

# **AFA Book of Blotar and Ritual**



Asatru Folk Assembly Press  
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Asatru Folk Assembly

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P.O. Box 445

Nevada City, CA 95959

[www.runestone.org](http://www.runestone.org)

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## **FORWARD by Stephen A. McNallen**

Why should the Asatru Folk Assembly have a book of basic rituals? For that matter, why should anyone care about rituals in the secular, cynical twenty-first century?

Humans have an innate need to create ritual. Anthropologists have defined us as “tool-using animals” and as “time-binding animals,” and even as “symbol-using animals.” The building of rituals encompasses all three of these - a sense of time and symbols, as well as the ability to construct tools - spiritual tools, in this case. Evidence for deliberate ritual can be found in Neanderthal burial customs, so it’s clear humans have been doing this sort of thing for a long time. For some reason, ritual inherently appeals us and it makes sense, then, that we ought to be doing it.

But beyond that, what is there to be gained from ritual? The reasons are many: They include contact and communion with the Holy Powers, practical aid in life's difficulties, healing a wounded Earth, and transforming ourselves so that we become more like the Gods.

To those raised in a rationalistic culture, this may seem so much superstition. How can prayer, sacrifice, or magic influence events? The truth is, we do not really know how the universe works. We have a few general rules of thumb we call science, but the postulates underlying our knowledge change at least a couple of times per century, and the rate of change is accelerating. We do not understand consciousness or its interaction with matter. Dozens of books have been written on the strange zone where religion and science seem to merge into a set of rules that Isaac Newton, or even Albert Einstein, would find incomprehensible. Our ancestors were not fools or dupes. They live their lives with utter pragmatism - otherwise, they would have never survived long enough to reproduce, and none of us would be here. We would be unwise to scoff at their belief that the universe, in accordance with laws about which we can only speculate, responds to human will expressed in ritual.

There is one reason for ritual that I did not list above, because I wanted to save it for last - healing and awakening our European-descended kin everywhere. Asatru represents the innermost soul of the Northern European peoples. Immersed in the sacred, relating to the divine through ritual in the manner of our distant ancestors, we are nourished and strengthened. We are connected with all the far-flung sons and daughters of the Germanic lands in ways that are profound yet unseen. Anything that affirms that connection strengthens us all.

It is a strength that many of us have not yet experienced. Our brothers and sisters are asleep. Rootless, stripped of their heritage and their sense of self-worth, they wander through the world bemused by idle entertainment and material delights. How can they be true to themselves? How can they find the path that leads to our spiritual home? Some of them explore the religions of other peoples - American Indian religion, Voudon or other expressions of African tribal belief, the intricacies of Tibetan Buddhism - with no realization that the way of their own ancestors is the best way for them.

We are a wounded people. Torn from our ancient tribes, riven by sword and burned by fire until we died or accepted foreign beliefs, stripped of our natural pride, filled with guilt - guilt about sex, guilt about power, guilt about the alleged evils of our forbears - we are brimming over with poison. The results are clear for all to see: More of us are dying than are being born, our children look to other peoples and cultures for their models, our heritage and history are steadily displaced. These trends lead to marginalization and extinction.

There is an answer to this condition, and it is a spiritual one. Without a spiritual rebirth, a revolution in consciousness, nothing else can happen. To be healed, we need to find again the faith that is naturally ours.

It is not enough to find that faith in our heads. We must find it in our souls and, yes, even in our bodies. That is where ritual enters the picture. Our feet planted on the Earth, moving our limbs, raising our voices, turning our eyes to the bowl of the sky, uniting outer actions with inner states, we find wholeness and holiness. This is the way home.

Stephen A. McNallen  
Nevada City California  
October 24, 2009

## INTRODUCTION by Stefn Thorsman

### Heathen Greetings!

Welcome to the AFA Blot book! This book is a combined effort of our Alshergodhi, the AFA membership, and the AFA clergy members. Its purpose is to serve as a ritual tool for kindreds, individual groups, and the solitary Heathen. We hope that these Blots and ceremonies will assist and guide you in performing and celebrating the high holy days and other pertinent life rituals throughout the year. For some time now the AFA membership has requested that we compile and gather the proper Blots and rituals needed for those who aren't comfortable writing their own. We listened to that request and put out a call to the AFA membership and the clergy members to join together and submit the rituals they feel can best serve the Folk. In this book you'll find various seasonal Blots, "celebrations of life" like man and woman making ceremonies, weddings, land takings, child namings, and funerals. You can use the rituals as they are written, or you can use them as a template to create your own rituals that you feel are more suitable for your own personal needs. We encourage you to do just that! Take these rituals and make them your own.

What we envision is that this book will continue to grow and expand over the years. We want this book to be a "living book" in the sense that it continues to grow and evolve in order to meet the ever growing needs of the 21st century Heathen. I'd like to thank all of you who participated in this effort and sent in your contributions. We couldn't have done this without you!

In the coming year we'll continue to ask for submissions and add the ones we feel can serve the Folk in the best way possible. We sincerely hope that this Blot book helps you in your goal to honor our Holy Gods and Goddess's and to celebrate the important and memorable occasions in our continuing journey here on Midgard. May Thor bless and ward you all!

In Frith & Kinship,

Stefn Thorsman  
AFA Clergy coordinator

## A Heathen's Breastplate by Brian Weis

I arise today  
Heir to the strength of Asgard;

Light of the sun,  
Splendor of fire,  
Swiftness of wind,

Depth of the sea,  
Stability of earth,  
Firmness of rock.

I arise today  
with mine own strength to pilot me;  
Thor's might to uphold me,  
Frigga's wisdom to guide me,  
Odin's hand to guard me,  
Heimdall's watch to shield me,  
Freya's love to bless me.

Afar and anear,  
Alone or in a multitude.

The ancestors are with me,  
before me,  
behind me,  
on my right,  
on my left.

As sure as  
The Earth beneath me,  
The Sky above me,  
The Holy Powers within me.

I arise today  
Rooted in the mighty traditions  
of my past.  
And I walk Midgard,  
Sending forth the blessings  
of this day's deeds  
to generations yet unborn.

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## INTRODUCTORY MATERIAL



# **Elements of Ritual by Kent Odinson**

## **I. INTRODUCTION**

It is said that nature abhors a vacuum. This is because a vacuum causes an instability, whereupon any insignificant particles nearby are swept into the void, with great force, until balance is once again achieved. When this vacuum happens inside our spiritual self, as when we stray too far from the Gods of our ancestral base, then the resulting instability can leave lasting scars. The lost try to fill the void by sampling from the cultural and religious buffet, picking and choosing, and the resulting inward rush of the ideals and values of alien cultures leads to decay and chaos. This phenomenon certainly explains much in the events of today's societies, from the stagnation of Europe to the hyper-me of the United States.

Yet though our spiritual base may be forgotten and neglected by many, those who have not forgotten, the Folk, can help light the beacon home for the folk without, our wider kin, and can help reaffirm and reenergize our own loyalties and commitments through the use of ritual, one of the most powerful and effective spiritual techniques and practices known to our ancestors. They knew, and we are remembering, that ritual is one of the primary means for building and strengthening our Folk Soul. As an overview of ritual, in this article we discuss why ritual is an important component for Asatruar, alone and in the broader community. We also discuss some of the important components of ritual, suggesting a framework that may be used and customized according to need. Finally, as a concrete example, a complete ritual, to the Allfather, is presented.

