

GUONGNIR



Rules & Requirements of the Holy Nation of Odin

The Holy Nation of Odin is an Outreach Ministry dedicated to the ancient religion, or Forn Siðr, of Fundamental Odinism, which is an ethnic religion native and belonging to the people of the Aryan Tribes.

Membership (individual or Kindred) within the Holy Nation of Odin is open to those of our Folk who are free of any crimes against our faith, our Folk (e.g. women, children, handicapped, elderly, etc.), or our Gods (e.g. the laws of nature). What does, or does not constitute such a crime can be evaluated on a case-by-case basis by the Court of Goðar.

While the Holy Nation of Odin does espouse a Priestly Caste, or Goðorð, each Kindred is free to determine their own spiritual and tribal needs. The Holy Nation of Odin recognizes ordained clergy from other organizations within the Greater Odinist Community, albeit this is conditioned upon the doctrines of Fundamental Odinism.

The Holy Nation of Odin does not condone homosexuality, any more than other orthodox faiths (e.g. Islam, Catholicism, etc.). It is our position that homosexuality defies the very laws of nature (Odinic Law), family values, procreation and therefore our Goðanum (Gods & Goddesses).

The Holy Nation of Odin does not espouse, condone or endorse any gang activity.

A Kindred shall consist of at least three members (a Félag need be only two), and meet on a regular basis. The Holy Nation of Odin will not interfere with the functions of Kindreds, unless petitioned by a majority of it's membership for aid. Each Kindred of the Holy Nation of Odin is expected to submit annual updates, listing current membership, as well as it's accomplishments. A copy of it's bylaws shall also be updated and submitted annually, though Félags are exempt from both of these rules. Failure to abide by these rules may result in a revocation of membership.

Any Kindred, or Félag, may be removed from the Holy Nation of Odin, for any cause, by a majority vote of the Court of Goðar of the Holy Nation of Odin. These rules are to be approved or amended annually, or as needed, by the HNO Court of Goðar. Information regarding membership in the Holy Nation of Odin is available online, and membership is free.

The Original & Official Publication of the Holy Nation of Odin Outreach Ministry

**Gungnir (Old Norse: the 'Swaying One')*

Gungnir is the name of the mighty and infallible spear of the Allfather Odin. When Odin sacrificed one of His eyes at Mimirbrunnr (ON: 'Mimir's Well'), in exchange for the great wisdom which He so desired, He decided to commemorate the occasion by breaking off a branch from the holy World Tree, Yggdrásil, which overshadowed the sacred spring. From this bough, the Allfather fashioned the shaft of His beloved spear. At the bidding of Loki, the dwarf Dvalin forged the head of the spear. Gungnir never fails to hit it's mark, and oaths sworn upon it's tip may never be broken. Those over whom the Allfather Odin cast this spear become dedicated to Him, and are destined to assume their place within Valhalla after their mortal life. Both the Allfather Odin and Njörð grazed Themselves with Gungnir in an act of dedication to Odin, and such rituals of dedication to Him continue to this day.

May Gungnir mark your soul, and lead you to that holiest of all places, in His divine presence. Heil Allfather Odin, and all of the Æsir and Vanir in His Venerable name!

Gð. Dr. Casper Odinson Cröwell, 1519-CCG

Hon. Herjan of the Sons of Odin 1519 & the Sisters of the Sons 1919
and Chief Court Goði of the Holy Nation of Odin

All content herein is protected by copyright under ownership of Vinland Kindred Publishing 2015©

Permission is hereby given to all parties whose purpose is the dissemination of this publication for spiritual and educational enrichment to photocopy, or reproduce true copies of *Gungnir*, in whole and not in part.

NOTICE TO OUR READERS

We do not answer personal correspondences, so please save your paper and stamps. *Gungnir* is published free of charge online at www.sonsofodin1519.org, albeit we require a Self-Addressed Stamped Envelope (SASE), and a donation of at least three (3) Forever Stamps for hard copies, which may be obtained from the Holy Nation of Odin, P.O. Box 630, Kingsburg, CA. 93631. Please address all mail and donations to the **Holy Nation of Odin**, and remember that all donations are tax-deductible. The HNO is a legally registered 501(c) religious non-profit Church and Outreach Ministry; EIN no. 20-4924159. Thank you for your continued support!

Editor-in-Chief: Gð. Dr. Casper Odinson Cröwell, 1519-CCG

Editor: Gð. Vidar u. Odinson Harless, 1519-CG/W (HAF)

Webmaster: Gð. Linda T. Friggasdóttir Cröwell, #NO First Gyðja



GUNLAGNIR



The Original & Official Publication of the Holy Nation of Odin

Issue No. 16

An Editorial from the Honorable Herjan

“Pass on to others only those words which you have personally verified.”

—The 8th Rede of Honor for Odinism

“Only through self-discipline can one know the power of the will.”

—The 12th Code of the Northern Warrior & 1519 Einherjar

It takes a modicum of both self-respect and self-discipline to verify the information one passes along to others prior to said dissemination. Where one fails or omits such verification, he or she is merely tossing about information which is suspect at best. Therewith such information, the disseminator thereof also becomes suspect, if not ill-reputed altogether and one’s credibility suffers.

As men and women of Orders of Honor, the Order’s honor too suffers discredit where any of our members would pass along bogus information to others. When it is passed amongst ourselves it constitutes an even greater injustice, since one kinsman or kinswoman may render their decisions based upon said information passed on to them by another.

This is unacceptable to Folk of honor, and those we seek to inspire and/or serve. Take the time to learn and live our noble codes, and thereafter command your lives by such honor and accountability!

I remain yours in Frið and Fraternal Solidarity, and Always in Service of our Gods, Folk and the Fourteen Words.

