

International Asatru Summer Camp 2018

IASC Herald



#7

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Information and advice in this Herald about
travelling in Germany from:

<https://theculturetrip.com/europe/germany>

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Editorial

By Frigga Asraaf



Working on the Herald and the summercamp brings back found memories of the previous editions of IASC along with looking forward to come together with the Asatru-Eu community again. Only a few more weeks before we all will get together for the fourth edition of our International Asatru Summer Camp! And once more international it will be with guest all the way from New Zealand and the USA, beside heathens from all over Europe. Slowly but surely things fall into place organizational and other wise. People are planning their journeys and book their tickets for plane, bus or train. This Herald offers you more information about trains and buses and schedules from three different airports in Germany to Gerolstein.

We proudly present our IASC 2018 program and the time table is as always in the midst of the herald. Putting together the time table was a bit of a challenge. Due to all things that had to be taken into account, like arrival and

departure and participation in excursions of the people who offer the interesting, fun, lovely, educational, heartwarming, fascinating and artistic, wide range of activities, like bronze casting, potato printing, meditations, mead tasting, rituals, rune stamping and auction. And least but not least: we will have our own Heathen DJ and for the first time Heathen Karaoke! All this shows one of the motto's of IASC: from heathens for heathens!

The summer is promising the beginning of July. Lets hope we will have lovely weather as well when we gather for IASC. For now: enjoy all outdoor fun the summer brings!

The organisation is looking forward to meet you all in Gerolstein Germany.

May gods and spirits grants all travellers a safe trip to IASC 2018!

Theologie versus Philosophy

by Frigga Asraaf

The subject philosophy versus theology is on my mind for a while now. My argument for this article is that we, as germanic heathens, need no (new) theology, but we need philosophy. I know, philosophy derives from theology as the word itself already shows: it evolved from french theologie meaning 'philosophical contemplation of the Christian doctrine' which in its turn derives from the latin theologia originated in the greek theologia 'theory or study of gods and God'. An outline of theology is it to be the study of religious belief and (the nature of) God, and a particular set of religious beliefs and ideas. Specific the latter supports my argument about theology, because germanic heathendom has no 'particular set of religious believes', Not today anyhow, and in the old days there was no pluriform system of customs and beliefs for all Germanic tribes. How could so in such a large eara as the germanic peoples lived in over such a long period of time. Due to this: give me one reason why we should want an one-size-fits-all remedy for all heathens world wide. A boring idea I would say.

As often, philosophizing leads from one thought to another and thoughts tent to wander off in all kind of directions. Please, don't expect a coherent story, it is more the aim my writting to be a starting point for discussion, to philosophize with the readers and IASC is a good oppertunity to do so in real life. Where theology feels like a limitation to me, offers philosophy freedom in thinking and an ongoing challange to keep on thinking about lots of things, like ethics, values, community and how gods fit into all this. Besides to get to know the gods, I guess, our need for answers to life's questions and guidelines are an underlying reason for a desire for theology. Although basic things pertaining to life remain more or less the same over time, the way we look at them might differ from periode to periode, likewise how to deal with them. As heathens we also

look into the past for answers and inspiration, but we have to translate what we find in the sources to what we need in our time and age. For this, philosophy offers a much broader platform to look for knowlegde and understanding.

Ponder over IASC, to me, is also thinking about community and community spirit. Recently, this brought the african word ubuntu to mind and it somehow triggered me. I wanted to learn more about it to found out what it could teach us as germanic heathens in our ongoing search for a heathen hilosophy. The word ubuntu belongs to a complex philosophical system, but in a utshell it is the awarennessas a human being to part of the world we live in. To my suprise the african philosoper Mogobe Ramoso mentioned in his book African Philosophy through Ubuntu that ubuntu as religion has no theology. So, I'm not alone in my thinking we can do perfectly well without it.

The traditional (South) African philosophy is intertwined by all aspects of human existence. This blends in smously with my point of view on heathendom from my early days as a heathen and I still thing the the same. Heathendom should fit seamlessly with who you are and how you approuch life and thereby challenges us and make us think about all kind of things. Although the traditinoal african way of thinking differce a lot from my own, but also our westernen and heathen way of thinking, there are some intressting similarities. For example, the thought a field (read = religion/tradition) ia a whole in its own and at the same time part of a bigger field. To me, a holistic and animistic approuch follows naturaly to this. Looking from the point of view that all is part of a bigger picture: germanic heathendom is one of the many tradition, religions, phylosophy's of life in the countries we live in and the countries we live in are part of the continent we live in, the planet we live in, the cosmos we belong to and so on.

Lately somebody made the remark to me: 'The love for the gods unite us.' Mostly, at first, I do not know how to respond to such a remark. Heathendom is not about average to me, 'every asatru'ar has his own religion' as a friend from the US once said is way more my approach. I wonder if people who think limit heathendom to 'the love for the gods unite us' can look beyond average and have a clue about the (international) heathen community. To my experience the majority of heathens is quite fond of the gods, but there are also heathens who do not like them, or do not believe in gods at all. Some focus more on the ancestors and some more on other spirits, like the giants.

To me, the germanic field is the sum of its parts, and the gods are one of these many parts. Although the gods for many heathens are dominant present they do not dominate the field. I do understand devotion, but why limit life to gods? I do hope as heathens we have the courage to give each other space and all this next to each other and together. I have the impression that this is largely the case at least in Europe. It is not about right or wrong, but about respect and to enjoy one another's company, differences and peculiarities.

Looking forward to meet lots of you at IASC and have some nice talks.



Allergy & Celiac Sufferers

When shopping for foods, the package labeling in Germany is generally reliable. All food products must be properly labeled including additives and preservatives. Be on the look out for "Weizen" (wheat), "Mehl" (flour) or "Malz" (malt) and "Stärke" (starch). Be extra cautious for foods with "Geschmacksverstärker" (i.e. flavour enhancers) that may have gluten as ingredients.

Reformhaus:

a 3.000 strong network of health food stores in Germany and Austria that has dedicated gluten-free sections stocked with pasta, breads and treats. Reformhaus stores are usually found in the lower level of shopping centres

DM Stores:

the CWS/Shopper's Drug Mart equivalent in Germany has dedicated wheat and gluten free sections

Alnatura:

natural foods store with a large dedicated gluten-free section



Cash is king

Many small business vendors, bars and restaurants don't have card machines. If they do, some only accept German cards. Have your euros ready, or familiarise yourself with the ATMs in your area that charge the least interest when you draw. Always have cash on your person. You don't want to be walking countless blocks and wasting time searching for a place to draw money, only to be charged a heck of a fee for doing so at some obscure cash machine.



Sunday stock

Everywhere in Germany, shops, supermarkets and pharmacies are closed on Sundays, so make sure you have all you need before Sunday rolls around. Cafés and restaurants, however, are normally open all weekend.



Blot Songs

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

Text Amanda, Music Frigga Asraaf

*Loud sounds our song for our lands
Hand in hand in harmony*

*Laut klingt unser Lied für das Land
Hand in Hand in Harmonie*

Text and Music: Frigga Asraaf

*On green meadows wait for me
beloved friends again we'll see
Heil, heile, heilig (Hail, heal, holy)
now we praise your memory*

Text: Nathalie Cue Gomez
Music: trad. russian folksong

Mittgard Ines at IASC 2018



In heathen circles in Germany Ines Hardy is well known not only for her long years as a member of Eldaring and regional Herdwart, contact person for Eldaring, but also for her profession as medieval market trader. In summertime and on occasion in winter, Ines travels all around Germany to medieval markets and most re-enactors know her as Mittgard-Ines.