## **II. WHY RITUAL IS IMPORTANT**

We all have dreams. Some dreams are just pleasant episodes—random interactions through swirls of thought, people, and emotion. But often our dreams take us back in time to our childhood, as we relive certain experiences or greet long departed family and friends. In our dreams, sometimes these visitors whisper to us solutions to problems we are currently facing in the real world, or inspire creative insights that change or enhance our perspective regarding certain dilemmas. We also have a chance in these encounters to tell them our thoughts, perhaps to express things that we did not have a chance to say in real life, during some missed opportunity. In our dreams we may even meet with characters, visit locations, experience events, and receive wisdom from outside our conscious selves and even from outside our life experiences—journeys that transcend space, time, and being.

Certainly these solutions or thoughts imparted to us did not come from our consciousness—otherwise we would not have reached an impasse or been unable to solve a particular problem in the first place. These solutions were either unburied from our unconsciousness, extracted from our memory, or delivered from outside ourselves. Yet somehow, in our dreams, a conduit is opened to some realm that appears to be not accessible in the course of our daily life, perhaps much like Odhin traverses the Nine Worlds using Yggdrasil. Our ancestors, however, knew how to tap into and utilize this conduit, to enhance the spiritual and emotional richness of their lives, to honor the

Gods, and to praise the spirits of the land. Their conduit key was ritual, and, as their kin, through our ancestral memory and collective unconscious, we can use this key to gain access to this pathway, thereby linking once again our Folk, our Ancestors, and our Gods.

Ritual can take many forms, such as blessings or Blots in honor of a particular God or Goddess, land-takings, marriages, seasonal event recognitions, Sumbel, child-namings, and funerals. Rituals can also include runework, as well as common individual practices such as welcoming the rising sun each morning and meditation. Even when done alone, ritual affects us all, but when done with each other the effects of ritual are magnified [McNallen, 2007].

There are several practical reasons why understanding, conducting, and experiencing ritual is important for our Folk:

### **Counteract the Desacralization of Daily Life**

For example, modern society is rife with a growing consensus towards disrespect for family obligations and oaths; despoiling the land; agri-business farming practices and the lack of honor and respect for life in the commercial meat industry; aspirations cast on the runes and other symbols of our Folk. In general, through rampant materialism and individualism, the concern for transcending mundane life through noble deeds and emulation of heroic ideals is declining. Ritual is a direct counter-balance for this trend.

### **Establish Tradition**

Tradition provides time-oriented cultural and spiritual mileposts by which we mark progress in our lives. It is through tradition that we encode our values and ideals and then transmit them to others, especially our children. Ritual is one means for encoding and transmitting these values and ideals.

### **Connect the Community**

A group of families, connected by ancestry, culture, and gods, working and living together, is much stronger than the sum of the individual people, especially for providing a stable, nurturing, and caring environment in which to raise our children. The community of our Folk is worth growing and protecting, and ritual serves as one way to create and strengthen the bonds between people and families.

### **Connect the Individual to the Gods**

Through ritual we reaffirm our dedication and loyalty to the Aesir and Vanir. Ritual allows us to express our appreciation for gifts received, to offer gifts as a sign of troth and friendship, to make oaths, and to ask for assistance in times of need.

### **Center the Individual**

Ritual provides an opportunity for us to recharge our spiritual battery, which can be drained through our daily lives as we offer assistance to others and overcome obstacles in our own lives. When turmoil, flux, emergencies, and just too many tasks to complete

become overwhelming, ritual is a very welcome relief and opportunity to become re-grounded and refreshed.

### **Develop an Appreciation of the Sacred**

Ritual strengthens and enhances your ability to perceive and appreciate the sacred in life. Through repetition and practice, we become attuned to using the conduit and it thus becomes natural, expected, and a part of our conscious selves.

### **Allow for Transcendence and Growth**

Through interaction with the Gods and by participating in the cycles of nature, we are shown heroic models towards which we can strive and are given the opportunity to be more than just passive observers in life.

With this motivation in place, we next transition from the why to the how.

## **III. COMPONENTS OF RITUAL**

Though ritual may take many forms, from a theoretical perspective, herein we discuss some common elements.

### **The Opening**

Even before the ceremony begins it is important to prepare the area where the ritual will be taking place. In ritual we are leaving the space of our mundane world and are experiencing a mindset and universe different from what we see every day. We are also inviting the Gods and Goddesses to walk among us and share in our event, and the Holy Powers seem to appreciate the extra effort we take in setting aside an area in some way for them, even if only temporarily. So to help focus everyone's attention on the upcoming ritual, we often symbolically or physically demark the area where the ritual will be taking place. This can be done with ropes, candles, or other objects to make it obvious that within a certain area something special is going to take place. The focal point for the ritual area is often the altar, where a hammer, horn, Blot bowl, and other items are arrayed in preparation (McNallen, 1991).

Once the area has been prepared and everyone has been assembled, the ritual can begin. Often even before any words are spoken, it can be useful for everyone to perform a short meditation, audible or inward, such as using a chant, in order to help focus everyone's energies. This meditation can then lead into a warding ceremony known as the Hammer Rite, from (Thorsson, 1983). This is commonly done especially in areas where ritual has not been performed before, and having everyone turn and face the directions currently being called by the Godhi can help in the protective and ritual effect. We ward an area not only to make it suitable for the Gods, but also because during the ceremony we will be heightening our sensitivity to the thoughts and gifts of the Gods, and so it is very important that we protect ourselves from chaotic and destructive influences. The Opening is also where we invite specific Holy Ones, ancestors, and wights to attend and participate in the ceremonies, and where we state why they are needed. Most importantly, this is where we express our intent and respect

for the Gods and Goddesses, and this intent should be present throughout the ceremony.

### **The Offering**

One of the tenets of our way is the giving and receiving of gifts (see especially verses 41 and 52 of the Havamal) and here is where we offer appropriate gifts to the Gods. In Blot, for example, people assembled can pour their energies into the sacred mead in a horn, which would then be offered to the Gods. An offering could also be some object of significance or value that, imbued with energy from the participants, is then buried, burned, or otherwise given to the Gods. For those with the appropriate care and facilities, a gift could also take the form of an animal.

### **The Receiving**

Giving is reciprocal, and might, wisdom, and blessings from the Holy Powers are gifts we receive from them. In Blot, for example, most often we receive their gifts by drinking sacred mead from the horn that has been blessed and filled with might from the Holy Powers. There are also variations on how the blessing is transmitted to the Folk. One common way is for the Godhi or selected assistant to bring the horn to each person, letting them offer a toast appropriate to the ritual (which can be Hailed by those assembled) and then drink from the horn or kiss the side of the horn. Participants may have their own horns, whereby drink from the blessed horn is poured into the participant's horn. If there are many people present, the Godhi may also choose to asperge the assembled from the blessed horn, for example.

### **The Closing**

As a conclusion, we thank the Gods for attending the ceremony and invite them to "linger with us," during the festivities after the ritual. We also mark the formal ending of the ceremony, disassembling the sacred space established at the beginning of the ritual, allowing the people to return to the real world. You may also want to add a summary or motivational elements for the Folk to carry with them when they leave.

Again, there are many variations, alternatives, and embellishments that can be made to the above framework. For example, a Discussion component gives the Godhi a chance to provide educational and information background about the ritual or to detail a particular aspect of the ritual, which can be useful to reinforce tradition as well as provide introduction for newcomers. Readings and participant activities may also be utilized to great effect.

## **IV. AN EXAMPLE RITUAL**

### **Blot to Allfather**

#### **Opening**

*Perform the Hammer Rite, whereby the Godhi faces each of the directions: north, east, south, west, below, above, traces the sign of the hammer, and says:*

Hammer of Thor, Hallow and Hold This Place!