Gð. Dr. Casper Odinson Cröwell, 1519-CCG
Honorable Herjan of the Sons of Odin 1519,
the Sisters of the Sons 1919 and Chief Court Goði
of the Holy Nation of Odin

Inside This Issue

‘Confusion in Germanic Mythology’,
Gð. Dr. Casper Odinson Cröwell, 1519-CCG.....Pg. 2

‘The Skeppslag contra Kindred’,
Gð. Dr. Casper Odinson Cröwell, 1519-CCG.....Pg. 5

‘A Prédikan: On Becoming & Modesty’,
Gð. Vidar U. Odinson Harless, 1519-CG/W (HPS).....Pg. 7

‘A Little Odinist’s Prayer’,
Gð. Harvald Odinson Jones, 1519-CGDC.....Pg. 12

‘Holy Nation of Odin Mission Statement’,
Gð. Dr. Casper Odinson Cröwell, 1519-CCG.....Pg. 13

Special Appindix:
July/Haymoon-August/Harvest
2015CE/2265RE Calendar

CONFUSION IN GERMANIC MYTHOLOGY

(A Religious Perspective)

By Dr. Casper Odinson Cröwell, 1519-CCG

Earlier this day, Harvald Odinson and myself were discussing the complexities surrounding the realities of the Germanic (Norse-Teutonic) myths, as it were. Harvald had posited that the myths point out that the Valkyries were/are led by Freya, yet Odin is their father. So, he queried of me, 'who is their rightful and correct leader?'

This of course led us to converse upon several differences within many of the myths; i.e. if Freya gets to choose half of the battle slain, how then does one know who makes it to Valhalla contra who makes it to Freya's hall at Folkvangr? Such complexities require anywhere from many years of exhaustive study of the myths, to a lifetime of cumulative said field of lore and myth. I've long since come to realize that anyone whom believes themselves to possess all the answers has long since suffered an arrested state of progress regarding such. That asserted, what follows is the sum, thus far, of my own nearly thirty five years of research and meditations regarding the subject at hand.

Initially, we would all do well to consider that what constitutes the corpus of our ancestral mythology of the Gods and Folk of the Aryan Tribes, most certainly did not occur all at once. Nor were they committed to text by a single writer or in any single period. Ergo, just because our myths arrive from our illustrious past, packaged or bound in a single volume, or in the case of one, Jacob Grimm, several volumes, should not infer that they came down to us from a single era, or geographical locale. For any such inference would indeed be erroneous.

What constitutes the body of the Norse-Teutonic myths within the full scope of their entirety, most certainly had come about over the span of

millennia. To be even more precise, those which we identify, albeit erroneously so, as the "Viking Age" myths, are in fact a product of several different clans, tribes and Folk which comprised the Aryan phylum, and over the breadth of myriad generations as well as geographical value within the vicinity of both Northern and Western Europe. To wit, in Southern Germany, the two distinct Goddesses; Frigga/Fricka and Freya/Freyja, were considered to be one and the same in days of yore. While in most probably, all other areas, they each assumed their own unique identities. Yet, a further example, albeit this one as a matter of time and generation span, as opposed to geographical in character, is that of the God and patriarch of the Vanir (Earth, water and fertility deities), 'Njörd. The farther back we trace the origins of this God, he had, by some scholarly accounts, evolved from first, Goddess (Nerthus=Mother Earth) only to achieve transformation as a gender neutral (Hermaphrodite) God/Goddess. This may be due in large part to the quality of the gender role which both male and female must play in a concerted effort to produce new life within the grand scheme of natural order. Hence, we may easily arrive at our ancestor's perspective of the dual (God/Goddess) persona of Njord/Nerthus as fertility deity. Eventually, the two deities assume gender specific roles as the God and Goddess of fertility and ultimately, Njörd goes on to assume the station of primacy and thereafter sires the twins Frey and Freya, both deities of fertility and the sexual desire required to procreate.

Now when we factor into the equation, geography as well as generation span, we may descry not only a distinct separation betwixt Njörd and Nerthus, but we may additionally bear witness to the plethora of names ascribed to the Goddess of the very one and the same role as Earth mother/Goddess, to wit;

Ertha, Erda, Erde, Erce, Fjörgyn, Hlódyn, Jörd, etc., etc., etc., all of which are synonymous with Nerthus.

In this vein of example, the same may be posited in regards to variations in name, albeit, in the main they are more oft than not, linguistic only in nature. To wit, Odin, Oðinn, Odhin, Othin, Woden, Wodan, Wotan, Wutan, Wuotan, Wednes, etc., etc., etc.. And Thor, Tor, þórr, Donnar, Donar, Donner, Donnor, Thunaer, Thunor, Thunar, Thurs, etc.. And Tyr, Tiw, Tiwaz, Ziu, Tiuz, Tues, etc.. Such a study in semantics regarding names, nature and character in conjunction with geographical differences and time span, is and always will be an exhaustive one.

Next, we must consider that as a history addressing our myths, we are still in our infancy in as much as the history of research of Germanic mythology commences with the onset of the 19th century (see Dictionary of Northern Mythology by Rudolf Simek). The Codex Regius which is the very manuscript whence came the Poetic, or Elder Edda, is the very heart of our myths, both religiously and recorded. It is the oldest known compilation of the myths and its exact age is unknown and may not be dated with any certainty since the many vellum pages were composed over the breadth of time spanning the multitude of ages. These stories of ancestral lore were verbally passed from one generation to the next for incalculable ages whereby the time of their actual recording in print is most assuredly lost to the recess of history. As a matter of historical chronology, the myriad of vellum sheets which comprise the Poetic (Elder) Edda, which themselves were composed over an unknown yet certainly wide range of time, were compiled as an actual manuscript circa 1150 Common Era. However, it was not until 1275 CE that it was produced as the Codex Regius of Eddic Poems. Conversely, Snorri Sturluson composed his Edda (the Prose or Younger Edda) circa 1220 CE.



He also authored the famous Heimskringla and is believed to have been the author of Egil's Saga, as well.

Since the 18th century, numerous volumes by equally as many authors, have been composed on/about the Germanic (Norse-Teutonic) myths, and each author has in turn, interjected his/her own influence and interpretation in the rendering of each's own account of the epic and heroic myths.

Upon such considerations, we must add yet another to the equation. That being that all of these volumes have been composed as an effort or study in mythological history, as a form of entertainment or as a primer to understand the ancestral pagan-heathen religious state of mind. But never have any of these works been composed with the deliberate intent, or from the vantage point of a surviving and 'Living' religion, or spiritual philosophy. Which is exactly what our ancestors did and it must be kept in mind when

considering the ages in which these stories were told and retold by word of mouth, as they had been passed down until they were eventually chronicled by the hands of Christian monks upon the very vellum pages from which ancestral, albeit Christian scholars would eventually compile the volume(s) that would be named/called the Eddas which are the source of what we today know as the Germanic Myths.