Let's see how all begun in the late 90th. Many a time important things begin just with causality and Ines neither planned to visit a medieval market when she stayed that time in Berlin, nor to miss the last bus. Even less, due to this, to stay overnight in the camp among lovely strangers that offered food and hostage.

After this night Ines was infected with the medieval fever and soon after she got herself a tent and a table, her career as medieval market trader took off. An online shop soon followed. To get rid off clients digging in boxes at her home she also opened shop in the city of Chemnitz. There was a parade for the opening to introduce her shop to the neighbourhood. The knights ambushed by-passers and the party in the shop went on the entire night.

Almost every weekend was spend in a medieval market and if there wasn't any Ines and friends made one happen. They organized the first Heerbann. This is in Germany one of the yearly highlights in medieval circles and a clear reference for medieval fighting and battles in the forest and near and in the river and a for this occasion special build medieval town. Ines and friends were part of all kind of other well-known festivals and happenings. If you would like to know about Ines' whereabouts of her first 10 years as medieval trader you have a look on her website. Recently, Ines moved from Chemnitz to Heidelberg. She closed the shop in her old town and is now specialized over all in making fine medieval cloth on demand.

What we could expect having Ines at our IASC market and exhibition are lots of interesting heathen but also heathen related books, mainly in the German language, but her collection contains some really nice books in which pictures are the leading vehicle. She also offers an interesting collection of medieval and heathen music. Some of these cd's are hard to find in regular shops. Beside this you will find some heathen jewellery on her market stall, like pendants and really nice handmade beads.



Fotos: mittelalter-seelenfaenger.de

Ritual re-enactment of the Voluspá

by Andre Henriques

The Voluspá, the foretelling of the Seeress (the Volva's Spa), is one of the Eddic poems that provide us with many details about the cosmology of the Norse people. It is a dialogue between Odin and a seer that he summons from the dead, to learn about the mysteries of the cosmos. The poem expects the audience to know many of the details of that cosmology, including intricate names of gods of goddesses, otherworldly realms and creatures, and mythological events, from the creation of Midgard to its destruction and renewal.

Nine years ago, Amanda and I did our first public event together, at the first edition of a Pagan Performing Arts Convention in Ipswich called Pooka's Pageant.¹ Having ritualised other poems like Skirnismal in private groups since then, we have been talking about doing the Voluspá again, and IASC 2018 is such a great place for it to happen!

'Ritual re-enactment' is the key concept, as it is not about staging a theatrical drama, but actually embodying the essence of the poem by invoking the characters within the performers. It is not just about reciting the lines of the poem in an English translation, but also to allow in the inspiration and connection that a ritual provides, and to come up with insights about what some lines of the poem may mean. We can call it poetic or artistic license! Part of the performance will be scripted, be it the actual lines of the poem and some (hopefully!) poetic explanations of what those lines mean, as we know from academic sources. But there will be other parts where inspiration and visions may happen, which will lead to improvisation, allowing the unexpected to come through. As part of a ritual, this re-enactment is expected to be more than the recitation of the poem many of us know already.

In some Eddic poems, the dialogue form allows them to be acted as a performance, something that the academic scholar Terry

Gunnell has argued in several papers (available in academia.edu) and in his seminal book *The Origins of Drama in Scandinavia*. We were with him and other well-known scholars such as Carolyne Larrington at an Old Norse Poetry in Performance academic conference in Oxford in June 2016, on that fated day when the results of the UK referendum were out. Apart from regular lectures, there were some great musical performances in a university chapel from Sequentia and Einar Selvik from Wardruna. The acoustics of the space were excellent, and Einar did very well as usual, singing and explaining his way of approaching performance. Also on that day there was a performance of Skirnismal, performed by students of Old Norse. The language was beautiful, but the performance, itself, well, it was a funny children's play, with laughter and silliness. Which was fine for the event, but in that evocative old chapel, what a ritual it could have been, if the performers were serious in going for it!

We as heathens have a living experience of ritual and the gods and goddesses, an experience different to many academics, who are conceptually distant of the materials they devote so much time to. I was surprised that Carolyne was not even aware that there were heathen communities in present times, as we chatted during the conference dinner! I'm aware that Terry Gunnell has more understanding at least of the Icelandic heathen community, as in one paper he discusses interviews he did with two high priests of the Ásatrúarfélagið. But the concepts of performance have the potential to be greatly developed by us heathens, close to our gods and experienced in ritual performance, which maybe, could be one of the ways to bridge the gap between academics and pagans. If academics and other non-pagans had the chance to see us perform, not as a religious ceremony where there will be inevitably some built-in resistance from our current atheistic materialistic models, but in a performance of a

story, maybe that can generate more openness and allow others to experience the added intensity, feel, and 'thickness of the air of being between the worlds' that a ritual can provide. Can this be done? Can this intensity and ambient be created? Well, we're going to try our best shot at Gerolstein!

In Sweden in 2015 IASC, under the guidance of Magnus Johansson, some of us engaged in writing and performing a play, which was very creative and fun. It started as a two hour workshop about hearing and experiencing the gods through theatre, using drama techniques to develop our senses and perspectives, and grew into a full story created by the participants, blossoming into this unexpected play. Which was lot of fun, but full of meanings as well, ancient and contemporary, and embodying each actor's personal journeys.

With the Voluspá, a poem that many of us have read, the story line is simple, but was, as Terry Gunnell argues on his paper 'Voluspá in Performance', a poem that was meant to be 'heard, seen, and experienced'.² The sounds of the words in Old Norse in the poem are linked to the concepts put forward, from soft gentle sounds in the creation story, to pounding sounds when mentioning the construction of temples and creation of dwarves, and clashing violent sounds when using words from the Ragnarok verses. Gunnell goes further than his sound analysis, considering that the first-person speech of the

poem allows for the performers to be identified with the characters, allowing the audience to be transported into the past, or the Volva into the present, with Odin also present, when 'worlds start to blend and a form of "sacred time" is introduced to the surroundings[...]'.³

We don't only believe this is possible, we have experienced it before, and at this IASC 2018 in Gerolstein, we aim to go deeper into the soul of the poem, taking our own souls with it, adding more layers of meaning to the past, the present, and what is yet to come. 'Would you know yet more?'⁴

¹ Pooka is an Anglicised spelling of a word that appears in Gaelic (puca), Welsh (pwca), Cornish (bucca) and Manx (buggane). These pan-Celtic entities are nature sprites of a mischievous, mirthsome nature prone to shape-shifting and playing pranks - sometimes amusing, sometimes downright dangerous! (...) It was one such pooka who suggested that an event of this sort be organised, mostly so people could have a laugh. He has requested that a statue of a large hare be present during the day, to sit and watch over a collecting tin where donations to assorted animal charities can be made. www.freewebs.com/pookaspageant/whatsapooka.htm

² Terry Gunnell, Voluspa in Performance, in The Nordic Apocalypse - Approaches to Völuspá and Nordic Days of Judgement, Brepols Publishers, 2013

³ Gunnell, ibid.

⁴ Voluspa, in The Poetic Edda - The Mythological Poems, translated by Henry Adams Bellows, Dover Publications, 2004.

Health insurance

EU citizens that are members of any public health insurance can get a European Health Insurance Card. The card is issued by your insurance provider and lets you use the public health care system in any EU country, including Germany. If you are an EU citizen, you simply have to tell a doctor or the hospital that it goes through the 'AOK', the German state health insurance scheme. If doctors and hospitals don't accept this, go to the local AOK office and they will usually telephone them to confirm.