*Once completed, the Godhi says:*

By the sign of the hammer, in the names of Odhin, Balder, Frey, and Thor, may this place be blessed and all here be blessed. May we hear the wisdom of the Gods, may we see that which is Tru, and may our souls be touched by the presence of the Holy Ones.

#### **General Welcome**

This rite is for the Folk and for our Holy Ones. Gods and Goddesses of the Aesir and Vanir, we welcome you to this gathering, and we are grateful for your presence with us tonight. Please be with us and share in our troth. Hail the Aesir and Vanir!

*All assembled say "Hail".*

#### **Reading**

Listen now to our words of wisdom.

*Read stanzas 138-144 from the Havamal.*

#### **Discussion**

Wotan, Odhin, the Allfather—he has a special place among the Holy Powers. His might and main sparked our breath of life and provided the inspiration for our soul. He is the fury in battle, the chooser of the slain, the seeker of knowledge, and the God of Victory. Word-smith and rune-carver, the examples of his self-sacrifice to win the runes and the drink of wisdom inspire us toward a life of relentless betterment, personal responsibility, and power through strength and knowledge. He walks the Nine Worlds both physically and spiritually, pushing the boundaries of what is comfortable and safe in order to learn and grow, and to keep Asgard whole and strong. He is a spiritual force throughout the land, and a leader for the Folk. For these many gifts, we give him thanks.

#### **Call**

Allfather, you are present at that instant when the creative spark fires, when we internalize a rune, when we plunge into battle, and when we turn a phrase. You see more now than when you had two eyes. You know our hearts and you know our souls.

You know of our desire to build an Asa-Family, to walk Tru, to be spiritually closer to the ways of our ancestors, and to seek out the mysteries of the universe. “

You paid the ultimate price to win the runes, which we call out now to the Nine Worlds:

*Godhi chants each rune name and the assembled repeat:*

Fehu, Uruz, Thurisaz, Ansuz, Raidho, Kenaz, Gebo, Wunjo, Hagalaz, Nauthiz, Isa, Jera, Ihwaz, Perthro, Elhaz, Sowilo, Tiwaz, Berkano, Ehwaz, Mannaz, Laguz, Ingwaz, Daggaz, Othala.

Wotan, AllFather, Seeker of Knowledge, be with us now and share in our rite.

## **Offering**

*Godhi raises a horn filled with mead to the heavens in offering.*

We offer you now gifts of our worthy deeds, our efforts to protect and grow our families and Folk, our passion to build our culture, and our frith that we struggle to maintain. May this mead help us, Gods and Folk together, in our efforts to win the battles, to seek the mysteries, and to learn the wisdom of the stars.

Allfather, accept our gifts from those inspired by you, as a sign of our kinship and fellowship.

*Godhi waits until the gift has been accepted.*

Allfather, you have received our sacrifice, as symbolized by the mead in this horn.

*Godhi drinks from the horn, and pours the remainder of the horn into a Blot bowl.*

## **Blessing**

*Using a new horn of mead, Godhi holds the horn aloft.*

Wise Odhin, give this drink your blessings of inspiration, so that we may seek, learn, and do.

*Once blessed, the Godhi processes to each participant, and says:*

May the blessings of the Allfather be upon you,

*and draws the Ansuz rune upon their forehead with the holy mead. Once everyone has received the blessing, the Godhi offers his thanks to the Gods and pours the remaining contents of the horn into the Blot bowl.*

## **Closing**

Our tasks here are complete—our call has been answered, the gifts have been

given and received, and we have shared and renewed with our holy kin that special bond and relationship known to our ancestors.

What have you received here tonight? Each of you has received the mark of inspiration, a special link and connection to the Allfather. With that, the spear has been cast. The question is: How will you respond? When the Allfather pays a visit to you and gives you an opportunity, when he issues you a challenge, when he makes the battle call - how will you answer? What will you do? What layers will you add to the Well? Will you know more, or what?

Hail the Allfather!

*All assembled say "Hail!"*

This rite is ended.

## **V. CONCLUSIONS**

Ritual is a vital component of Asatru, allowing us to recenter, reconnect, and transcend. When the Godhi establishes that spiritual and metaphysical conduit, using his/her own reserves of inner energy as well as tapping into the energies of those assembled, then, for the duration of the ritual at least, the pathways to the heavens are made real, reality is transcended, our ancestors see us, and a connection to the Gods is made manifest. Through ritual we strengthen the bonds between the Folk, we increase the richness of our lives by giving our gifts to the Gods and receiving their blessings, and we become active participants of our Faithway and in life itself. This latter point is most important—we do not just watch ritual but, as in life, our Folk take active roles. It is through our deeds that we are known and it is from the layers we add to the Well that we affect our future. For these ends, may the use of ritual provide you the inspiration, strength, and energy to be Asatru.

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## How to Blot our Gods and Goddesses by Ed LeBouthillier

Blot is one of the two major rituals in Asatru, the other being Symbol. The word 'blot' is related to 'blood' and means 'to sacrifice.'

Why do we sacrifice?

As it says in the Havamal:

"A man should be loyal through life to friends,  
And return gift for gift,  
Laugh when they laugh..."  
- Havamal 42, Hollander

The gifts and blessings we receive in life need to be repaid. With Blot, we repay a "Gift for a Gift." Additionally, we develop friendship and mutual respect and build obligations with our gods and goddesses. In short, we develop a relationship with them. These good deeds enhance the Wyrd of both gods and goddesses and those performing blot.

Since life is different for us today than for our ancestors, living on the farm where a valuable animal might have been sacrificed, today we offer other valuable gifts. Don't overdo it since a great gift demands another great gift in return, but make it important and worthy. Something handmade is good but anything of value is recognized for its worth. Mead, made by or paid for by hard-earned dollars makes a good gift.

Blots don't need to be complicated or long and drawn out. But they should always be done with good spirit and firm intent. They should be solemn and serious but done with a happy heart. Our gods don't want weaklings who grovel to them. They want strong-minded and strong-willed people who are loyal, generous and recognize mutual obligations. They will bless those whom they trust will do good for them.

### The following is a common blot structure for you to follow

1. **Gathering** - formally assemble those who will make blot
2. **Hallowing** - Transform the area into a sacred place and put those assembled into a spiritual mindset. The Hammer Rite is a common method to hallow a space for blot. To do a Hammer Rite, draw out and visualize Thor's Mjolnir in the four compass directions, below and above. Ask for Thor's protection and might to make the place sacred and holy.
3. **Rede** - explain the purpose of the blot to those involved.
4. **Reading** - You might read from some significant literature to emphasize a point.
5. **Calling** - Respectfully ask the god or goddess to attend your blot.
6. **Offering** - Offer them your sacrifice by raising it to the sky.
7. **Blessing** - When raised high to them, the god or goddess will pour their blessings into your offering for you to share.
8. **Sharing** - share the blessings with all present. Drink from the mead or sprinkle them with a mead-soaked leafy twig.

9. **Sacrifice** - sacrifice the remainder of the horn or cup to the Earth.
10. **Leaving** - Formally declare or signify the end of the blot.

## BLOTS



# **Odin Blot by Stephen A. McNallen**

## **Before the Blot**

It's always a good idea to remind people of the essence of blot - that it is an exchange of love and power between the Gods/Goddesses and ourselves. Likewise, make it clear what the purpose of this specific blot is, so that everyone has the same intent. Tell them a little about the attributes of the deity with whom you will be trading gifts, and if the event is a seasonal festival, explain what it is about. You don't need to give them a full-length lecture, but a three-minute briefing helps get people into the right spiritual space.

This is also the time to give the participants any special instructions regarding what they need to do or say. Don't assume that people will somehow just know what to do. The better prepared they are, the smoother the ritual will go and the more powerful it will be.

