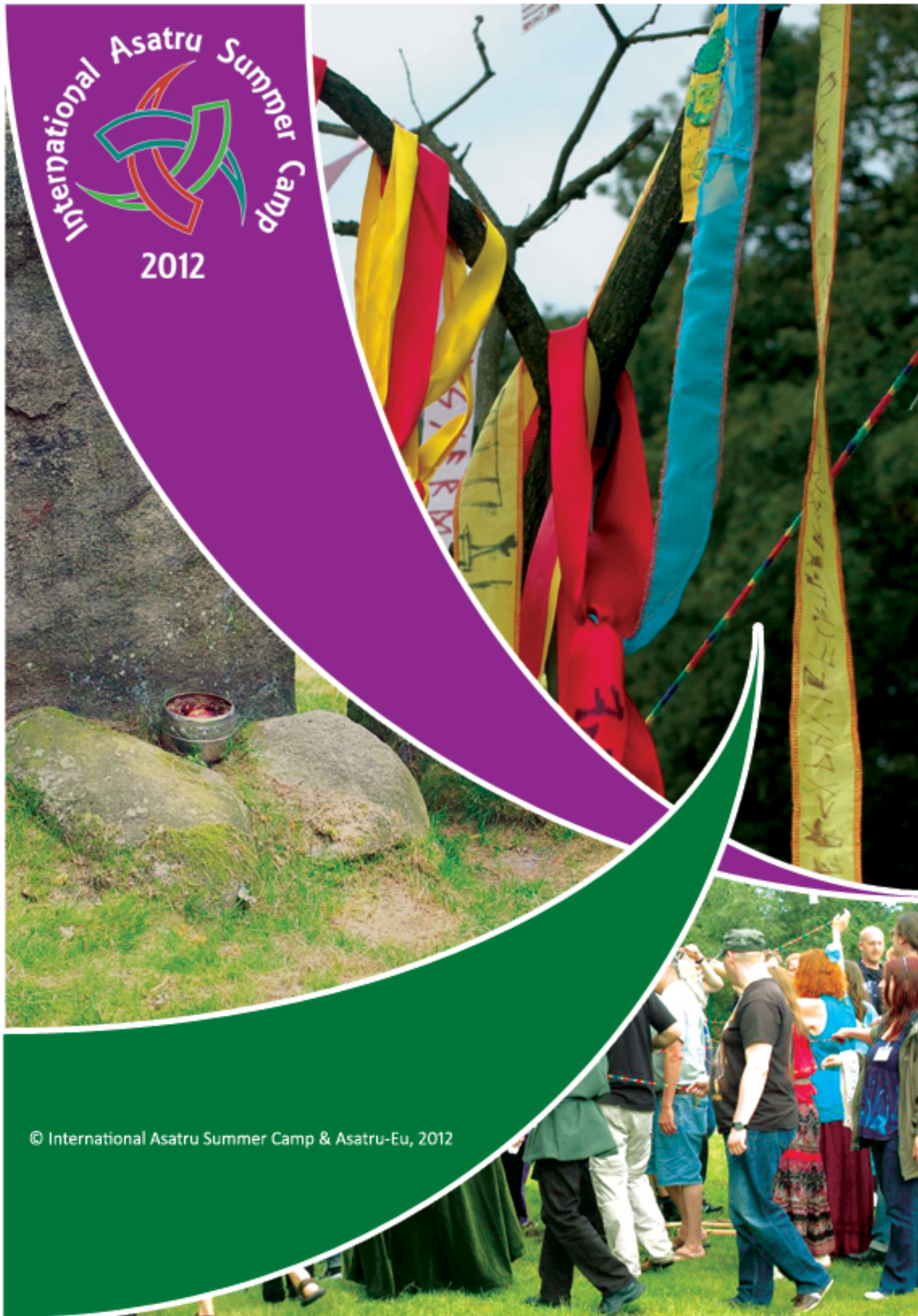




The excursions



International Asatru Summer Camp
2012



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