If you're from outside the EU, or if you have a private health insurance, check if your insurance is valid in Germany. If not, get a travel health insurance for the trip - German health care is expensive. Foreign insurance, even if it covers travel abroad, may not be accepted by local hospitals, i.e. you may have to pay up front and claim it back from the insurance company. (Be sure to keep the originals safe.) Alternatively, you might be sent a bill in the post.



IASC 2018 Program



**Opening ritual
IASC 2018**



Ritual re-enactment of the Voluspá

Amanda and Andre Henriques

Amanda and Andre Henriques have practiced heathendome for many years, and are experienced in ritualistic work within the modern heathen tradition.

by invoking the characters within the performers.

We aim to go deeper into the soul of the poem, taking our own souls with it, adding more layers of meaning to the past, the present, and what is yet to come. 'Would you know yet more?'



'Ritual re-enactment' is the key concept, as it is not about staging a theatrical drama, but actually embodying the essence of the poem

Workshop Bronze Casting Peter Warholm

Peter's Bronze Casting workshop at IASC 2018 will follow the same concept as at IASC 2009, 2012 and 2015. 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 of plastic modeling clay, or use one of the existing models. Bronze/copper and a limited amount of silver will be supplied at cost. Peter Warholm is available for any

questions on FB or sent an e-mail to Warholm@gmail.com



Witches on Wyrd Ways

Frigga Asraaf, Annette Schroeder and Nancy Tinkhof

Frigga and Annette have practiced heathendom for many years. Nancy joined a few years ago. They each have their own expertise and combine their skill in a modern form of seidr.

The core of their seidr this year will be: what could we offer the community. An examples for this are the spá-ritual and the Flame of Frith ritual. Community in a sense meaning as well the heathen community as the society we live in at home, in our countries.



Potato Printing

Pernilla Jørgensen

Pernilla Jørgensen from Denmark invites you to her workshop potato printing: let's use the potatoes for something completely different.

We will use them to make beautiful things. It is a workshop everybody can join regardless of age. It's fun to use potato printing for upcycle and recycle. There will be plenty of potato's, some ready to print with lovely designs, but you can also cut your own potato stamp and print a unique piece of art. The cost for this workshop is 30 euro for printing materials, a bag and to pieces of fabric (size A4). Off course, you can also bring your own fabric and t-shirt.

It is also possible to pre-order t-shirts for 20 euro and sweats shirts for 30 euro, both available in the colours nature, green and blue. Please sent an e-mail to: pjdollerup@hotmail.com



Mead Tasting and Heathen Karaoke

Miquel Sancho

This year's mead tasting will be mainly tasting home brewed mead. Bring your own mead and let your fellow heathens know how good your brew of Kvasir's blood is. Of course, it's not about giving away your precious beverage for free. The price for the attendants will be similar to last edition's which will include the

cost the mead plus a contribution to the IASC fund for the celebration. So if this is for you, get your brew pitched and join the IASC Brewers Facebook group by sending a to Miquel Sancho steinnjord@yahoo.dk



The party won't be over after the mead tasting! It is a great pleasure to announce the one and only Heathen Karaoke, with not only heathen and drinking songs but a variety of songs for all to enjoy no matter if you sing in or out of tune, individual or in pairs. If you have any suggestion or requirement for songs, please send a mail to steinnjord@yahoo.dk and we will do our best for your favourite song to appear in the list.

Don't miss this opportunity and join in!

A workshop and talk by Vincent Ongkowidjojo

The vision of the belgium writer Vincent Ongkowidjojo vision is partly rooted in Western esoteric traditions and partly in Daosim. For a number of years he has been teaching Taiji and given diverse talks and demonstrations on runes. Two of his books are 'Secrets of Asgard, an introduction in esoteric rune wisdom' and 'Doors of Walhalla, an esoteric interpretation of norse mythology'.

Dynamic Rune Reading

This workshop endeavours to lift the traditional art of rune divination into the realm of modern day needs and techniques. Different approaches will be demonstrated to increase the interaction with the querent. At

the same time a strong emphasis is laid on sensing the energy of the runes rather than merely falling back on an intellectual associative train of thoughts. Inspiration for all of this is taken from the principles of family constellations work, also called systemic work.

On the Norns

The Norns evoke an image of myth, magic, and last but not least destiny. But who are these beings really? Where do they come from? What were they really about? An in-depth discussion threaded together by the stories that have come down to us will ultimately reveal the identity of the Norns.

Flame of Frith

**Frigga Asraaf, Nancy Tinkhof
Michiel de Nijs and Annette Schroeder**

For a lot of participants of IASC the Flame of Frith does not need an introduction anymore. Flame of Frith is synonym for heathens for peace. On Monday evening we will perform a community ceremony to combine our power and potential as heathens to strengthen the web of piece for the world.



Coordinators IASC 2018:

Finance, transportation:

Haimo Grebenstein

Room planning:

Nathalie Cue Gomez

Program:

Frigga Asraaf

Action, workshop/lecture equipment:

Miquel Sancho

Attention:

After 22.00 hours no noise is allowed outdoors!

All IASC-log keepers remember to bring the logs with you!

If you want to join the Cult of the Matronea excursion (Monday) and/or the Ancient Trier excursion (Thursday), please sent an e-mail to haimo@grebenstein.net

Remember to bring nice goodies for the IASC Auction.

Remember to pay if you still have to!

Time Table

Sunday - Friday daily market / exhibition

*** BWB - Big Wednesday Blot**

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

***** Closed meeting**

	Saturday	Sunday	Monday	Tuesday
Breakfast 08:00 - 09:30 h.				
M o r n i n g		09:30—10:30 Chakra Meditation Andre Henriques 09:30—12:00 Creative Conversation Per Lundberg 11:00—12:00 AEUN meeting closed***	09:30—16:00 Matronae Excursion Ulrike Pohl 10:00—16:00 Bronze Casting Peter Warholm	09:30—12:00 Yggdrasil Per Lundberg 10:00—16:00 Bronze Casting Peter Warholm 10:00—12:00 Nazism in Fantasy and Paganism Hermann Ritter
Lunch 12:00 - 13:30 h.				
A f t e r n o o n	Arrival 14:00 h 16:00—17:30 IASC Ensemble rehearsal***	13:30—15:00 Opening Ceremony 15:30— 16:30 BWB meeting* 17:00 Memory Circle Nathalie Cue Gomez	14:00—16:00 Rune Stamping Frigga Asraaf and Dolly v.d. Berg	13:30—15:30 Dynamic Rune Reading Vincent Ongkowidjojo 16:00—17:30 Singing and Dancing in old Heathendom Gerald Rohfeld 17:00—17:45 BWB meeting*
Dinner 18:00 - 19:30 h.				
E v e n i n g	20:00 Word of Welcome 20:30—22:30 Seidr in our Time Silvia Hild and Per Lundberg 20:30 Cunning Crone Rehearsal***	19:30—21:00 Matronae Lecture Ulrike Pohl 22:00 Wickerman Movie Peter Warholm	20:00—22:00 Flame of Frith Frigga Asraaf, Nancy Tinkhof, Michiel de Nijs and Annette Schroeder 20:00—21:30 Sex and Religion Günna Stienecke	20:00—21:30 Voluspia Ritual Amanda and Andre Henriques 22:00 Wickerman Movie (+18) Peter Warholm