Given the myriad of clans and tribes, eras/ time span and migration, locale and geographical variations, it can be no wonder that so many differences have appeared from what once may have been the same story in certain instances. Be that as it may, there is always the common denominator, if you will. The kernel of similarity (and truth?) which reoccurs within the variations of the myths. That is the common denominator and one of the primary points of authority which we

have available to guide us in our own quest.

Next, we must take into account that unlike the chroniclers and scholars of our myths, we actually live the religiosity of these tales of virtue, character traits, morality, honor, loyalty, Folkways, etc., as they have come down to us and yet survive!

In actually "Living" this spirituality, we enjoy a relationship with our Gods and Ancestors. We are connected with and to them, where others are disconnected. And as thus, they speak to us through our blood/DNA and ancestral memories.

There are many confusables within the corpus of our myths, upon initial consideration. But further, advanced and extensive study of our myths, lore and Sagas will guide you well like a true compass always leading you north toward the home of our Gods and Ancestors. It will enable one to unravel the mysteries (Rúna) and the tangle of any confusion. And, in the end, isn't that what any spiritual quest, journey or pilgrimage is all about?

So then, what of my reply to Harvald's query? Who is the leader of the Valkyries? Why, Allfather Odin, of course. Yes, it is so that beautiful Freya is the leader of the Valkyrie host, which both she and Allmother Frigga are counted among as well. However, she, as well as all of the Æsir and Vanir, submit to Odin as do children to their father (Prose Edda; Gylfaginning 19 - 20).

And if Freya gets to choose half of all battle slain, how does one know that one will go to Odin's hall; Valhalla, or to Freya's hall; Sessrumnir at Fólkvangr? Well, once again, upon exhaustive study of our myths and lore, one may descry that such an allusion must be associated with those who may have been followers of the Gods in general, or perhaps even Thor, Tyr, Frigga, Frey, etc.. For Odin shall claim the souls dedicated to him! No matter how they die. Any who are initiated unto his ways, Gothar (priests & priestesses), or his warriors, those whom rightly wear the Valknut, the Valkyries even those slain to him in sacrifice, shall he alone claim! In the Heimskringla, chapter eight of the Saga of Ynglings, Odin says that all who are cremated (a

funeral rite of those dedicated to Odin), shall arrive in Valhalla, and with whatever riches or possessions that are burnt with thee.

In sum, these analogies are mythological in association with the Eddas, our lore and Sagas. However one elects to view them in reality based upon metaphysics, metaphors, Theology, Theosophy, Philosophy, or even quite literally, is up to each man/woman whom adheres to Fundamental Odinism as a religion/spiritual path.

For my own part, I employ extensive research and endless study of our myths, lore, Sagas, history as a Folk/People and race in concert with lengthy (sometimes very prolonged; days, weeks even a month) silent meditation. Additionally, I fully exercise traditional ritual practice (observe Holy Rites), Runic application and of course, my own personal relationship with our Gods and ancestors. But above all, our father, Allfather Odin/Wotan.

May he bless you well in your own journey North and may our Folk of the Aryan Tribes always know his venerable name and his victory. Heil Allfather Odin! And heil the Gods and our noble Folk, in his name!!!

I remain yours in service and fraternal solidarity for the 14 WORDS.

Megi Oðin blessi þig allur, ok fara með Goðanum!

"What then shall they say of us one day as they stand b'fore the memory stones, our posterity? That we stood fast in our ways and defense of their right to 'be', with honor! Or shall they cast their glance downward in shame and with quiet voices, as they recount how 'WE', their ancestors, nearly cost them their right to 'be', with our lack of unity and refusal to band together with iron bonds of fraternal solidarity! Only the Norns know the final outcome. But each one of us knows within the measure of our hearts, just what we are or aren't willing to do for our descendants yet unborn."

- Casper Odinson Cröwell, Ph.D., DD

Skeppslag

(ON/Old Norse) - Ship's Crew

Félag

(ON/Old Norse) - Fellowship
(Pronounced: Foy-lay)

The Skeppslag contra Kindred

Dr. Casper Odinson Cröwell, 1519-CCG

The mission of this composition is to educate, if not enlighten, our Folk to the negative aspects of forming Kindreds, prior to all involved affording due deference and full consideration to the long term consequences, which potentially lurk beyond the scope of what may initially seem to be fully positive in the nature of such Kinships.

While the primary target of this service is the incarcerated Folk, it is equally applicable to Free world Folk as well, wherefore establishing a new Kindred is in regard.

Kindreds, be they Odinst/Wotnist, Ásatrúar, etc., call for Oath Bonds. This is to say, the members of any such Kindred must enter into oaths of Kinship and Troth (fealty/loyalty). These oaths are life long!

*"That I advise you secondly,
that you do not swear an oath unless it is truly kept;
terrible fate-bonds attach the oath tearer;
wretched is the pledge-criminal."*

- Sigrdrifumál 23

and

*"A hall she saw standing far from the sun,
on Nástrond; its doors look north;
drops of poison fall in through the roof vents,
the hall is woven of serpent's spines.
There she saw wading in turbid streams*

men who swore false oaths..."

- Voluspa 38 and 39

The negative aspects, in addition to potential dangers, associated with forming Kindreds, or accepting new members into already existing Kindreds prior to a very thorough vetting process can have far reaching consequences. I have personally been a party to such consequences in addition to witnessing thus with several others over the past two decades alone.

Where the incarcerated Folk are concerned, one must always consider to the fullest degree, the very environment of prison and the myriad of circumstances in concert with said prison life.

When you forge an oath bond with just one other man, let alone several others, considering the afore written, you are accepting the fallout and consequences associated with that man's/those men's (or women where our incarcerated sisters are in regard), actions as well, as they pertain to said's vices, politics, already existing Kinships he/she may have, or any future Kin Oaths said may enter into (see Hávamál 43 regarding this). And this barely scratches the surface. Many are the hazards which may arise from such oath bonds which are attached to membership in a Kindred.

