

# GUNGNIR



## *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

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# GUNNAR



The Original & Official Publication of the Holy Nation of Odin

## Inside This Issue

**Order from Chaos:** Hof Service no. 202  
by The Honorable Herjan,  
Gǫ. Dr. Casper Odinson Cröwell  
1519-CCG

In honor of the Sigblót, of Sacrifice for Victory at the Beginning of Summer, we are reminded that hardships can be blessings in disguise, and that fate leaves little room for wishful thinking. Odinit paradigms should be realistic. So, seize the day!

**Prédikan: On Truth & Trust**  
by Gǫ. Viðar U. Odinson Harless  
1519-CG/CW (HPS)

The Allfather Odin is Truth. He will not advise His children otherwise. The Hávamál 44-46 elucidate a clear mindfulness of the value of trust, as well as mistrust and suspicion. Being honest and trustworthy are important virtues for Fundamental Odinit, for our foremost trust is in Truth, and He will never lead us astray. Óðinn með Oss (Odin with Us)!

**Seeker: A Poem**  
by The Honorable Herjan,  
Gǫ. Dr. Casper Odinson Cröwell  
1519-CCG

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Issue No. 18

**Order from Chaos**  
Hof Service no. 202

Heilsan Brothers and Sisters of the Holy Nation of Odin! May this very day find you all enjoying both sound health, and the myriad blessings of the Æsir and the Vanir in the Allfather Odin's Holy Name. Heil Odin!!!

These days seem to find us all trying to make sense of this darkness which has descended upon Midgard. I am referring of course to the Coronavirus, or Covid-19 as it has come to be known.

But could it be that what appears to be a terrible bane is truly a boon? Do we not, as Odinit, believe in fate and Órlög truly? If the answer is yes, then we would do well to remember that our fates were determined the very day our fathers passed their seeds to our mothers. At such a time, the length of our lives and the day of our deaths were scored by the Norns Themselves. Not one of us shall live a single moment longer than fate has proscribed. No matter how cruel or kind, every hour wounds, but the final one kills. We all have our fate to face. The very date and time have been predetermined for us. The journey itself is up to each of us alone to determine.

This time of confusion and uncertainty lends itself to myriad conspiracy theories, but I remind you true Folk of the North that the fury of the moment plays folly with the Truth. To hold fast to one's wits is a virtue! To truly exercise logic and reason... these are the very gifts of Allfather Odin to us, His children. And for those of us who wield this sword of virtue truly, His victory shall each of us know.

This period which seems so dark today, shall pass into our history, just as so many others before it have, throughout the epochs of humanity. And upon such a morrow, ever shall sweet Sunna share Her smile with we children of the Gods yet

once more.

Continue to wash your hands and practice good hygiene. Take advantage of this boon to accomplish all the projects you previously had no time for. Read the lore and sagas, and study the myths. Reconnect with that to which we owe our very existence to. And recognize this time for the opportunity that it truly is.

The 14th of Ostara (April) is Sumarsdagr. Perform a Sigblót to Odin. Meditate upon the Runes (: 𐌚 :) Sowilo, (: 𐌛 :) Berkano, and (: 𐌿 :) Uruz. And learn to sit in a moment of stillness, and listen to the voices of our Gods and Ancestors, for they have traveled millennia, one generation after another, to reside in the very blood which pumps through your heart today. So wonderful and divine it is.

May the blessings of Odin and the Gods be upon you all. Megi Óðinn ok Goðanum blessi þig allar! Heil Odin! Heil the Gods!

I remain yours in Frith and Fraternal Solidarity for the Holy Nation of Odin. Óðinn með Oss!!!