Wednesday	Thursday	Friday	Saturday	
08:00 - 09:30 h. Breakfast				
09:30—10:30 Mantra Meditation Andre Henriques 09:30—12:15 Potato Printing Pernille Jorgensen 10:00—12:00 Talk on Norns and Ritual Vincent Ongkowidjojo	09:30—16:00 Trier Excursion Daniel Jäckels and Lukasz Burak 10:00—16:00 Bonze Casting ** Peter Warhom 10:00—12:00 Carving Runes in Wood Per Lundberg	10:00—14:00 Bronze Casting ** Peter Warholm 10:00—12:00 Ár nDraíocht Féin Ritual Robert Lewis 11:00—12:00 AEUN meeting closed***	Packing Cleaning Leaving	M o r n i n g
12:00 - 13:30 h. Lunch				
14:00—15:00 Handfasting (renewal marriage vows) 15:30—17:30 Big Wednesday Blot	13:00—15:30 Witches on Wyrd Ways Frigga Asraaf, Nancy Tinkhof and Annette Schroeder 15:45—17:45 Living Landscape Michiel de Nijs	13:30—15:30 Big Loki Battle For young and old ! 16:00—17:30 IASC Auction		A f t e r n o o n
18:00 - 19:30 h. Dinner				
Nine Worlds in Sound and Song 20:00 The Cunning Crone and Company 20:25 Heathen DJ Andre	20:00—21:00 Mead Tasting 22:00 Karaoke	19:45—20:30 Closing Ceremony 21:00—22:30 IASC Ensemble (Unplugged)		E v e n i n g

Meditations

Andre Henriques

Andre Henriques has practiced different Hindu teachings and traditions for over 20 years, and has given occasional private workshops on these subjects.

Chakra meditation

An exploration of what can be the energetic



centres of our subtle bodies, commonly called chakras. From the Sanskrit 'wheel', these centres are commonly referred to in western spirituality movements, but many times not in the detailed and in-depth way that complex Hindu traditions and gurus teach.

In this meditation session there will be exercises to experience different perspectives of what the chakras can be, and explanations on how to develop our inner balance and attunement to ourselves with these techniques. On a final part, bridges with the heathen tradition will be discussed, and how meditative ritualistic techniques embedded in the heathen lore can follow similar principles to the Eastern concept of working with inner energetic centres.

Mantra Meditation

Mantras are usually known in Eastern traditions as sounds with meaning, repeated many times, often while meditating. There is however, a ritualistic aspect to mantras that is sometimes overlooked, when a mantra is not only used to aid the meditative journey, but also to call upon powers, Gods and Goddesses, and to celebrate the joys of bliss

and fulfilment that spirituality offers.

After some silent mantra meditations, this session will continue with an exploration of different recordings of mantras, from different practitioners, to experience varied ways of how sounds and 'mantric songs' can deepen the spiritual journey.

On a final part of the mantra meditations bridges with the heathen tradition will be discussed, and how words and symbols embedded in the heathen lore can follow similar principles of uplifting us, and deepening our experiences through sound.

Political relations of Nazisms, fantasy and paganism

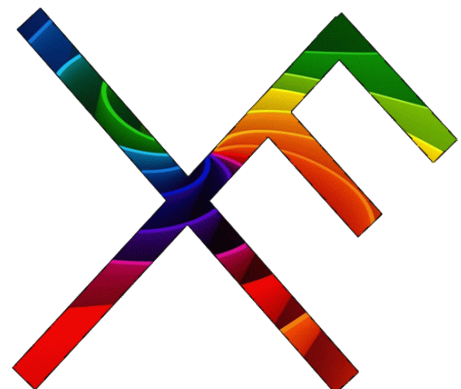
Hermann Ritter

Born 1965, social worker, historian, married, smoker, German. Mostly harmless. Lives in Ostwestphalia with wife, books and smurfs. In SF-fandom since 1980, member of heathen groups since 1987, publishes on related themes since 198something, including some books on the theme. Will speak on the political relations of Nazisms, Fantasy and paganism.

Runic Stamping

Frigga Asraaf and Dolly v.d. Berg

Be creative with a piece of leather and stamps of runes and some other symbols. Stamp your name in runes or make your own runic amulet. Costs for a small piece of leather (7,5 x 5 cm): 3 euro.



Ár nDraíocht Féin Ritual

Robert Lewis

Rev. Robert Lewis has been a member of ADF since 1999, and a priest since 2008. Within that time he has held various roles within the organization and has successfully started a local congregation where he serves as priest. Currently, he is focusing on spreading inclusive heathenry/asatru and bridging the gap between the US, European and other international groups.

Ár nDraíocht Féin (ADF) is an American druid fellowship. This ritual will be an example of how a blot or sumbel can be performed within the ADF ritual structure. Everyone will be able to and are encouraged to make offerings to the various beings we will call into the ritual. A short discussion on our ritual format and what to expect will take place prior to the ritual.



Big Wednesday Blot

A favourite tradition of IASC is the Big Wednesday Blot created and performed by participants. Everybody who would like to be part in creating and/ or play a part in this blot is welcome to join the two BWB (Big Wednesday Blot)-meetings. This year's coordinator is Miquel Sancho



Excursions

The cult of the Ubian Matronae excursion and the excursion to the City of Trier are day trips, from 09.30 hours until around 16.00 hours. The only fee for both trips are the costs for the transport buses shared among the participants of the excursion. The Matrone site is an hours drive from Gerolstein, and to Trier it is about one and half hours. At breakfast you can get your lunch to take away.

The cult of the Ubian Matronae (presentation and excursion)

Ulrike Pohl

In this presentation and the following excursion we will explore the cult of the Ubian Matronae, which is documented in the region between Aachen, Bonn and Neuss by many hundreds of votive stones dating from the 1st century to the 3rd century CE.

Who are the Matronae, the goddesses to whom the stones were dedicated, and who put

up the stones? What can we know about cult sites, the organisation of the cult and how it was performed? And can modern heathens find inspiration there for today's practice? While the presentation will introduce you to scholarly research and give you the facts you need to know about the background, the excursion to two important cult sites will hopefully bring you closer to the cult in an emotional and spiritual way by giving you time to take in the atmosphere and by doing a small ritual



Ancient Trier (excursion)

Daniel Jäckels and Lukasz Burak

You will be introduced to the general history and founding of the city of Trier and Roman times in the Moselle valley. Roman paganism and the coexistence with Christianity will be addressed.

Porta Nigra (outside)
Three Kings House (exterior)

Main Market (Marktkreuz, Steipe, St. Gangolf Church, Petrus Brunnen)
The Cathedral of Trier
The Liebfrauen Church (outside)
Constantine Basilica (outside and inside)
Palace of the Trier Prince-Elector (outside)
Imperial Baths (outside)

The tour ends in the palace garden at the Kaiserthermen and as long as the weather permits, the excursion could be ended with a picnic and talk about different topics.

Living Landscape

Michiel de Nijs

Michiel is a Dutch heathen whose path is intimately woven together with the land he lives on. Philosophy and mysteries of the landscape have always been an important part of his heathen practice, together with moving through that landscape in hikes and tours on a bicycle. For a couple of years Michiel organised walks through the dune area in the west of Holland, in which he took people on a tour along special places, holy trees, landwights and more. Also, he wrote a couple of articles and chapters in books in which he shed my light on how the former inhabitants of the Low Countries used the landscape they lived in for their rituals.



For many heathens the landscape is a living entity. In this workshop I'll discuss the way in which the landscape, our daily physical

surroundings, is connected and can be connected to our spirituality. We will deal with questions like why we feel more at home at a certain place than at others, why we choose specific places to do certain things and with the role of the landscape as carrier of memories and stories. Next to the sharing of information, we will work on a practical level as well by means of ritual and meditation.