The afore posited thus far should not be assumed as any inference upon my part that I am against the fraternal bonds and benefits of sworn oaths and/or oath bonds and Kindreds, for I am very much in favor of such! I am merely seeking to impart some hard gained wisdom for your own consideration regarding the subject.

Conversely, a Skeppslag (ON Ship's Crew) is an ideal alternative wherefore men/women are interested in gathering for spiritual/religious fellowship is at issue. Derived from the Viking Era, the purpose of the Skeppslag was to wax in adventure and wealth. A Chieftain or Jarl whom owned one or several Långskipps (ON Long Ships/ Longboats) would put out the word in the mead and ale halls during the winter, that he was assembling Skeppslags for the coming raiding season. Men

would then pledge to join his ship's crew for that intended purpose. If he was a man of success and renown in previous seasons, he could count upon the most able warriors to seek to secure a place on his crew(s). When the snows thawed and gave way to favorable sailing conditions, the Skeppslags would set sail and a viking they would go!

The oaths they made to the Cheiftains/Jarls and one another, extended only across the breadth of the Viking season. Once they had returned home, all the oaths, having been fully honored by this time, were now expired.

When it comes to gathering together for spiritual/religious fellowship, the Skeppslag paradigm is ideal by design. It calls for no oaths save for each man (or woman) assembled to honor the virtues of our sacred way. It matters not if two brothers (or sisters) belong to one Kindred and four others belong to a Félag and all others are independent of any outside oaths, etc., for example. In and before the Skeppslag, all are equal. Every man (or woman) has a voice and vote beneath the overturned Long boat.

That is the manner in which a Skeppslag, out a viking, would meet in council. They would make shore and overturn the long boat and gather beneath it, to hold council and call upon the every man vote. This in fact engendered the modern parliament of today's western world and in Denmark, Norway and Sweden some assembly halls and at least one government hall have ceilings which purposely look like over turned Long ships, that council may to this day be held in like fashion with the original ancestral concept.

In this, the Skeppslags fashion, if ever the rapport of any among the assembled is damaged beyond reconciliation, Folks involved may go there own way without the stigma and dishonor of being an oath breaker, which of course is among the North Folk's greatest sins!

The longevity, integrity and power of an oath sworn, should always remain in the forefront of all, not to mention the wording of such oaths when

and where they do occur. Be mindful of your words when entering into an accord or oath. Choose your words wisely so as to commit to whatever it may be, with honor and integrity on your end. And that you will adhere to it no matter what, until the oath/accord is completed/fulfilled or the other(s) involved break or dishonor the oath betwixt you. Leave yourself an out in your word choice so that you do not end up an oath breaker. This does not mean start making oaths lightly, cheaply or with the forethought of getting out of it when it doesn't go your way! It merely means, exercise sound reason, logic and discretion prior to swearing any oath. Think long term...years into the future, whenever you are considering binding yourself to any oath. Remember also, that willfully witnessing oaths sworn, renders you a party to that oath as well.

Regarding the group dynamic wherefore spiritual/religious fellowship is concerned, be it in prison or the free world, the Skeppslag will serve you well.

If after a considerable amount of time elapses with sound fellowship, you are seeking more than just the Skeppslag, perhaps consider progressing to a Félag (ON Formal Fellowship). Long term success enjoyed at this level may pave the way to a formal Kindred. Though if you are incarcerated, I strongly urge against this, as transfers are ever looming realities and turnover rates in concert with said transfers do not negate or void oaths sworn when becoming a member of a Kindred. Wherever you land you may find other men (women) with whom your bonds are limited with due to previous oaths. Something to seriously consider.

By adhering to the Rede (counsel) herein this service, you have nothing to lose or suffer and everything to gain wherefore spiritual advancement is in regard.

Megi Gothanum blessi thig allar. Heil Gothanum!
Ok, Heil Odin!!!

(May the Gods bless you all. Heil the Gods! and, Heil Odin!!!)

I remain yours in service and fraternal solidarity.

A Prédikan: On Becoming & Modesty

By Gǫ. Vidar U. Odinson Harless, 1519-CG/W (HPS)

Let me begin by posing a question: "Do you think that you are better than everyone else?" The normal reaction of most people is an indoctrinated, and immediate, "Of course not!"; and this was my initial reaction as well. However, in the vein of seeking 'Purity through Discipline', I also sought to understand the underlying *truth* of this answer. What I found was that it was *not the truth*, at least not entirely.

The truth is that I *want* to be better, but this begs the question, "what exactly does this mean?" I would posit that it means the ennoblement of our desires, and that our motivation for that which we seek is no longer simply *to find*, but rather *to be*. In this manner we travel in the wake of the Allfather Odin. The Folk who see, and I mean truly *see* the Allfather, are we who lift our eyes aloft, and are bathed in the wonder of His radiance. Take care to understand that this is not "life", but rather the Day. The Day ennobles the mystery of the Night, and in Her dark embrace we dream of the Day. This is the reason why we "sing before Delling's door", and what it truly means to be born of Odin.

That know I fifteenth which Þjóðrœrir
sang, the dwarf, before Delling's door;
gave to Æsir strength, to alfar victory,
by his song, and insight to Odin.
—Hávamál 160 (Hollander Translation)

Most directly, this question challenges the Odinic distinction between "modesty" and "humility". These two principles are not dichotomous in Fundamental Odinism, but the ideal of humility does ever seek to subvert genuine

modesty, and must therefore be regarded as a "sin", or violation of Odinic Law. Conversely, modesty does always desire and strive for constancy and truth, absent the need to overcome virtue, in the vein of being virtuous. In many ways we might consider this as a continuing struggle in the ongoing '*War against the Christian Conversion*', albeit in the realm of psychology. Humility is an insidious poison of Abrahamic religion, which is a 'Faith of Humiliation'. It demands that we condemn virtue, and aspire to honor and express ourselves as base creatures. The ideal of humility being that he must possess more honor than crawls beneath the heel of his enemy, because he has "*humbled*" himself. Thus it is scornfully said of the man who refuses to humble himself, "He thinks he is better than everyone else"! In truth, it is the gossipers who likely believe this, and the modest man remains unaware of their envy.

"You came close to them and yet passed by:
that they will never forgive. You pass over
and beyond them: but the higher you ascend,
the smaller you appear in the eye of envy.
But most of all they hate those who fly."