## **Preparation of the Area**

Next, the place where the blot will be done is ritually set apart from the rest of the world and dedicated to the holy purpose at hand. Historically, this can be done in many ways - by carrying a flame around the perimeter, or marking it off with physical objects such as stones, wooden rods, posts, or special ropes. Protective gestures, often employing the symbolism of Thor's hammer, have been used in modern times to accomplish this end.

If the place has been used for the rites of Asatru over a period of time, and especially if it is set off by some physical boundary such as a ring of stones, preparation of the area may consist of a gesture and a few words to renew this "apartness" in the minds of those attending.

When a preparatory rite is needed, I generally do some version of the Hammer Rite made famous by Edred Thorsson. After that, I proceed as described below.

## **The Warding**

*Face the folk and say:*

Be all here blessed. May all ill be cast out, and weal and well-being prevail, that we may listen to the wisdom within us and without us. So may it be!

*Turning to the horg, make the Hammersign (while holding a ritual hammer or simply using a clenched fist), and say:*

In the sign of the Hammer, and in the holy names of Odin, Balder, Frey, and Thor!

*Holding fist or hammer high, continue:*

I hallow the horg to Odin, and bless the place of blot! May all that is unholy flee before the might of Mjolnir! May our minds, too, be hallowed and whole, given to the good of

the Gods and the Folk! As Heimdal guards Bifrost Bridge, may this place be warded against all ill!

## **Calling the God**

*At this point, I often have the folk sing three stanzas of the song "Herjafather" by Blood Axis. Another song may be sung, or this step may simply be omitted. Going into elhaz stance (arms to the side at a forty-five degree angle), say:*

Odin, we hear you in the rustling leaves of the grove, and in the wild fury of the full blown tempest! You speak to us in the cry of the raven, and in the call of the wolf on a winter's night. You are there in the shout of the warrior, and in the words of the skalds. Unseen by the eyes of mortals, you ride with furious abandon on your eight-legged horse across the soul of your people - and now, Odin, we, your Folk call out to you again as All Father! Hear us as we summon you by your ancient names.

Helmed God!

High One!

Lore Master!

Stirrer of Strife!

Father of Victory!

God of cargoes!

Rune master!

Mead thief!

Odin!

## **The Asking**

We stand before you and ask these things...

*Here, say the intent of the blot, the thing or things the folk need. It may be as general as might and main, or wisdom, or success in some endeavor. In some cases, if the folk are few, it may be appropriate for participants to state their need by turns, each in a single sentence. Prior preparation will of course be necessary for this to proceed smoothly.*

## **Giving the Gift to Odin**

...but before taking your gifts, we give our gifts to you!

We carry the horn before the folk, that - from heart to hand to horn - they may fill the mead with their might, their main, their troth!

*Walk around the circle, pausing for about two seconds in front of each worshiper. During that pause, the worshiper places his or her hand on the horn and by an act of will pours his or her might and main into it. It is important to keep the tempo moving; a simple chant can help in this regard. When every person has had a chance to give his or her gifts, face the horg, raise the horn high, and say:*

Odin, we give you blot - not of blood, but the gift of our might, our main, our troth! May it aid us, Gods and human-folk alike, in our fight against those who would war against Asgard, or seek to bring grey slavery to Midgard! Odin, take our gifts, not as from slaves, but as a sign of our love and kinship!

*Pause and mentally offer the horn to Odin with great intensity, then pour the mead into a bowl or, if outside, onto the ground, while saying:*

I pour out the mead, and our gifts rise to Odin!

## **Taking Odin's Gift**

*Take a second horn of mead from a horn-bearer and say:*

A gift calls for a gift, and I hold high the horn in trust born of kinship. Fill it with your power, making it for us a true mead of might, that we may share it among us!

*Hold up the horn for a moment, that Odin may place his might in the mead. Lowering it, take a drink - pause to experience the mead-might - then do one of two things depending on how Odin's gift is to be transmitted to the assembled folk.*

*First option: Passing the horn - although more satisfying in some respects, this is feasible only if there are a relatively small number of participants - say, a dozen or fewer. Otherwise, people's attention wanders and focus is lost. Carry the horn clockwise around the circle, saying to each person in turn,*

I give you the blessing of Odin!

*Second option: Sprinkling with an evergreen sprig is preferred if there are too many folk in the circle. The method is in some respects very traditional; in the old days, the hlauttein or "blood twig" was used to bless the folk by sprinkling them with the blood of the sacrificed animal. Pour the mead from the horn into the bowl, dip the evergreen in it, and say words like the following (feel free to improvise under the power of Odin's inspiration!):*

I give you the blessing of Odin! May Sleipnir's hooves thunder across your soul. May the Master of the Mead whisper in your dreams, give you luck, send might your way. May his gifts bring you wisdom and victory!

*Then, striding purposefully and with measured footfall, walk clockwise around the circle, sprinkling the participants with sweeping gestures.*

*Completing the circle, place the horn or bowl on the horg, turn to face the folk, and say:*

The blot is done. May it fill us with love of the Gods and the ancestors, and fill us with the will to live free, with courage and strength, and trusting in our strength, until we are gathered to the Gods!

*Face the horg in the elhaz stance, and say:*

Odin! Feast with your folk, and as you wend your way to your heavenly hearth, take with you the love and troth of your sons and daughters in Midgard!

*Close the rite with a Hammersign or other gesture as appropriate.*

# **Blot to Thor by Stefn Thorsman**

## **Introduction:**

Very often in Blots or rituals, I heard the Hammer Rite being performed in Old Norse. Being German, I prefer to sometimes do it in the tongue of my German ancestors. The choice is really up to the person conducting the Blot, and shouldn't be influenced by my personal decision to do so!

## **Persons:**

- Godhi or Gydhia
- Assistant (with drum)

## **Ritual Items:**

- Hammer
- Blot bowl
- Ritual drinking horn
- Blessing twig from either an evergreen or oak (preferably oak)
- Good, strong ale or beer
- Large ritual drum

The GODHI or GYDHIA approaches the altar or place of worship, and with the HAMMER performs the Hammer rite. The rite begins in the north, then east, south and west; then above and below. After each direction is named, an assistant should bang loudly on the ritual DRUM so that there's a resounding "BOOM!"

*Facing north, the Godhi/Gydia raises the hammer with both hands and says:*

Hammer im Norden, heilige diese Statte und hindere alles Ubel!

(BOOM!)

*Turning to the east:*

Hammer im Osten, heilige diese Statte und hindere alles Ubel!

(BOOM!)

*Turning to the south:*

Hammer im Suden, heilige diese Statte und hindere alles Ubel!

(BOOM!)

*Turning to the west:*

Hammer im Westen, heilige diese Statte und hindere alles Ubel!

(BOOM!)

*Raising the hammer above:*

Hammer im Asgard, heilige diese Statte und hindere alles Ubel!

(BOOM!)

*Pointing the hammer at the ground:*

Hammer im Helheim, heilige diese Statte und hindere alles Ubel!

(BOOM!)

*Godhi/Gydhia holds the hammer directly in front of themselves and rotates in a clockwise circle.*

Hammer im Midgard, heilige diese Statte und hindere alles Ubel!

(BOOM!)

*The Godhi/Gydhia then stands in the “ALGIZ” position and says loudly:*

Hail Thor! Hail Thor! Hail Thor!

(BOOM!)

*All:*

Hail Thor!