Three workshops by Per Lundburg

Per Lundberg is gode and seidr practitioner in Forn Sed Sweden, Meta-NLP Master Practitioner and hypnotherapist. He studied the runes since mid 1990-s and held many workshops in using the Old Norse runes for magical purposes.

Yggdrasil

A lecture and workshop with focus on various regions that make up Yggdrasil. Focus will be on the wells, roots, trunk and crown and various beings that is described to inhabit Yggdrasil. The roots and wells have meaning and can be seen as describing the energy-flow in the human system of soul, body and spirit. The structure and smaller areas of the Tree will be described and applied, followed by a discussion, and ending with practical applications and performing inner work. Hräsvalg, Nidhögg and Ratatosk and more, are amazing in the myths, but do they mean anything more? Please bring own notebook as no handout is planned and the contents of this workshop is fairly complex.



Carving runes in wood- a hands on experience

Partake in a practical workshop in carving runes with sharp knife on wood. The practical aspect of how to carve, in what direction and angle etc. We will also talk about how runes can be used and combined in bindrunes.

Please supply pieces of wood that is flat and can be carved on. Some ready pieces for carving a bindrune and make a talisman can be purchased from Per. There will be 10 knives available. Please, bring your own if you have one and ask Per on for hand if it is the right type of knife.

A creative conversation in a circle

Inclusive on what grounds? This topic is meant to challenge and can possibly be provocative. The reason discover our values so they can become more clear conscious. So that we can become more aware of the values and what drives us to be inclusive. You might become provoked and if so, that is information about yourself and your value system. Are we brave enough to honestly question on what foundations we are inclusive? To come to a better understanding of what inclusiveness is and why we choose to be inclusive, we must not be afraid of questioning inclusiveness. Are we really inclusive because if we are not, does it make us automatically racists?

So what does our philosophy and theology say about inclusiveness; how is this described and then put into actions? This is discussion is focused on the foundations of inclusiveness which is a different approach than examining why we take an inclusive standpoint. The why is relevant and overlaps with:

- On what basis in religion and philosophy are we inclusive?
- Are there myths that we use as base for inclusion?
- Are there structures in the myths that we base inclusiveness upon?

If yes which?

This type of group discussion is quite different from ordinary conversations. A moderator and a circle of people and a topic chosen

beforehand. The moderator has a short introduction to the topic and then asks pointed questions about it. The talkingstick (malkavle) is passed around and each individual gives thoughts and reflections to the question. If one does not have anything in oneself at the moment, one pass the malkavle to the next person. This is repeated with new questions, often three times. Then a more open conversation can take place where the malkavle is places in the middle and passed to the one that has something in their h  g and heart to share.

The moderator keeps the conversation focused and on track. She/he also prevents two persons to go into a back and forth discussion. Part or the purpose of this type of group discussion is not to solve anything but to share and reflect.

Max number of participants: 20

Dancing and Singing at heathen feasts and celebrations

Gerald Rohfeld

Gerald Rohfeld is Member of VfGH and the actual Ewawart, means the keeper of tradition and religious issue.

The work shop has two parts. The first part is a talk about:

- In the originally nature of man
- Recitative, alliteration and rhythm
- Dance (linguistics and early evidences)
- Who danced and sung in which occasions
- Prohibitions by Christianity
- Dances of the witches and sword dances
- The Faroe Islands and the preserved chandance
- How is a chain-dance best-danced and why
- Experiences out of practice

And the second part will be the practical where the song 'Heil sei Dir Tiu' (Hail to you Tyr) will be presented with a common practice, all together singing and dancing the song.

Circle of Memory

Nathalie Cue Gomez

A sumbel to honour the ones of the IASC community we have lost. Inspired by the Havamal stanzas:

76.

Cattle die, kinsmen die,
and you yourself shall die.

But fair fame never dies
for the one who wins it.

77.

Cattle die and kinsmen die
and you yourself shall die.

But I know one that never dies
that is the doom of each one dead.

We will share our memories of Ap v.d. Berg, Birgitte Houstrup Kromann and Christian "Krischan" Br  ning and keep them alive in our minds and hearts.



Sex and Religion

Günna Stienecke

Günna Stienecke is member and co-founder of the Eldaring, examined student of theology, and making my living as a musician.



'Sex and Religion' is a lecture on the history of an old cliché: the so called „sacred marriage“. This has nothing to do with the reverence of a goddess or even the understanding of what a goddess is. It is a rude fiction which served many aims: the degradation of women, the degradation of goddesses, the degradation of other ethnics and cultures, the reinforcement of a male defined reality and history, where any female saying in social, political, economical and religious affairs has been subdued, and, last not least, in a somersault kind of renaissance of sex-in-the-cult in modern heathen thinking: the reclamation of sex – so rigidly condemned in monotheism – as a supreme expression of a divine lust for life. Which seems weird, considering that the old cliché is purely fictional and thus a strange basis for a re-evaluation of something that never existed. There should be easier ways to promote heathenism. Welcome to a journey through history!

Nine Worlds in Sound and Song

The Cunning Crone and Heathen DJ Andre

Music has always been an important way to express spirituality, and to live and feel fully what a spiritual path means. Modern heathenry has had great musicians and composers that sang about gods and goddesses, nature and Norse cosmology. This IASC we have a room where we can play music in the evening, let's make the most of it!!!

It will be an evening of art, fun, music and dancing. Several altars will be placed in the room and you are welcome to add something of yours to them, like statues or other objects that are meaningful to you.

After the performance of The Cunning Crone and Company (Frigga Asraaf and friends) inspired by poems of the Edda, the ritual space will continue by becoming a music playing dance floor, where everyone can interact with the altars, make offerings, speak to the gods, and be free to express themselves in movement and in voice.

Most of the songs played by Heathen DJ Andre will be about a specific heathen god or goddess, though there will be a few about gods from other traditions, seasons, ancestors, and other related pagan themes. There will be a list available detailing the sets, not mentioning the bands (that will be a surprise!), but what sequence of gods and goddesses will be sung about. So for example if you really don't want to miss Thor's songs, you will know what part of the set they will be in.

The four different sessions are:

The Cunning Crone and Company performance
A contemplative / shamanistic folk session,
A pagan folk/rock set, building a lively and celebratory dance floor, with electric guitars coming only later in the session
A late night heathen metal party, as so many of us love the heavy side of heathen songs!

Songs have always been a fundamental part of IASC, and we hope this time we will step up one more level on our growing awareness of

what heathen practices can be. Connecting with the wider heathen world of fantastic songwriters and musicians that there are, can we make possible the concept of a ritualistic dance floor? It's up for us to find out...

Seidr in our time

Sylvia Hild and Per Lundberg

This hjaallesitting sejdseance in seidr will be guided by Sylvia Hild and Per Lundberg. Sylvia was one of the co creators of the network organisation Yggdrasil. Per has learnt from Sylvia and other seidr practitioners. Both are active seidr workers and have held many workshops and lectures about seidr and shamanism. Sylvia and Per are active in Forn Sed Sweden and hold functions of gydja and godi.

The tradition of seidr has its roots in a misty past probably all the way back to Vanir and the fertility cult prevalent in the Nordic countries at that time. The few written sources leaves us with many questions, especially for those of us who at the present time have the task of rekindling these ancient sources of power for healing and divinatory sight. Practicing seidr using shamanic methods has proven to give the best insight into seidr. It is however not a question of trying to recreate exactly seidr practice as it can be interpreted from the old sources.