"And when I lived with them,
I lived above them.
That is why they developed
a grudge against me".

—*Thus Spoke Zarathustra I* (The Portable Nietzsche, Kaufmann, pp. 176 & 238)

Fundamental Odinism is a faith of modesty, which is really more about honesty. It does not seek to aggrandize itself, but neither does it deny it's true

worth. Modesty is the virtue of clarity, for it refuses to wear masks, either gilded or soiled. It does not need to hide, but finds benediction in the light of Day. A modest man makes his home in the valley, between the twin peaks of "Humility" and "Arrogance", for one cannot avoid what he cannot see.

Of small sands, of small seas,
small are the minds of men;
for all men are not equally wise, men
everywhere are half wise, half not.
—Hávamál 53 (Larrington Translation)

We often take for granted the Odinic dogma that equality is unnatural, but here it is of special significance. Understanding that where one might be greatly endowed another may be somewhat deficient is critical to the health of our Folk, but even more so that this is a natural occurrence and not anyone's *fault*, per se. It is certainly nothing to be ashamed of. It is also imperative that those who seek Purity recognize not simply the existence of inequality, but the *benefit* of it to the Greater Holy Nation of Odin; in that the Folk may collaborate to fill in the proverbial "gaps" in the natural machine. The strength of our pantheistic theology, as opposed to monotheistic, is in the communal example, where differing deities have mutually beneficial natures and archetypes, in a homogeneous diversity contributive to a unified will. Key to this theological application is its innate transference to Aryanity, as the Folk of the Allfather Odin, Whose divine will is therein expressed.

In our strength we bear an inherent obligation to apply that which we have inherited, in the service of those who will inherit it from us. We should "focus" on what our strengths are, and not so much on where we do not naturally excel. The artist

is therefore better served, and thus serves better, through applied excellence in his natural talents, but not so much through devotion to correcting failings at math, to the detriment of his art by neglect. The same may be said of the mathematician who cannot finger-paint to save his life! Every member of the Folk has a purpose in life, and this is reflected in our natural abilities, or strengths, which we take pride in. Albeit, we should consider that pride which is absent modesty leads to arrogance (defined as unmerited pride) against which we are warned in Hávamál 64:

A wise man will not overweening be, and
stake too much on his strength;
when the mighty are met
to match their strength,
it will be found that first is no one.
(Hollander Translation)

Arrogance is an unjustified pride, and the very definition of "overweening". This is the pitfall of the *Übermensch*, or Higher Man, and one should always remain aware of what has come before, casting one's eyes aloft and an eye to the All. Even where one may be justified in pride, modesty should be maintained, if only for the sake of *frið*, or peace. Again we are guided by the Hávamál 6:

To be bright of brain let no man boast,
but take good heed of his tongue:
the sage and silent come seldom to grief
as they fare among folk in the hall.
[A more faithful friend findest thou never
than a shrewd head on thy shoulders.]
(Hollander Translation)

Discipline provides our correction on the course towards Purity, albeit this often proves to be a perilous journey. Time and again we allow our hearts to harden against

the sufferings of others, because we have had to harden ourselves. It may be one of the most perplexing obligations of the Übermensch to be so very unyielding with ourselves, and yet be simultaneously compassionate with others. One who chooses to explore the heights of Purity does so knowing that he leaves behind the comfort of normality, as well as the happy companionship of ignorance. Average wisdom is the refuge of the average man, but the Higher Man must have the strength to endure that which rends the heart of the average man; the higher one flies, the thinner the air.

Middling wise every man should be,
beware of being too wise:
happiest in life most likely he who knows
not more than is needful.

Middling wise every man should be,
beware of being too wise:
for wise men's heart is seldom happy,
if too great the wisdom he won.

Middling wise every man should be,
beware of being too wise:
His fate let no one beforehand know,
who would keep his heart from care.
—Hávamál 54-56 (Hollander Translation)

Perhaps from the heights it is easy to look down on others, some of whom are ascending to similar, and still greater heights, and others simply where they are meant to be; none through any inherent fault, but according to divine will. It is imperative that we remember literally from “*what Folk we come*” (Hávamál 133), so as not to detach ourselves, to the extent that we cast aspersions at ourselves. Even where one has gained significantly in knowledge, wisdom, strength, ability and Purity, we must never forget where, and what we have been, and for Whom we exist. One has to

learn hardiness, without becoming mean-spirited, for this is beneath the Purity of the Übermensch, as expressed in stanza 22 of the Hávamál:

The ill-minded man, who meanly thinks,
fleers at both foul and fair;
he does not know, as know he ought,
that he is not free from flaws.
(Hollander Translation)

Also in stanza 133 of the Hávamál:

Those who sit within the hall oft hardly
know of what kin be they who come;
no man so flawless but some fault he has,
nor so wicked to be of no worth.
[Both foul and fair are found among men,
blended within their breasts.]
(Hollander Translation)

For those intrepid souls, who seek to become more than they are, striving for the unknown depths above, there is no more enlightening state than that of solitude. This state allows us to delve into our innermost selves, gaining union with the divine. In this way, we become comfortable with loneliness, but this comfort is a danger to our spiritual evolution; perhaps even more so than communal immersion. Monastic asceticism is not inherently Aryan, let alone Odinic, so care should be taken in journeying the fells, to remember the way back. The Hávamál 47 tells us:

Young was I once and went alone,
and wandering lost my way,
when a friend I found I felt me rich:
man is cheered by man.
(Hollander Translation)

Vor Forn Siðr (Our Ancient Religion/Way) is one in which our Gods walk among and with us. Purity means finding your Way alone, and among the

throng, with similar ease. This is not inferring that one should be overly concerned with concepts of popularity, but one cannot deny that a few good and stalwart friends make all the difference in life. Conversely, though the comfort of solitude can and does serve as a spiritual home, to which a weary soul may retire at times, the Higher Man seeks adventure in solitude, not escape. In the spiritual abode of the God-Man, there exists an ever expanding labyrinth, longing to be explored and teeming with untold creatures unfamiliar with the light of introspection (: ♀ :). Let them who would ascend to the heavens, sink to unknown depths. The Hávamál 62 imparts to us:

With lowered head sweeps,
to the sea when he comes,
the eagle o'er the billowing brine;
thus eke a man among a throng
who finds but few to befriend him.
(Hollander Translation)

There are enough preachers of death in this world today; far too many in my estimation. Therefore I preach to you of life, and the living of life without shame. Let the experience of Day welcome a more keen appreciation of Night. Let the balance of Life, the good and the bad, with Her roughly gentle hands, be our Teacher. Our lives and that of our Folk, the very existence of Aryanity, is the divine will of the Allfather Odin and our blessing, as related in Hávamál (Hollander Translation) 68:

A bonny fire is a blessing to man,
and eke the sight of the Sun,
his hearty health if he holds it well,
and to live one's life without shame.