*The Godhi/Gydhia returns the hammer to the altar. He or she then pours the ALE or BEER into the HORN, and holding it aloft, says:*

Thunder Father! Son of Odin! Son of Fjorgyn! Beloved husband of Sif! Father of Modhi, Magni, and Thrudr! Protector and friend of Midgard’s children, we call you! Honor and bless us with your presence! Hallow and sanctify the contents of this Horn! Instill your strength, courage, and tenacity into this ale, so that all who drink from this horn are blessed!”

*The Godhi/Gydhia lowers the horn, makes the hammer sign over it, and takes a sip saying:*

Hail Thor! We ask that you bless all who are gathered here today. We give great thanks for all your blessings, protection, and gifts! We ask that you keep them in safety and health!

*The horn is now passed to each person who sips and/or toasts Thor. More ale or beer can be added if the horn’s contents get too low. If this happens, the Godhi/Gydhia, or person officiating, should make the hammer sign over the newly filled horn.*

*After the horn has been passed around to all gathered, the horn is returned to the Godhi/Gydhia who pours the remaining contents into the BLOT BOWL. He or she then picks up the blessing TWIG and, dipping the twig into the bowl, sprinkles all assembled with the ale or beer, saying:*



I give you the blessings of Thor!

*The Godhi/Gydhia returns to the altar with the bowl and then, facing north, pours the remaining ale into the earth saying:*

Hail Thor, Midgard's friend! Asgard's protector! Son of the earth, we return this gift to your mother!

*The bowl is then returned to the altar and the Godhi/Gydhia picks up the ritual hammer raises it, facing the group assembled, and says:*

Asa-Thor! Our protector, we thank you for your presence here today! As you journey home to Asgard, we ask that you carry our prayers with you. Hail Thor!

All:  
Hail Thor!

Godhi/Gydhia:  
Hail Thor!

All:  
Hail Thor!

Godhi/Gydhia:  
Hail Thor!

All:  
Hail Thor!

*The Godhi/Gydhia then faces the group and says:*

Midgard's children, go with the Gods, go with the blessings of Thor, go in health, protection, and prosperity! This Blot is done!

*The Godhi/Gydhia then takes the hammer and touches the earth, signaling the completion of the ritual.*

# **Raven Kindred North Thorblot by Rick Oberg**

## **Tools:**

- Horn
- Hammer
- Oath Ring
- Blot Bowl
- Kindred Stone
- Mead/Ale
- Hay
- Poems

## **Preblot:**

- set altar
- build fire
- spread hay
- assign a Valkyrie

## **RITUAL**

### **1. ‘Odin-Vili-Ve’ chant**

### **2. Hammer Rite**

### **3. Invocation**

*Gothi facing away from the gathered folk with arms raised:*

Prince of Bilskirnir!

Lord of Goats!

Chariot God!

Defender of Gods and Man alike!

God of my people!

Join us.

Take a place by our fire to thaw your frozen knees.

And hear now the words of your folk, as we mark this time and place in honor of you.

Hail Thor, Friend of Man!

*Folk repeat.*

Hail Thor, Protector of Asgard!

*Folk repeat.*

**HAIL THOR!!!**

*Folk repeat.*

*Gothi returns to the gathered folk.*

Frith. Luck. Honor.

Without strength, we would not find the courage to do what is needed to maintain frith.

Without strength, we would not find the courage to do what is needed to build our luck.

Without strength, we would not find the courage to do what is needed to defend our honor.

As Asatruar, we each are gifted with the inspiration of strength found in Thor.

Today we return gift for gift, by honoring Thor in our words and deeds.

*Gothi reads poems of choice here.*

#### **4. Rounds**

- 1st round to Thor (then empty most of horn into the bowl)
- 2nd to the ancestors (then empty most of horn into the bowl)
- 3rd round open (then empty all of horn into the bowl)

#### **5. Closing**

*Gothi faces the folk with arms raised.*

Asa-Thor! Your presence here today has been well-received by your folk. May our words and deeds bring honor unto you and all of your godly kin. May the Might of Mjolnir ward those gathered here, as well as those kinsmen far-flung, as we wend our way through Midgard.

As this rite draws to a close, know that you are welcome amongst us, as we feast, and as we celebrate the joys of fellowship.

Hail Thor, Friend of Man!

*Folk repeat.*

Hail Thor, Protector of Asgard!

*Folk repeat.*

HAIL THOR!!!

*Folk repeat.*

## **6. Kindred Ring Rite**

## **7. Libation**

*Gothi takes up the blot bowl and leads the folk to \_\_\_\_\_. Then, while libating:*

From the Gods, to the Earth, to Us.  
From Us, to the Earth, to the Gods.  
Gift for a Gift.

This rite has ended.

## Ostara Blot by Julia Cole-Hulsey

### Introduction: Recitation

Eostre, Ostara, Ostern, Easter, goddess of the east, goddess of glory, mother of brightness and the dawn. The great sunwheel is turning. Unyeilding as the Frost Giants have seemed in their tirage over winter, now comes the steadfast transition from dark to light, as our cold & barren earth is bestowed with life-giving force once again. Thor and his mighty thunderings are driving the frost giants back into Jotenheim. Mighty son of Njord- Lord Frey- shall once again imbue the lands with his green wealth of fertility. The warm heart of Sunna is winning over the race-ragged wolf, and - in the eastern sky- Ostara, heathen goddess of spring, fares fast to return to her rightful stead. Near the time of her origins "Ostara" was held in high regard as the heathen spring goddess among Anglo-Saxons and continental Germans alike, the month "April" being named after our goddess as evidenced by a cleric named Bede. Sigdrifimal and the Lay of Svipdag are rife with symbolism about the coming of spring and summer's victory over winter. We hail Ostara today as our ancestors the Ostrogoths, Vandals, Saxons and Jutes did in such times of yore. Remnants of this heathen holy day remain still in celebrations of Easter worldwide, as the advent of Xtianity could never dissolve Ostara's true origins. Signs and symbols of Ostara are evident in nature everywhere at this time of year. Squirrels hasten to their busy work in the trees, hares of the field are seen "dancing" upon their hind legs at day-break, our feathered friends soar and sing, and the buds of spring flowers have victoriously broken through the icy, hard soil of winter. Our memories are refreshed, as we - together with creatures of the land - again feel the stirring of blood alive within our veins- simultaneous with the awakening sap of plants and trees of our Midgard.

*Gydhia's hands are up in Alhaz stance.*

I call to the faithful from this horn that rings true,  
Throughout Midgard it sounds mighty- may the gods hear its call.

*Horn blows- Gydhia maintains motionless stance. Gydhia takes up the kindred hammer, holding it with both hands at waist level. Face everyone for warding of garth & ground, for giving and receiving of respectful blessings of Thor.*

### Hammer Rite

We summon you, Thor, and greet you with honor- for you are the mighty son of Midgard, and slayer of Hrungrir.

*Gydhia faces the north, holds kindred hammer aloft with both hands, and recites following.*

From high in heaven I call ye forth, Vingthor- the hewer of hateful giants.  
With Mjollnir's hammer almighty make holy our stead.  
Send all etins eastward and ill wights to waste.

Hammer i nordri, helgi ve thetta, ok hald vjord.  
Hammer of the north, hold and hallow our earthly stead.

*Makes hammer sign, turning to face the folk while holding hammer at waist level, Gydhia recites:*

In halls almighty reins the thunder god Thor- all eight winds of heaven does he hallow  
and hold!

*Gydhia returns hammer to ve, and recites poetry (linking myth/saga & nature to blot purpose-  
recalling deeds & times of yore).*

## **The Reading**

Hail the fire wheel- flames of wise Fjolvinn!  
Hail as the sun wheel now rolls through the heaven!  
Bergelmir's clan to dust be soon driven!