At IASC 2018, Sylvia and Per would like to let participants of the camp experience the seidr tradition that was created and developed by the shamanistic network called Yggdrasil in Stockholm, Sweden in the beginning of the 1980ies. These methods have now spread to more recent groups around the Nordic countries.

The Big Loki Battle

coordinator Nancy Tinkhof

The event of the week for young and old. Put on your oldest cloth and join us for some fun!

IASC Auction

coordinator Miquel Sancho

Another tradition is the IASC Auction to raise money for our heathen summercamp.

Please be generous as well in contributions as in bidding high for all lovely items sold at the auction. Both items and services are welcome, such as home made mead, second hand (heathen) books, a rune reading, art, jewelry and more.



Heathen Movie: The wikker man **Peter Warholm**

Both movies will be shown, the 'original' from 1973 with Christopher Lee and the Hollywood cover with Nicolas Cage from 2006

<http://en.wikipedia.org/wiki/>

The IASC Ensemble unplugged

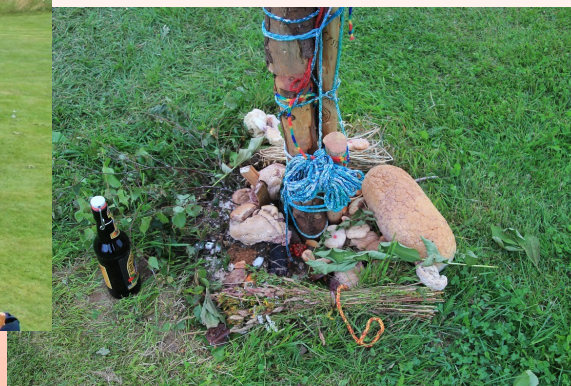
A heathen sing a long Friday evening after the closing ceremony.

Market - Exhibition

From sunday to friday each day traders, craftspeople and artists show and or sell their arts, crafts, books, jewellery and more.



Closing Ceremony



How to get to Gerolstein by public transport

By Nathalie Cue Gomez

Obviously the access points to Gerolstein are via Köln or Trier. Going via air, train or bus you have to end up at one of the stations of these two cities. The prices I will give are basically for the whole journey, if not this is specially marked. Almost all tickets can be purchased at German railway web: www.bahn.de. This website works in several languages, you can change them at the site beginning above, I only had a look at the English version and it works pretty well. They also offer tickets from far away the German border, so for example you can get tickets from Amsterdam and Copenhagen, or Luxemburg, with sometimes really interesting offers. Whats also important to know is that IC and ICE marked trains are very crowded and y seat reservation can be useful if you do not want to stay the whole journey on foot or manage to sit on the floor in front of the door areas. A seat reservation is normally about 9,00 EUR. And here comes the great deal, sometimes you find offers for about 10.00 EUR more than the normal offer for 1st class sometimes even lesser, but first class always includes a seat reservation and when you change than to the regional train you also can use the 1st class which is less crowded. What is important to know is that the offers only work with the chosen time table you can not deliberately loose your train and then get the next, this only works if your train is running late and you miss the connection. The regular prices have no train binding as well as the special-name-ticket, but these have some special conditions. At the end of the article I will explain some of the special-name-offers, because they have really interesting conditions for families and groups. You can pay the ticket very comfortably via pay pal, VISA and Mastercard, then they send you your ticket to your e-mail address and you just have to print it.

All the train timetables are for Saturdays, on Sunday there are less trains running and on weekdays obviously more.
So if you need a special schedule for a day

which is not Saturdays please contact me that I can provide you with one.

Getting to Köln main station from several airports and back

From Düsseldorf Airport and back

there are some Intercity trains from this airport to the station which I have not included because they are way more expensive than the regional ones and will make the ticket choice really messed up, we are talking about 4 trains in total so I believe it really does not matter.

The train takes exactly 40 minutes to arrive.

The regular price from Düsseldorf to Gerolstein for single journey per person is 32.30 EUR, there is a permanent offer named Schöner Tag Ticket NRW for 30,50 EUR

From Düsseldorf Airport

So trains start to run at 05:32 and 05:50. From 06:32 and 06:50 you have always a train at '32 and '50 until 21:32, with the exception at 10:32 which does not run. The last train operates at 21:57, 22:32, 22:57 and 23:32. At Saturday and Sunday you have one more train at 00:32

From Köln station

First to leave is at 05:49, then from 06:31 and 06:49 you have a train always at '31 and '49 until 21:49. The last trains leave at 22:49, 23:49 and 00:02. Saturday and Sunday you have two trains more at 00:49 and 01:02

From Köln/Bonn Airport and back

From this airport you have mainly the subway running to the Köln station, with some regional trains in between which I will list separately. The subway running to the railway station have the numbers S 19 and S 13, the journey takes 15 minutes. The subway is marked an announced from airport to the station and back with its last stop which will be in direction to the station "Horrem" and

you have a subway from 01:24 until 07:24 every hour at '24 with in-betweens at 05:54 and 06:54. From 08:04 you have a regular subway at '04, '24 and '44 until 21:24. so the last subways will leave at 21:54, 22:24, 22:54, 23:24, 23:54, 00:24, 00:54 and back to 01:24. The mentioned regional trains work from 08:08, always at '08 until 20:08 and the last at 23:48.

you have an hourly subway from 00:41 to 04:41. From 05:11 to 07:41 you have a regular subway at '11 and '41. After 08:11, 08:21 and 08:41 the start from 09:01 to work regularly at '01, '21 and '41 until 21:11. The last subways run at 21:41, 22:11, 22:41, 23:11 and 23:41. The regional trains leave from 06:38 always at '38 until 18:38 with two trains more at 22:54 and 23:56.

like I told in the Jul Herald 2017, Frankfurt Main airport is not the best option because its quite tricky to get to Köln and over all way expensive. First you have to take care to get the right station, Frankfurt Airport has 2 stations, one for regional trains, the access is at Terminal B and this is NOT the one you need, and then a station for Intercity trains where you have to go outside at Terminal B cross the taxi and parking lane and get at the building in front. But hey, it's Germany so you will find advices where to go at every corner.



The regular price for a ticket from Frankfurt airport to Gerolstein is 84,50 EUR, the offers you can find change daily and depends on which train you take and how many places are still left. To get an example there is an offer for 45,90 EUR, in 1st class for 51,90 EUR – which includes a seat reservation and can also take the first class compartment at the regional train from Köln to Gerolstein.

like I said there are only Intercity Express trains from Frankfurt to Köln so basically the journey takes something less than an hour, save for the 2 or three extra marked trains. First train runs at 03:23 (takes 2 hours and 42 minutes), the next ones will leave at 06:01 (takes 1 hour 5 minutes), 06:43, 07:09, 07:43, 08:09 and 08:31 (take 1 hour 8 minutes). From 09:09 you have a regular train at '09 and '43 until 12:09, the next will be 13:09, 13:43, 14:08, 14:46, 15:09, 15:31 (take 1 hour 8 minutes), 16:09, 16:43, 17:09, 18:09, 18:46, 19:08, 20:09, 20:44 (take 1 hour 13 minutes), 21:09, 22:09, 23:11 and the last at 23:39 (take 2 hours and 5 minutes)

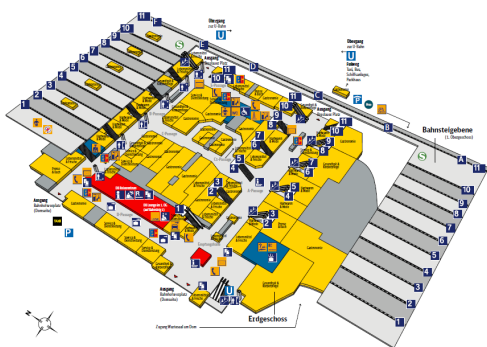
there is absolute no part of the schedule where I can get a stable patron so I will list them all. Beginning at 03:20 (takes 1 hour 13 minutes), 04:22 (take 1 hour 8 minutes), 05:55, 06:55, 07:55, 08:27, 08:55, 09:28, 09:55, 10:28, 10:55, 11:55, 12:18, 12:55,

Ticket from the VRS automate. To Gerolstein this will be a ticket for 5 Zones (Preisstufe 5) and be valid for 360 minutes. The price for adult is 11,00 EUR and for children (6-14 years) 4,94 EUR. So the automate takes coins up to 2,00 EUR but no bank notes, you can also pay with VISA and Mastercard and with EC-Card.