I am fond of referring to the Führer, Adolf Hitler, who said (and I am

paraphrasing), that there is no shame in even menial labor, for there is honor in being a street-sweeper, provided he serves his Folk to his most honest potential. There is no honor though, even in a "prince", who shirks his responsibilities. Thus the dutiful mother has more honor in her than the most powerful king, if he shirks his duty. The 29th Code of the Northern Warrior says, "Nobility is not a birthright, but a character trait." One may be born into nobility, but it must also be borne in one's deeds. There is more to be said for an honest deed, done well, than for dishonest words, however candy-coated. The Hávamál 15 advises thusly:

Let a king's offspring be sparing of words,
and bold in battle;
glad and wholesome the hero be
til comes his dying day.
(Hollander Translation)

The Prussian General Karl von Clausewitz said: "Achieve much, stand out little, and be more than you appear." It is hard to believe that he was not an Odinist, at least not ostensibly anyway! The truth is that life is not lived for ourselves ("me" or "you"), but because the Allfather Odin willed it to be so. One may live an entire life and, if he accomplishes nothing before his death, be forgotten entirely; thus he leaves no lasting legacy. Odinists should live first to avoid being a burden to others, then to aid his kin in unburdening themselves. We do not achieve independence to be free of our obligations, rather to be free to better fulfill them. Contrary to popular mythology, the only thing worse than not winning fame is winning infamy, as Hávamál 76-77 (Hollander Translation) expresses:

Cattle die and kinsmen die,
thysself eke soon wilt die;

but fair fame will fade never,
I ween for him who wins it.

Cattle die and kinsmen die,
thysself eke soon wilt die;
one thing I wot will wither never:
the doom over each one dead.

So then, do you think you are better than everyone else? Why not? For surely, if we are able to rise above (not only others, but even and especially ourselves), then it becomes our duty to do so. We should not allow any undue concern over how we appear to others to anchor us by their opinion. We must be, according to our highest potential, because that which is life-affirming cannot deny truth (:↵:) and justice (:↑:).

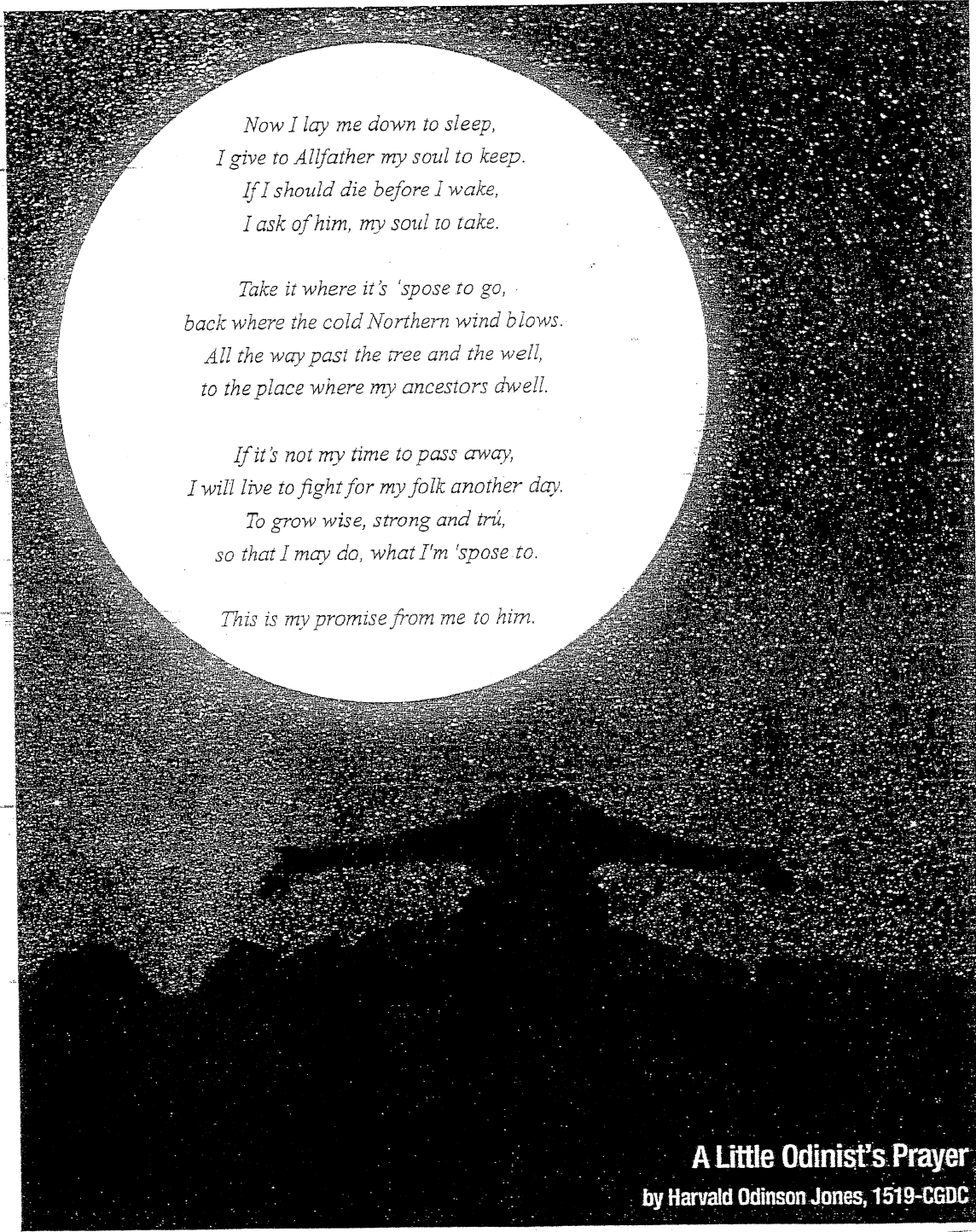
“How would you be just to me?”, you must say. “I choose your injustice as my proper lot.” Injustice and filth they throw after the lonely one: but, my brother, if you would be a star, you must not shine less for them because of that.