Donner- true warder, weilds Brokk's bequest  
For banishing Trolls- winter's dread against.  
Fear not, his brave fury he never relents!

Skirnir's Lord cometh- the Light-Alf King,  
His bane of ice, bearing frithful green-  
Signs of his presence are heard, felt and seen.

Free now Jord's fetters- for frost giants flee  
From all earthly halls where etins held sway  
Awaken her creatures to come greet this day!

Across far eastward ways, from bright kingdom hall  
Spring's vision of day-break will rule over all,  
From eons immortal- and forever- it shall.

Banishing maiden, metal agleam,  
Delling's Door daughter claims light for her beam  
Our Eostre, Ostara, Sigmaid, Saxon Queen!

The below is Brunhild's (traditional) Rede of greeting to gods, & invitation to  
gods/esses to come dwell among us. Gydhia faces stone horge in north-east, with arms  
up in Elhaz Rune, recites:

## **The Calling to the Gods (Hailsing)**

“Hail to ye day! Hail to the sons of day!  
Hail to ye night, and the daughters of night.  
With unwrathful eyes look down upon us and send us thy speed.  
Hail Aesir! Hail Asynjor! Hail earth who giveth to all-  
Mighty spells and speech we receive from thee,  
And healing hands while we are living.

*Other gods/esses of preference may be substituted for any of those following. Standing behind stone  
horge, Gydhia faces folk to recite with feeling:*

Hail Eostri!

‘Sig-Blessing’ to the Norse; to the Saxons- ‘drottening of the dawn’.

Garbed in white and girt about; with keys & armor on.

Unlock thou winter's hold, prepare; for battle once again!

Break forth in all thy might, bestow; your bright life-beaming main! Hail Eostri!

Hail Idunn!

Scandinavian ‘daughter of the dawn’, and Bragi's enlightened bride.

Sole keeper of golden apples- you hold; the secrets of youth, weal & pride!

Unto mortals and high gods awide.

Hail Sigmaid Idunn!

Hail Sunna!

Shining daughter of day!

The fane one fares to share her radiant gift across heaven's hall;

And to gather in her embrace; of warmth enfolding all. Hail to you Sunna!

Hail Lord Ingvi and Light-Alfs abound!

By Gullinbursti's might ice melts, to quench the thirsty ground.

Unto Jord, our mother earth, bestow lush living crown.

To us of your respectful kin;

May your quickening power dwell within.

Hail Lord Frey!

Hail grasses & woods, and the god of such fame!

The wolf-slaying hero, to avenge Father's name;

Post-war, a new dawn; and silent leader proclaimed!

Hail Vidar!

Hail Sig-Father! Odin!

Almighty Alfater- all ages spawned;

High lord of all of our inspiration.

Hail Odin!

*Take bottle of ale, fill horn, step away from altar to recite toast to gods- this charges the drink with the godly part, for circulating the power of the gods within the present folk. Holding ale-horn at waist-level, Gydhia looks down into horn while reciting following:*

### **Drinking Rite**

Long was thy slumber. Long was thy sleep.

Long is life to the luckless.

It was Valfather's will that thee should not awake,

Nor rid thyself of runes of sleep.

*Gydhia holds horn aloft, as if saved from slumber- her eyes acknowledge the folk respectfully while reciting:*

Ale I bring to thee, comrades- ale all oak of battle,

Blended with might and brightest honor- for you.  
Ale mixed with magic and soothing songs, godly spells and mighty runes.

*Look up while toasting Ostara.*

I drink to thee, Ostara mighty! Hail Ostara!

*Gydhia takes a drink, then acts as Valkyrie carrying horn to each person in circle to give drink.*

We drink to thee, Ostara.

*After all have taken drink, pour remaining horn-ale into blessing bowl on altar. Rede: making the 'message' personal. Gydhia faces (at least somewhat) east, from whence the sun will rise, to recite (as if viewing Ostara in the distance):*

## **The Rede**

Anxiously do we await your arrival,  
Our first glimpse of your dawning light.  
I'm squinting my eyes for what seems to my sight,  
Is a far away star shining so bright.

Not a star, but Ostara- I see that it's true,  
You're standing on hills held holy to you.  
Engarbed in chain-maille on rocky cleft high,  
Arms white-clad in linen held up to the sky.

Like a picture from folklore, unwavering and still-  
Your eyes seem to see realms far beyond the hills.  
Head high and proud- sun glints off your fingers,  
The keys on your hip, & bright shield where you linger.

Your kingdom is in order, its affairs have been mended,  
Earth's bedding-ground planned, and all duties attended.  
You stand radiant and spotless, arrayed in white hew-  
like a washed sacrifice unto battles renewed.

In image of Valkyrie, your sight takes my breath;  
And speaks far more loudly than words from the dead.  
Strong, brave and loyal, diligent, true;  
Honest and steadfast- this vision of you...

Represents many virtues of gold where you stand,  
Shimmering in sun rays beamed upon the land.  
Our last winter's eve- cold and dark until late,  
But Sig-maid brings spring unto 2008.

You symbolize youth, new-born life, frithful green;  
But your memory is ancient as glacier-frozen seed.  
Firmly rooted and far-known- you're one and the same,



Of the tribes who originally gave you your name.

*Gydhia takes up blessing bowl of remaining ale for sacrifice, faces the northeast, holds the bowl aloft, & recites Blot:*

### **Blot (Giving/Sacrifice/blessing to the gods)**

Eostri koma hail, Skiandi i nott, Asynjor ageat ok fogr.

Shining glory ... spring goddess from eastward halls, we hail you this night.  
Shield-bright frith bringer- too long have been written the runes of sleep.  
At Delling's door, daylight is gathered-  
At dawn we hail Easter, mightiest of Saxon maids!  
Worthy blessings to the wise, to the bold and brave, and the famed and fair.  
Winter, the woe of all wights is withered. The fires of spring again burn.  
She blooms in our minds, and we move with her weal.  
We hail the power of life your glorious arrival brings-  
Unto every creature, leaf, and season to follow throughout an entire year.  
And so do we rightly give honor unto you this spring-tide eve-  
Our far-famed goddess of the dawn.

Ma bjorda ther ol Eoastri!  
I offer you this ale, Ostara mighty.  
Hail Ostara!

*Gydhia pours ale of blessing bowl out onto the harrow.*

### **Runes Cast/Reading**

*Gydhia, Godhi, or oathed member.*

### **Saga Read: Reading of short passage of Saga pertaining to Ostara from Sagas.**

*Gydhia faces folk to recite:*

### **The Leaving**

Farewell to the folk who have witnessed this blot.  
May our plights be met with strength and courage, deemed fit by the gods.  
May our moods be mighty. May we wax in wisdom, and our words be wise.  
As we walk through this Midgard, may Mjollnir's wielder ward our way.

*Gydhia faces north to recite:*

Our son of Harr, Heimdall, is ever awake!  
Mighty Watchman of the gods, he stands alone on Bifrost Bridge.  
Stiff is his back in the blistering sun-  
Steadfast and unwavering, does he set his face into the frosty winds.

*Gydhia turns to face group, and says, "Blot is ended"*

# Ostara Blot by Brian Weis

## Hallow the Space

*A variation on the Hammer Rite by Brian Weis (base on "A Heathen's Breastplate," also by Brian Weis):*

Hammer Hallow this stead:  
By Thor's might which upholds us,  
By Frigga's wisdom which guides us,  
By Odin's hand which guards us,  
By Heimdall's watch which shields us,  
And by Freya's love which blesses us,  
Hammer hallow and hold this holy stead.