From Köln
you have the first train at 06:11, then from
07:21 the trains are leaving every hour at '21
past until 19:21, with some in-between trains
at 09:05, 14:05 and 20:05, from 20:11 the
trains will run at '11 past until 22:11. There is
a train only working on Friday and Saturday at
23:11 and on Saturday and Sunday at 00:11.

From Gerolstein
the first trains leaves at 04:41, 05:42 and
06:18, from 06:56 you have an train every
hour, leaving at '56 until 19:56 with some in-
between trains at 13:23 and 19:23. The last
train leaves Gerolstein at 21:56.

Getting to Trier station from several airports and back



From Luxemburg airport to the station (gare parvis) From here you have to take a local bus, they stop right outside the airport. The buses which lead to the station are the number 16 and 29. Bus nr. 16 works from 05:25 to 23:05 every 20 minutes. Bus nr. 29 works from 05:17 to 23:57 every 30 minutes. The tickets are 2,00 EUR and you can get them at an automate at the stop from bus nr. 16. On Saturdays the bus is free. Here I have not found the schedule for get back from the station to the airport, but like they run quite often hopefully this is not a problem. Perhaps you can get a schedule in the same bus.

The Flibco bus is going directly to the Trier station 03:10, 06:25, 08:45, 10:40, 14:30, 16:45 and 20:50, the journey takes 45 minutes. To come back from Trier station to the Luxemburg airport you have an bus at 06:50, 11:55, 14:00, 16:40, 20:30, 23:10 and the latest at 02:00. The ticket price is

from 5,00 EUR have to check it at the Fibco web, there you also can purchase your tickets (always better to do that in advance), they take visa and mastercard and also pay pal.
<https://www.flibco.com>

From Luxemburg station

The regular price from Luxemburg to Gerolstein 34,70 EUR and the permanent offer named Rheinland Pfalz Ticket + Luxemburg for 30,00 EUR. The train from Luxemburg station to Trier station takes 50 minutes, only the first train takes 1 hour.

So the first train is leaving at 06:05, then from the next at 07:33 you have a train every hour at '33 until 23:33 which is the last.

From Trier station

you have a train every hour from 06:37, always at '37 until 19:37, with one in-between train at 16:44 and the last train at 20:42.

From Saarbrücken Airport

First you have to get a bus from the Airport to the station. The bus is Line R 10 and leaves the airport in direction Saarbrücken at 06:46, 08:46, 10:46, 12:46, 14:46, 16:46 18:46, 18:46 and 22:46. the ride takes about 27 minutes.

Can get tickets at the bus, a single journey costs 2,60 EUR. The bus stops direct in front of the railway station. For to get back to the airport you have a bus, this time in direction Blieskastel, at 05:18, 06:48, 07:48, 08:48, 11:48, 13:48, 15:48, 17:48, 19:48, 20:18 and the last at 23:48

From Saarbrücken station

The regular price from Saarbrücken to Geolstein is 33,00 EUR and the permanent offer named Saarland ticket will be 24,00 EUR and also includes the bus fee.

You have your first train to Trier at 05:20 (take 1 hour 38 minutes) and from 06:19 you have regular trains at '19 and '31 until 21:31. the fun factor is that the train at '19 take for the journey 1 hour 8 minutes and the train at '31 take one and a half hour. The latest trains take 1 hour and 8 minutes and leave at 22:22, 22:32 (take 1 hour and 38 minutes)

and 23:20.

From Trier station

the first train to leave is at 05:51 06:33 and 07:00 the first and the last taking one and a half hour and the one between one hour 5 minutes. From 07:33 you have a train at '01 and '33 every hour until 21:01, here we have the same play as in the trains from Saarbrücken, the train at '01 take one and a half hour and the one at '33 an hour and 8 minutes. The last trains work at 21:49, 22:49 and 23:45, taking all one and a half hour.

From Frankfurt Hahn airport

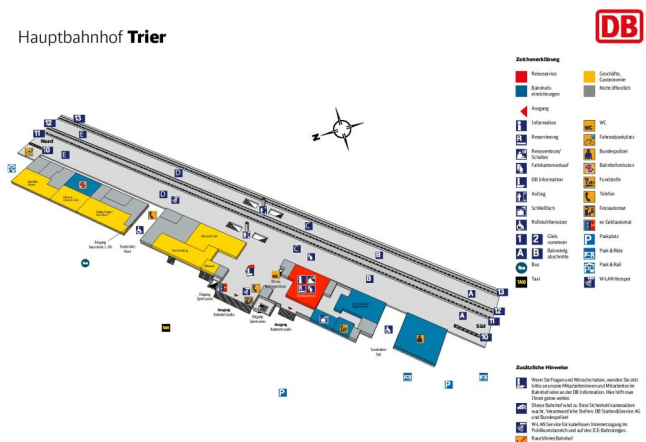
Well Frankfurt Hahn is similarly difficult like from Frankfurt Main airport and the very best option is taking Fibco bus to Trier. The journey take about 1 hour and 10 minutes. The ticket price is from 5,00 EUR, comes a little how full is the bus and you only see the price while making the booking at the Fibco web page.

So the buses to Trier station leaves the Frankfurt Hahn airport at 05:40, 10:45, 12:50, 15:30, 19:20, 22:00 and 00:50.

Backwards buses will leave Trier station in direction Frankfurt Hahn airport at 03:55, 07:10, 09:30, 11:25, 15:15, 17:30 and 21:35.

The ticket price is from 5,00 EUR have to check it at the Fibco web, there you also can purchase your tickets (always better to do that in advance), they take visa and mastercard and also pay pal.

<https://www.flibco.com>



From Trier to Gerolstein and back

So this is remarkable, the train from Trier to Gerolstein takes between 57 minutes to 1 hour 20, but from Gerolstein to Trier we have a travel time between one hour and five minutes to one and a half hour, perhaps they have some very mystery time gap over there which only works in one direction. From Gerolstein the trains are marked with the ending station which is Trier and from Trier they mainly shall be marked and announced to Köln, but I'm not pretty sure.

Here again you have to get your ticket at the VRS automate. To Gerolstein this will be a ticket for 10 Zones (Preisstufe 10). The price for adult is 12,60 EUR and for children (6-14 years) it is about half the price, haven't found the exact price. The automate takes coins up to 2,00 EUR but no bank notes, you can also pay with VISA and Mastercard and with EC-Card.

From Trier

the trains are running from 05:35 every hour at '35 until 23:35. The three in-between trains at 07:25, 12:25 and 18:25 are the fast one which takes lesser than an hour.

From Gerolstein

trains begin to run at 04:44 and 05:08, from 06:03 you have a regular train at '03 until 22:03. You have several in between trains at 06:58, 10:35, 15:35 and 21:35.