—Thus Spoke Zarathustra I
(The Portable Nietzsche, Kaufmann, pp. 176)

You must not shine less for them. The light of a star (:↑:), like one’s honor and virtue, is generated from the dynamo within, and is not dependent on external ignition. This light may be magnified by nearby stars (:↵:), but it will light the darkness *even alone*. Thus the question now ceases to be, “Do you think you are better than everyone else?”, but rather, “Are you capable of being better than what you are?” If so, *then you must fly!*

**“We Must
Secure the
Existence of
Our People
and a Future
for White
Children”
—The Honorable
Martyr David Lane**





*Now I lay me down to sleep,
I give to Allfather my soul to keep.
If I should die before I wake,
I ask of him, my soul to take.*

*Take it where it's 'spose to go,
back where the cold Northern wind blows.
All the way past the tree and the well,
to the place where my ancestors dwell.*

*If it's not my time to pass away,
I will live to fight for my folk another day.
To grow wise, strong and trú,
so that I may do, what I'm 'spose to.*

This is my promise from me to him.

A Little Odinst's Prayer

by Harvald Odinson Jones, 1519-CGDC

Holy Nation of Odin

Mission Statement

Founded by the Order of the Sacred Circle of the Sons of Odin 1519, Vinland Kindred, the Holy Nation of Odin is fundamentally Odinist. That is to say that we believe in an all-pervading Divine Spirit, which manifests Itself throughout the cosmos and the laws of nature, and thus being self-evident within the realm of nature. For us, this Divine Spirit is the Allfather Odin, Whom without all else would fail to be possible. The Allfather Odin is pure Spirit, and the primordial conscious Thought. He too is thereafter the very Will of that first Thought. The Goðanum (Gods & Goddesses) of the Aryan Tribes are thereafter manifestations of the Spirit of the Allfather Odin.

We do not bow our heads, nor bend our knees, before our Gods. We do not worship Them as our masters. We honor Them by seeking to emulate Their noble qualities; conducting ourselves and living our lives with a great degree of personal strength, honor and courage, just as our ancestors did, prior to the advent of Christianity. Our Gods are our Friends and our Kin. We are Their descendants; Their living Folk.

We promote the Germanic tribal system, as opposed to the minute, albeit not discounted, Viking era model which most within our faith community adhere to. We well acknowledge that it was the latter part of that era which corrupted our native faith, and ushered in the conversion of the alien, Bedouin Christian faith among our unsuspecting ancestors. It was also during this era that troth to kin became bankrupt, in exchange for the enticing lures of non-folk from foreign lands. Whereas the Germanic tribal system may be traced back in time for millennia; the great love, respect and troth for their native culture inexorably intact!

We hold that nothing is more sacred than our blood, for therein lies the entirety of our ancestors, both Gods and Folk.

We promote a genuine respect for our spiritual leadership, and Elders, as we recognize the merits of structure, hierarchy and the ordained Goðorð (Priesthood).

We hold that tradition does not seek to store the cold ashes of the past, but rather seeks to keep the flame alive for future generations.

We hold that our holy and sacred rites and ceremonies are not open to the public, for either scrutiny,

or criticism. And that only those of our faith may bear witness to, or participate in our holy rites, excepting those sincerely seeking to learn to follow our noble faith.

We well acknowledge that Groves (Staðir) are indeed sacred, and play a major role in outdoor rites. However, we hold that the Hof (Temple) is equally as sacred, and to the Holy Nation of Odin our Hof, as they once were in elder days, are once again our Houses of the Holy.

We hold that the Eddas, Sagas, Lore and myths are all certainly valid learning texts wherefore discovery and comprehension of our faith is in regard. Albeit, we well acknowledge that they have long since been tainted with the corruption of Christian scholars, and a myriad of interlopers, with designs to cast an unfavorable light upon our noble faith. We further hold that what constitutes the body of literary works of the Aryan people, from antiquity to the present time, warrants both the respect and study of our Folk, and we promote the study of these critical works of history, philosophy, art and intellectual medium, as a valid means of restoring our own unique, indigenous culture and heritage.

We promote solidarity among and between our brothers and sisters of our collective faith and Folk community.

We adhere to, and promote the "Nine Noble Virtues" (NNV) of Odinism, as well as the "Rede of Honor" and other viable and conducive codes of honor.

Membership within the Holy Nation of Odin is open to Folk (both individuals and Kindreds) who are free of crimes against our faith, our Folk (e.g. women, children, elderly, handicapped, etc.), or our Gods (e.g. the laws of nature).

The Holy Nation of Odin:

- Is an ethnic religion, which is native and belongs to the people of the Aryan Tribes.
- Does not promote, preach, practice or endorse bigotry.
- Does not endorse, or promote any political program.
- Does not espouse, endorse or condone any "gang" activity.
- Does not condone homosexuality, anymore so than does the Catholic Church, or Jewish

Orthodox and Islamic religious institutions. It is our position that homosexuality defies the very laws of nature, family values, procreation and thus our Gods!

- Does not dress up in any "period costume" clothing, nor do we enforce a dress code.
- Does not mandate the wearing of a beard for men, nor long hair for women, though we do strongly encourage thus, out of respect for our Goðanum (Gods & Goddesses). The ultimate choice is left up to the individual.
- Does have an official, ordained Goðorð (Priesthood, including male & female Goðar), which is overseen by a "Court of Goðar". Every Goði (Priest) and Gyðja (Priestess) designated as a member of the Court of Goðar shall wear a beard (male) and long hair (female). The length and style of the beard is up to the Goði, as it is up to the Gyðja whether she wears her hair up or down.
- While there exists within the Holy Nation of Odin a system of legally ordained clergy, we do recognize the time honored right of a Kindred to elect their own Goði, or Gyðja, as they see fit.