## Readings

*Reading #1: "Berkano" from Stephen McNallen's "A Runic Inspiration".*

“The rowan is a wild tree  
leaves of lightning, berries of blood  
the birch is a hardwood  
growing like a weed in the wood.  
pull off its bark, shape it  
lie in it, you can float  
thru the rivers of her wood  
feel her bound in the rapids  
-take care of the rocks.  
Alone or in the shaw  
the birch is a beckoning tree  
white of birch, red of rowan  
the greenwood's echo of blood and snow.”

*Reading #2: Summary of Berkano meanings from Stephen McNallen's "A Runic Inspiration"*

“Berkano symbolizes both death and life.  
It is a rune of secrecy, of containment and fruition.  
In berkano lies the cycle of birth, death, and rebirth,  
and its power can be felt every instant  
as the past gives way to the present.”

## Focus

*Gothi prepares the assembled folk to focus on the blot's purpose:*

These readings on Berkano: Birth, death, rebirth are not the typical lore readings but were chosen for two reasons.

First, they give us a clue to our purpose here today. We gather to celebrate the arrival of Spring which heralds the renewal of the Earth. And we will toast several goddesses in this regard.

Second, they speak to the nature of our lore regarding the Goddess who lent her name to this season: Ostara.

Very little about Ostara in the way of ancient lore has survived to reach us. But, like our ancestors, we have an inner knowing, an innate yearning for Ostara and the return of Spring.

Our modern conveniences, although a blessing of sorts, take us out of the natural rhythms of the seasons. So we do not, or cannot, understand fully what the return of Spring meant to our forebears.

Yet we do understand and share the desire for, and love of, Earth's beauty and bounty. It is the same, but different, longing for the end of winter.

*OPTIONAL: If your ritual is scheduled close or on "Easter Sunday" as the author's was when the outline was first used in 2008, you may choose to include the following as part of the focus.*

I find it interesting that we are celebrating Ostara on the same day that many others observe their own 'Easter'.

Yes, they lifted Her name for their own purpose. But I cannot help but feel that on a deeper, a primal level, a level that they perhaps don't yet understand as we do we are all celebrating the very same source of the restorative, regenerative power that is at work in the world.

So with this in mind, let us invoke the Goddesses most closely associated with the coming spring.

### **Invoke Deity**

*Gothi invokes the ritual's deities with the following words:*

Frigga, ever wise, Mother of all  
Freya, our Lady of love, beauty, and fertility  
Nerthus, earth Mother, womb of the world  
Sunna, Lady of the heavens, bright and glorious in your return  
Ostara, the spring Maiden, it is in your name we gather this day.

Winter is over. The land is awakened with your creative and sustaining powers. Flowers long to bloom. The light quickens, lengthening the days. And, soon we hope, warming them as well.

Warm us, now, with your presence among us. We bid you welcome. Be our honored guests that we might show you honor and declare our love.

### **Sacrifice**

*Gothi invites the folk to offer sacrifice (craft or food items, words on paper, etc.):*

Anyone who has brought a sacrifice for Spring is now invited to bring it forth and offer it to the fire.

## **Hallow the offering**

*Gothi hallows the mead (or other sacrificial drink) as well as the folks' offerings...*

- 1. Have mead poured into horn(s)*
- 2. Make hammer sign over horn(s)*
- 3. Raise horn(s) up to the Gods and Goddesses, saying:*

To thee, Goddesses of the Earth and Spring we offer this mead and the sacrifice of our human efforts, our struggle, our devotion. Bless this mead and accept our gifts which symbolize our communion and kinship.

Hail Frigga! Hail Freya! Hail Nerthus! Hail Sunna! Hail Ostara!  
Hail the Gods and Goddesses! Hail the Holy, All-Giving Earth!

## **Share the offering**

*Gothi pours the first drink into the blessing bowl then hands horn to Valkyrie to take her drink before offering it to the assembled folk. As Valkyrie passes the horn to the folk, Gothi says:*

Sharing this mead we share in the Holy Powers of our ancestors.

## **The Libation**

*Upon completion of the round, Gothi performs the Libation:*

- 1. Pour remaining mead into blessing bowl*
- 2. Sprinkle the altar saying:*

The blessings of Ostara upon us!

- 3. Sprinkle the folk saying:*

Receive the blessings of Ostara!

- 4. Pour the mead out to the ground, invite the folk to recite with you:*

From the Gods, to the Earth, to us. From us, to the Earth, to the Gods.  
A gift for a gift. Hail!

## **Closing**

*Gothi closes the ritual with the following words:*

Thus the cycle continues. Spring is nigh upon us: Ostara takes root in our hearts and then blossoms in our deeds. We depart knowing her blessings. This rite is ended.

## Eira Blot by Steven Robinson (Piparskeggr)

This is the form I followed at the 4th Our Meadhall Moot. Due to the nastiness of the day, we stood together in one of the cabins on site. The size of the hall in which we stood necessitated some changes in the way we offered.

The setting I like is a gentle sloping hillside, carpeted with grasses, herbs and wildflowers, large enough for véstead and Folk. A warm spring morning, a little after dawn, when the world is renewing seems the ideal time to stand blót to Eira. I like to have the hórgr facing the rising sun, the hope of a new day breaking afresh.

The altar is arranged as follows, from the viewpoint of Goði: The hórgr table is placed to one side of the Stead area, so Goði can look east and see all those gathered. Altar surface is cleaned and then covered with dark woolen cloth. blótstone in its bowli is centered on the hórgr, an arm's reach away. hlautbowli is placed in front of the stone. Lamps are at the far corners of the hórgr from where Goði stands. One cup is placed at the upper left of the bowli; one at the upper right and the third is centered towards Goði, set within an oathring. A basket of healing salves, herbs and bandages (or a 1st aid kit) are set on the left side of the hórgr and a knife to the right. The pitcher (or bottle) of mead is to the right of the stone and the ladle to the left.

A Hornblower will wind horn three times to call the Folk to the meeting point. Goði, being of the Folk, will assemble with them just before blót time.

*When all are assembled and ready, Goði steps forward to prepare one and all for the purpose by speaking:*

I welcome you, as it gladdens my heart when the Folk can and do come together like this. Today we shall give blót to Eira, the Healing One; She who guards the health of all.

*He then speaks the words of:*

In Purpose Come.

*All will then proceed to the vé entry, where Hornblower will once again wind horn three times and then all enter the stead and proceed with giving blót.*

*Upon entering the holystead, Goði stands at the hórgr, facing the gathered Folk who shall stand in a semi circle facing the hórgr.*

*Goði takes the closest cup in hand, fills it with mead, and says:*

Since the dawn of life, Wights of the land, Wights of the home, Wights of the water, all the Wights of earth and sky, have looked upon man, helping or hindering as we have earned. We offer words and drink, so that today we are helped.

Hail unseen ones, greeting we give  
Earth spirits dark, sky spirits bright

Our bond in Wyrð, is old and strong  
By land and blood, in Troth and Frith

We are come here, Blót Stone to stain  
A holy stead, we wish to make  
This place is yours, where altar stands  
Before we start, your help we ask

On hallowed ground, for sacral time  
Drink we shall share, to give thee gift  
Come ward this Vé, and worship watch  
Our purpose set, your fee we'll give

When rite is done, we'll not forget  
This call on bond, twixt you and we  
For health of land, and wealth of folk  
Duty is ours, to work each day

Now we have built, stead in our hearts  
Holy to be, round us this night  
Spirits of Ssky, Spirits of Earth  
Your presence felt, our work is blessed.