↑ G. Casper Odinson, 1519-CCX F

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

**Prédikan: On Truth and Trust**

A Sermon from Gð. Viðar U. Odinson Harless, 1519-CG/CW(HPS)

In the Most Holy Name of Álfáðir Óðinn (𐌛),  
Mighty yet Magnanimous:

Let us begin with a question. Why would the God called 'Truth' and the 'Teller of Truth' (𐌛) counsel His children to be dishonest and fraudulent? If true, this would logically be an incompatible hypocrisy. The academics, who are primarily the translators of our sacred lore, almost invariably present such hypocrisy as fact. Those of us devoted to living the Forn Siðr of this same God (𐌛), the Father of all Gods, have an obligation to vehemently defend against such blasphemy. Albeit this requires us to "exercise logic and reason", to quote the Hon. Herjan, as "these are the very gifts of Allfather Odin to us, His children." Granted, we are reliant upon the record of men for the concepts our ancestors preserved for their posterity. We deign not accept the delusion that the Eddas and Sagas were written by the Hand of God. We are also highly dependent on the translations of these texts from their original Old Norse, yet we are not relieved of

The Sumarsdagr is the beginning of the Summer, the time at which Odin has commanded us to offer a Sacrifice for Victory in chapter 8 of Ynglingasaga. This is one of the three mandated Blótar for all Fundamental Odinists.

Óðinn með Oss is Old Norse for "Odin with Us". It is a liturgical greeting and salutation for the HNO, indicating the unity and importance of Community Consciousness over that of Individuality.

Forn Siðr means 'Our Ancient Way/Religion' in Old Norse.

Prédikan means "Sermon" in Old Norse.

(𐌛) is a bindrune which symbolizes the phrase: "Hrosa Nafni Sinn", or "Praised Be His Name", and is used for all Heiti, or Bynames, of Allfather Odin

"Mighty yet Magnanimous" from "Ofígir ok Ástkir" in Voluspa 17.

Gð. Dr. Casper Odinson Cröwell, 'Order from Chaos': Hof Service no. 202 (above).

the responsibility for critical thought thereby. We must realize what our ancestors understood, that words have meaning. Thus, the ideas of translation and interpretation were expressed in the one Old Norse word: "byðing". Now consider the Hávamál (Word of the High One) stanzas 44-46 in this light of responsibility, and the roles that truth and trust play in our lives. A life of faith is one of trust, and of trustworthiness. As a measure of value, trust has a sliding scale, and though one should never squander trust, it is just as important not to live fraudulently.

Hávamál 44:  
Veiztu, ef þú vin átt,  
þann er þú vel trúir,  
ok vill þú af honum  
gott geta, geði skaltu  
við þann blanda ok  
gjöfum skipta, fara at  
finna opt. Knowest thou,  
if thou hast a friend, in  
whom thou well trusteth,  
and thou wishest weal from  
him, being shalt thou blend  
with him, and gifts betwixt  
thee, goest to greet him  
often.

"Trust" is an assured  
reliance on the character,  
ability, strength or truth  
of someone or something.

"Intimacy" is the state of  
being intrinsic or essential  
belonging to or character-  
izing one's deepest nature:  
marked by very close assoc-  
iation, contact or  
familiarity.

Hávamál 45:  
Er þú átt annan, þanns  
þú illa trúir, vildu  
af honum þó gott geta,  
fagrt skaltu við þann  
mæla en flátt hyggja,  
ok gjalda lausung við  
lygi. If thou havest an-  
other, whom thou mistrust-  
eth, nevertheless thou  
wishest weal from him, fair  
shouldst thou thusly speak,  
but falsely think and  
requite fraudulence with  
a fable.

"Weal" is well-being.

Because it exists on a sliding scale trust is difficult to definitively, or objectively define. In this way, it is a lot like honor. Trust is a confidence born of experience, and reliability is imparted therewith. This is why trust is something which must be earned. When the High One (~~ÞK~~) teaches us to "blend our being" with a trusted friend, it is a qualified instruction. A friend is trusted because they have proven trust-worthy, and with them we know the essence of who we are is safe. Warriors who foster iron dispositions, who view displays of emotion as a sign of weakness, sometimes shed a tear only in the presence of a trusted comrade. They share an intimate bond that few others could even begin to comprehend. This intimacy and familiarity are at the core of what trust is all about. To truly know someone breeds confidence in who they really are, and a reliability on what you can expect from them. So when Sven gives his word, he keeps it, and when Kara feels wronged, she holds a grudge. We can expect this because experience has proved it.