The Holy Nation of Odin is a legitimate, non-profit religious institution and Outreach Ministry/Church, which is operated and administered by a legal Court of Goðar.

It is both the mission and desire of the Holy Nation of Odin to correct the many maladies which have held the progress and advancement of our noble faith in a continued state of arrested development for far too long now. Also, to provide a structured alternative which, up to the present time, has been absent within the Odinist faith and Folk community.

I remain in service to the Gods and Folk of the Holy Nation of Odin, Heil Allfather Odin! Heil the holy Æsir and Vanir in His Venerable Name.

In Frith with thee,

Gð. Dr. Casper Odinson Cröwell, 1519-CCG
Honorable Herjan of the Sons of Odin 1519 & the Sisters of the Sons 1919, Religious Director & Chief Court Goði of the Holy Nation of Odin;
on behalf of the Court of Goðar.

Addendum to the Mission Statement:

While the past year found us at the Holy Nation of Odin a bit sluggish, and minimally productive due to a host of ongoing projects, and the usual ordeals associated with daily realities, we remain steadfast and stalwart in our commitment to serve your spiritual and religious needs, and the sacred mission of the 14 Words.

This year will find us busy, in an effort to provide you with fresh and current material and content,

germane to the Fundamental Odinist/Wotanist religion, and the Aryan Tribal Folk building.

New content will be uploaded and available regularly, and our 'Gungnir' publication will address religious/spiritual and cultural/heritage matters, as they pertain to the membership and associates of the Holy Nation of Odin, Sons of Odin 1519, and Sisters of the Sons 1919:

We would also like to establish a network of HNO Kindreds, but this requires groups of you, in threes or more, to come together for said purpose. (see HNO Kindreds, et al.)

The efforts of the HNO require a great deal of selfless investment, as well as personal financial investment. We look at what we do in the service of our Gods and Folk as a great privilege. We have redoubled our commitment focusing our efforts and the resources at our disposal towards the most efficacious means of fulfilling our sacred and noble mission.

To the many of you who have displayed both patience and loyalty, as well as great faith in our holy mission, we reciprocate the same, and we thank you for your honor and loyalty.

We anticipate a spiritually prosperous future; one blessed fully by the Allfather Odin, the Gods and the Norns (Fates). We hope that you will join us, and continue to support us, as we seek to honor our oath to serve and defend our Holy Gods and Folk, in the Name of the Allfather Odin. Heil Odin! And heil His Holy Nation!

We remain in Service & Fraternal Solidarity,

The Court of Goðar and Administration of the Holy Nation of Odin, Sons of Odin 1519 and the Sisters of the Sons 1919

For the Fourteen Words.

"A man devoid of honor is of no use to any men of honor, except in a disposable capacity."

-The Honorable Herjan

Gð. Dr. Casper Odinson Cröwell, Ph.D., DD

To contact the Holy Nation of Odin, the Sons of Odin 1519, or the Sisters of the Sons 1919 address all correspondences to:

Holy Nation of Odin

P.O. Box 630

Kingsburg, CA 93631-2331

Find us online at:

www.sonsofodin1519.org

July/Þarpmón

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Listian Calendar: Heuet: <i>Omi, Holy Praisar.</i> Everywhere jubilation and joy, festive summer. (Leo & Heimdallr)</p>						
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

Vicki & Sammy Weaver's Day

Uun the Deep-Minded's Day

Founders' & Independence Day

The 4th is **Founder's Day**, which honors all of the Folk who played critical roles in the Reawakening of Vor Forn Siðr. The 9th is the **Day of Remembrance for Uun the Deep-Minded**, a powerful figure Norse woman who married her daughters carefully & established dynasties in the Faroes, Orkneys & Iceland. Read Laxdæla Saga & remember the strong, matriarchal women of our Folk. The 14th is the **Day of Remembrance for Vicki & Sammy Weaver**, who were martyred on Ruby Ridge. We should never forget the lengths our Enemies will go to in eradicating our Folk.

2015ce/2265re

August/Harvest

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Alfeðgimblót Sacred to the Allfather & Allmother
2	3	4	5 2000-0609	6	7 D	8
9 King Raðboð of Frisia's Day	10	11	12 1952-0615	13	14 ● Commander George Lincoln Rockwell's Day	15
16	17 Odin's Ordeal begins at 0001	18	19 1944-0620	20	21	22 C
23	24	25 Odin's Ordeal ends at 2400	26 1934-0626	27	28 Freyfaxi	29 O
30	31	<p>Listian Calendar: Aust: <i>Biflindi, the Sinking One.</i> The Sun begins to sink; the White God of the Sword is faltering.. (Virgo ♍/Freyja)</p>		<p>The Rite of Odin's Ordeal is the commemoration of the Allfather's sacrifice of Self to Self upon the World-Tree, Yggdrasil, for Nine Long Nights, described in the Havamal. This is a Major Rite for the Order of the Sacred Circle of the Sons of Odin. 519</p>		

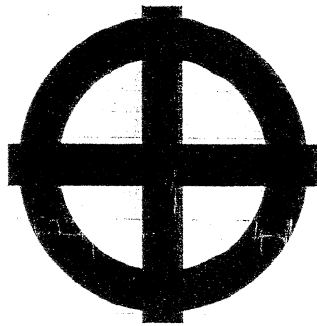
2015CE/22657E

DISCLAIMER!!!

**THE 'ORDER OF THE SACRED CIRCLE OF
THE SONS OF ODIN 1519' AND
THE 'SORORAL ORDER OF THE
SISTERS OF THE SONS 1919'
ARE DEVOUTLY RELIGIOUS ORDERS OF
FUNDAMENTAL ODINISM.**

**BOTH OUR NUMBERS AND
SYMBOLS ARE DISTINCTIVE AND ALWAYS
IN THE VINLAND COLORS OF
GREEN, BLACK AND WHITE.
ANYONE USING SIMILAR NAMES OR
SYMBOLS SHOULD NOT BE MISTAKENLY
ASSOCIATED WITH OUR ORDERS.**

www.sonsofodin1519.org



Gungnir is published by
Vinland Kindred Publishing © 2015
www.vinlandkindredpublishing.com
for the Holy Nation of Odin, P.O. Box 630, Kingsburg, CA 95631