Special-name-tickets

Like said the special-name-offers have some interesting conditions. What they all have in common is that at work-days (Monday – Friday) you can not use them before 9 o'clock, and if you are 2 or more adults you can travel with as many children and grandchildren under 15 years as you want, meanwhile they are yours. Important is that you have to write down the names of every single person on the ticket, the first adult on the front side and the rest on the back side. The ticket is valid for as

many journeys as you want on its booked day in all regional trains.

Schöner Tag Ticket:

Like said the price for a single person is 30,50 EUR. A group ticket which includes up to 5 adults and as many children and grandchildren of yours as you can grab, will cost 45,00 EUR.

Rheinland Pfalz Ticket + Luxemburg

The price for a single person is 30,00 EUR and for every person more its 6,00 EUR more up to 5 persons. From the single ticket you can take as much children and grandchildren under 15 years as you want.

Saarland-Ticket

Here the price for a single person is 24,00 EUR and every person more are + 5,00 EUR up to a total of 5 adult persons. From the single ticket you can take as much children and grandchildren under 15 years as you want.

How I find the platform where my train will leave

11:36	RE2 ME 82813 	Leinetal-Takt Sarstedt 11:46  Elze 11:57 – Alfeld 12:09 – Northeim 12:35 – Göttingen 12:49	3
11:40	IC 2046 Sa* 	Minden 12:12  Bielefeld 12:40 – Hamm 13:14 – Wuppertal 14:12 – Köln 14:46 *auch 25. Mär, 5. Mai; nicht 26. Mär	11
11:40	 4  34430 	H-Nordstadt 11:43 – H-Ledeburg 11:45  Langenhagen Mitte 11:50 – Bennemühlen 12:07	2
11:40	RE2 ME 82812 	Aller-Takt Langenhagen Mitte 11:47 – Isernhagen 11:52  Celle 12:05 – Uelzen 12:38	7
11:41	ICE 75 ICE 1175 II 	Göttingen 12:15  Frankfurt Hbf 14:00 – Mannheim 14:43 – Karlsruhe 15:08 – Basel SBB 16:54 – Zürich HB 18:00 – Chur 19:22 → So, auch 28. Mär nur bis Zürich HB	4
11:41	 6  34612 	Aligse 11:55 – Burgdorf 11:59 – Celle 12:16	14
11:45	ICE 1132 II 	Bremen 12:44  *bis 3. Jan und ab 6. Feb	8 A-C

Like manly I haven't found the information on which platform the trains have to leave and often this changes by the hour the train has to leave it was impossible to list all this. But this

has an easy solution: every train station has several schedules hanging out in the station and one at every platform. For the arrivals they are in white and for the departures in yellow. Here you have a little cut from a departure schedule: In the first row you have always the time, have never seen a schedule where more than one train leave at the same time the station, so if you have your exact time you find exactly your train. The second row basically is for the train number and which kind of train it is (R and RE for regional, IC and ICE for the intercity). In the third row and this is the interesting one you have at the end in bold the final destination, in-between the main stops, where basically you will your destination. At the end above you have a single number in bold, this is your platform. Sometimes there are also letters, you will have the same letters at the platform. So if your platform is marked with number and

letter take care to be in exactly this section of the platform, have seen yet two trains in one platform and every train went to a different direction.

In Trier for example you have the platform number 10 separated in north and south (nord / süd) and separated for the whole station, at Saarbrücken you have some in-between platforms at the end of two main platforms. Don't search for a logic in railway stations, just make sure you have enough time to change the train and search for the platform.

In any case you can mail me at n.cue@josoc.cat for more questions and I try also to provide a phone number you can call when you got lost or something happens at your journey, will see you all safely arrived in Gerolstein.

Driving in Germany

Speed limits are the following in Germany (unless otherwise shown):

- 5 km/h on "Spielstraßen" (marked by a blue/white sign showing playing kids, pedestrians have priority)
- 30 km/h in most residential areas within cities (marked with a "30-Zone" sign; 20-Zone and 10-Zone also exist)
- 50 km/h inside towns and cities (including "Kraftfahrstraßen" marked by a sign showing a white car on a blue background), except where another speed is indicated)
- 100 km/h outside towns and cities
- Then, there is the famous Autobahn. And yes, there is no general speed limit here, just a "recommended" speed of 130 km/h (the same goes for "Kraftfahrstrassen" with a barrier between the lanes). However, you still have to obey the posted speed limit, if there is one. Also, the lack of a speed limit is no excuse for reckless driving, and you will be held liable if you cause an accident by going too fast. Autobahn speed limits are the same for other roads with at least two lanes per direction and any road signed as a motor vehicle road only, also called expressways.

Very often speed limits are enforced by automated speed cameras, and it is illegal to have any "detection" device with you, which includes GPS devices which warn you about static cameras. An exception to this is if the co-driver uses a GPS-based app (blitzer warner). While fines for severe infractions can be substantial, they are usually lower than in most neighboring countries. Only vehicles with a maximum speed of more than 60 km/h are allowed on the "Autobahn" or "Kraftfahrstraßen".



Recycle

Recycling plastic and glass bottles is big in Germany, and when you do, you get a small refund for the deposit (Pfand) originally paid for the bottle. Check the bottle label to see if it can be recycled; an arrow usually indicates this. All of the major supermarkets have recycling machines where you can drop off your bottles, and collect some pocket money. The refund for plastic bottles can be up to 25 cents, while glass is a little less. This can add up quickly, and some people living close to the streets make their entire livelihood in this way. If you're really not going to recycle, then instead of throwing your bottle in a public dustbin, place it on top or next to the bin. It will be collected in a matter of minutes by someone who will be pleased to claim its worth.

Low emission zones:



All cars driving into a low emission zone (Umweltzone) need a badge (Feinstaubplakette) indicating their pollution category. This also applies to cars which are not registered in Germany.

Badges come in green, yellow, and red. Signs marking the zones--typically the central parts of a city--show the colours allowed into the zone. Entering without a badge is fined even if your vehicle is eligible for the badge. Unfortunately the police often have no qualms pulling out and fining foreign drivers who didn't know about that scheme.



Health care



If you have a non-urgent medical problem, you may choose from any local doctor. The German health system allows specialists to run their own surgery so you usually will be able to find every discipline from Dentistry to Neurology on duty within reasonable reach. In remote regions finding a doctor might require a ride to the next town but the German infrastructure allows fast connections. GPs/family doctors will usually describe themselves as "Allgemeinmediziner" - meaning "general practitioner".

Pharmacies

are called "Apotheke" and are marked by a big, red "A" symbol. At least one pharmacy in the area will be open at all times (usually a different one every day), and all pharmacies will post the name and address of the pharmacy-on-duty in the window. Some medication that is sometimes freely available in other countries (e.g. antibiotics and the "morning-after pill") needs a prescription in Germany, so you may want to check before your journey. The staff of an Apotheke have specially trained personnel, as it is mandatory to have a university degree in pharmaceuticals to run an Apotheke in Germany. A German pharmacist and his staff is not only able to offer advice on medications, but also obliged to do so. Thus, expect them to ask which person the medication will be intended for, and to give some mostly helpful advice on it. In Germany, it is not considered shameful to talk about disease, thus, the dialogue might be quite straightforward. Waiting other customers will usually wait behind a line painted on the floor as a measure to increase discretion.

Pharmaceuticals



In Germany pharmaceuticals tend to be expensive, so it might be wise to ask the pharmacist for "Generika" (generic drugs): A "Generikum" is virtually the same produce, often even produced by the same pharmaceutical trust, just lacking the well-known brand name and being considerably cheaper.

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