An equitable relationship requires a sense of shared trust and mutual confirmation. The outward expression of the ties that bind are just as important as intimate reliability. The reason we are entreated to exchange gifts with our friends is not about their material enrichment, or obliging them to us, rather it makes us conscious of their value. Our friends deserve as much, if not more attention than we give to our possessions. We often expend vast amounts of blood, sweat and wealth to maintain our homes, lawns, cars and Harley Davidsons, but just how much more valuable is a friend in whom we can truly trust?

Socialization therefore carries a great significance among friends. Birds of a feather flock together, as the saying goes, for intimacy and familiarity require presence. Guesting was an honor to our ancestors, both for the guest and the host, since it opportuned hospitality. The visitation of honor on our friends is a continuation of the valuation process. Who we spend our time with is as important as what we choose to do with it.

We are naturally bound to have associations in this life, the vast majority of which we cannot truly know, and thus cannot trust. This mistrust is not inimical, nor even malicious, rather it is unproven, or not yet proven worthy. From and for such Folk we do not desire woe, instead we invariably wish weal.

The term "speak fairly, but think falsely" has often been mistaken to excuse dishonesty in relations with those we do not trust. This delusion is not in keeping with our fundamental

virtue, nor the facts. To think falsely guards us against a presumed threat, which anyone whom we cannot trust possibly presents, while speaking fairly prevents the dishonorable abuse of those who do not deserve it. The moral here is essentially to behave publicly with a guarded cordiality, not dishonesty, while maintaining an alert mental state.

It is not hard to see how this concept of acceptable dishonesty took root among well-meaning and devout Folk, when we note that the Old Norse word "lygi" is usually translated to mean "lies". The more accurate interpretation on "lygi" is to mean "a fable". It is like a raven "speaking" to a man in the lore to emphasize a more meaningful thought or memory. To say a hero "thought" it prudent to do something does not relate the intended divinity of the idea, so the poet has a raven "say" it. Yet nowhere in nature does a raven speak the words of men. It is a fable, which is a falsehood told in service to a greater truth, and without harm or malice. In addition to this, "lygi" is not plural. It is singular, which implies that it governs our response to each "lausung", or fraudulence, individually. It is an act, not a desirable character trait. The requital of fraudulence with a fable, ergo not with dishonesty, but in service to a greater truth, also requires a definite knowledge of fraud on the part of the mistrusted. Mistrust alone is insufficient to even deviate from directness. In this manner, we guard our own honor and integrity, and are enabled to repay fraud "in kind", without becoming frauds.

Once trust has been violated, it can only be earned again with great difficulty, if at all. Such violations are not always intentional however, nor inimical. Whereas mistrust is proven in deed, though not in open enmity, it is wise to keep one's own counsel. Even an unwelcome gift must be requited (gjalda), and similarly (glík). This means "repayment in kind". Keeping trust with one who has proven untrustworthy is foolish, because their mind is suspect, as is their heart. Thus we laugh with them, while being mindful not to tip our hand and reveal what we know, for therein lies our advantage. When dealing with a schemer we must be more conscious, and more aware, so as to outwit them. Do not bring a knife to a gunfight. It is pure naivete to not defend oneself against a known threat. Make no mistake about it, someone who is untrustworthy may present an unknown threat, but it is a known unknown. They are sharks in bloody water. You may not see them and they may not bite, but they are there, and they might.

The primary consideration when thinking religiously is not what something means for others, or what we should expect from them. When we think about our values, such as honesty and trust, we may discern differing circumstances involving others, but the real emphasis is on how we conduct ourselves. Having an honest disposition is crucial to trustworthiness. Being worthy of trust is much more important than trusting others, for if trusting is hard, earning a trust once lost is hardest of all. We must act in accordance with our true values, and Truth (~~XX~~) must be our compass in every circumstance of even the most perilous journey.

"Cordiality" is a sincere affection & kindness.

"Fable" is a fictitious narrative or statement: intended to enforce a useful truth.

"Fraud" is the intentional perversion of truth in order to induce another to part with something of value or to surrender a legal right.

Hávamál 46:

þat er enn of þann er þú illa trúir, ok þer er grunr at hans gedi: hlæja skaltu við þeim ok um hug mæla; glík skulu gjöld gjöfum.

That is the more of whom thou mistrusteth and thou art suspicious of his mind: with them shalt thou laugh and thoughtfully speak; similarly shouldst thou requite gifts.

## Seeker

A Poem by GÖ. Dr. Casper Odinson Cröwell, 1519-CCG

The poem "Seeker" has been previously published in 'Ek Einherjar: Hammer of the Gods' (both editions).

So now, as I lie down this eve,  
to sleep the sleep of the dead, I'll take my final breath  
and journey to Helheim to walk among the dead.

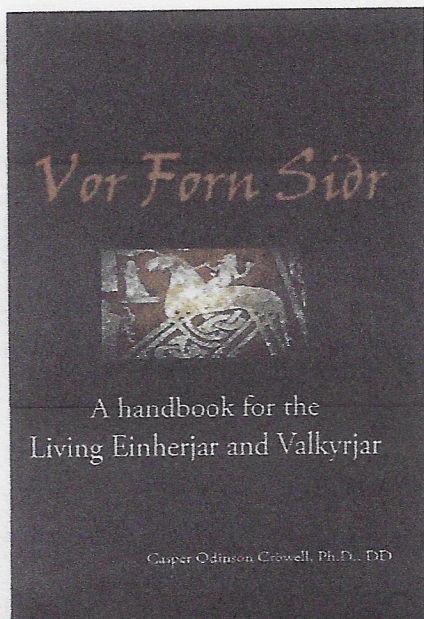
To learn their hidden truths,  
I must travel the road of initiation,  
and give myself to myself, and unto Odin!

But for the glorious God of Hope,  
Baldur now reaches out to me!

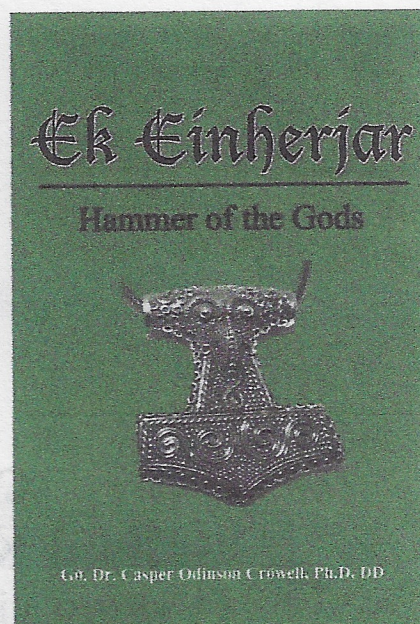
Dare I touch the burning ashes of His smoldering pyre?  
Or will the embers burning, kindle the fire in my heart?

The winds of Hel blow like a tempest fury  
'cross the land of the dead.  
See now, the wind, this night,  
will stoke the flames of Kenaz,  
the great fire storm which the Holy Gods hath created  
within me.

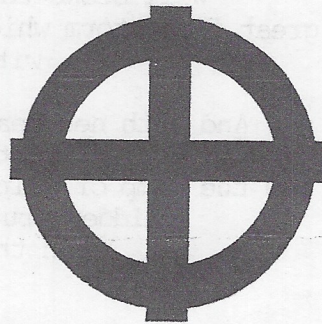
And with new meaning, I, the seeker,  
will be born forth anew with the morn,  
as the Lamp of Odin crosses Father Sky ...  
~~Hidden Truths will I know~~  
on the morrow!



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