*Drink is poured into the left hand cup for the Wights.*

*The Goði now speaks to the Folk:*

We are of the Holy Ones, but are likewise of our forebears who came before us in this great trek through time and deed called life. Without them, we would, simply, not be. To our kin, of then, now and those becoming, godly and mannish, we offer words and drink.

Welcome to all, of kin and kith  
We meet to Blót, on sacral land  
In Holy Frith, and under Troth  
Our Meaning clear, our Spirit strong

We are the Kin, of the Old Ones  
Shaped and guided, with Thought and Mind  
Midgard is ours, full treasure trove"  
Gift for the Gain, Worship we give  
Upon this day, we gather here  
Confirm Our Love, and Trú Regard  
In Friendship deep, with Healing One  
Who Eases Hurt, Eira is called.

*Drink is poured into the right-hand cup for the Folk.*

*Goði then speaks to the hallowed nature of the stead:*

In many ways, we stand upon ground, which is hallowed by our very lives themselves. We have come together in strong; Trú purpose and no ill intent can break that bond between us. Nothing but That Which Is Right will be here in this stead, for no power is greater than our hearts, minds and wills gathered together within our bond as heathens, as kin, kith and friends. The Holy Powers, the Wights, our Forebears watch and ward us.

*Goði then makes a pour of drink over the blótstone, into the bowli, sets down the cup and then traces a six-armed hagalahz rune in the air over the hórgr:*

Haaa – Gaaa – Laaz.

*Goði will hold a hand up to Eira, beckoning in welcome, and greeting her with these words:*

Gentle Eira, easer of hurt  
Life preserver, kind healing Wight  
We dedicate, this sacral place  
And bless this Hórgr, stand Blót to Thee

Our hearts, our minds, and spirits be  
Full hallowed made, and strengthened too  
And with free will, and mind full clear  
In grateful thanks, a bond renewed

And as Heimdall, the Bifrost wards  
The bridge between, Æsgard and men  
In bond of strength, and watchfulness  
We'll ward this place, til Blót shall end.

*Goði pauses for a moment, as if listening for the sweet sound of Eira's voice acknowledging the greeting, drops his hand, grasps the cup and pours a little drink on the blótstone and into the hlautbowli and then sings:*

## **Weal Wright**

*The first stanza is repeated as the song's Burden.*

With healing hands and healing heart  
Eira brings life to life  
By easing pain and mending flesh  
Give thanks to the Good One

In binding wounds and easing hurt  
In soothing pain and staunching blood  
In cooling brow and setting bone  
The Healing One, is ever there

By Mengloth's knee, Eira does sit  
Handmaiden to, proud Svipdag's bride  
A refuge high, by Lyfja hight  
A healing place upon the mount

Gentle green slopes, amid warm springs  
On mountain home, safe place to rest  
Healing will come or final walk  
Put us at ease, calm fear and pain.

- *Burden* -

An Asynia, well regarded  
Her blessing sought, for leechcraft wise  
By those who would, follow Her lead  
In healing art, for good of Folk

A Valkyrie, She has been called  
Coming to those, slain on the field  
Brought to Freya, or Odin's Hall  
Final Passage, from gentle hand

Final comfort, or final ease  
An end to life, is natural  
Eira's smile, a beacon bright  
Sets our feet on, our Helroad walk.

- *Burden* -

An infant coughs, young mother cries  
An old one aches, in winter's cold  
The Healing One does see them all  
Sends Her power, does gift them health

In binding wounds and easing hurt  
In soothing pain and staunching blood  
In cooling brow and setting bone  
Is honor to the Healing One.

- *Burden* -

- *Burden* -

*Goði pauses for a moment. He then takes up the cup and fills it. He holds up the cup to Eira, while reciting the words of sharing and blessing.*

We once again, give sacrifice  
With herbal mead, a soothing drink  
In token of, effort and thought  
Holy duty, and crafting skill

This Blót in aid, of Men and Gods  
Our struggles same, and different  
Upon Midgard, and far beyond  
Against all ill, which would destroy



Upon Æsgarð, the Holy Ones  
Look to their Ddooms, and deemings dark  
And hold the walls, gainst Utengarð  
And those that would, the free enchain

And as free folk, now stand we proud  
To offer up, to Healing One  
This loving cup, in kin accord  
As children to, elder beloved

This Gift we give, Eira Health Ward  
Who helps us to, overcome Ill  
So we can live, aware and proud  
Be ready for, all tasks at hand.

*Goði holds the cup a little higher and pictures Eira taking a drink, then pours a little over the stone and the rest into the hlautbowli. Then he puts down the cup and holds his hands over the bowl, as if over a warming fire, pausing for a moment in thought about Eira, then looks to her and says a blessing acknowledgment:*

We hope this mead is to your taste  
This sacral gift, we freely give  
Now blessing we, ask from your hand  
Empower us, for rightful deeds

Through strength of will, and skill of hand  
We'll strive each day, our worth to show  
In kinship deep, with Holy Ones  
We thank thee now, and blessing share.

*The Goði sees that Eira is dipping her staff into the hlautt, transferring some of her godly power therein. Trace hagalah in the air just over the hlautbowli, thus acknowledging the touch. Ladle a little hlautt into the cup and fill it with mead. Hold out the cup towards the Folk:*

We shall all share in Eira's Blessing. The cup will go once around the gathered. Please, speak of healing and health, of that which has improved.

*The Goði wets the blótstone with some hlautt, takes a sip, makes an appropriate personal comment to Eira, and then hands the cup to the hórgr helper (if any) to do the same. The cup is passed to the Goði's left, being topped off as needed, the gathered Folk giving some worthy words to the purpose.*

*When the round is done, the Goði tops off the cup; any remaining mead is poured from the pitcher to the bowl, the Goði speaks a final toast and pours a final drink in the bowl for to Eira, and then pours a little over blótstone, the last of the mead is poured into the bowl, and the cup is laid down. After a moment or two of silent reflection, the Goði looks to the Folk and says:*

Our Blót is done, we have gained strength  
In worship true, of Elder One  
Our forebears watch, and spirits too  
Know this of us, we feed the well

We strive each day, for hearth and home

To help our Folk, and guard their health  
And live our faith with every breath  
Until we take the final walk

Good Healing One, thanks from our hearts  
Fare thee right well upon thy way  
To herbs' sweet scent oer restful leas  
Our kinship strong is ever thine.

*The Goði traces haglaz to the sky and to the Earth:*

We thank thee, good Wights of Sky and Earth, our rite is done.

*The Wight drink is poured from their cup into the bowli.*

*Facing the people, the Goði then says:*

The Blót is done. The thanks of Eira and myself are with you. May the blessings of health, good luck, kinship and prosperity be yours.”

*The Folk drink is poured from their cup into the bowli.*

*The Folk leave the vé and the Goði stays to tidy the stead, and return the drink to the Earth.*

## Tyr Blot by Allen Turnage

*Begin by assembling the Folk together for procession. The blot area should be previously prepared, either by formal dedication of a permanent ritual area or by a temporary demarcation with stones or pylons or sentries.*

*The assembly should be reminded of the serious and holy nature of the ritual.*

### **Gothi:**

We gather today to give honor and fealty to Tyr, the most courageous of the Gods. He is the God of the Thing, the arbiter of Justice, the measurer of contracts, the giver of victory.

We enter now into a sacred space and time; but first a mundane reminder. If you absolutely must carry your cell phone with you, turn it OFF. Not down to vibrate, or to text only, but OFF.

We are about to proceed to the horg, the sacred altar area of the Folk. Recall your place in the Folksoul; we live now, and our Gods live through us. We now enter into a sacred time.

*The assembly follows the Gothi to the ritual area.*

As you enter this space, you will be blessed with mead dedicated for this ritual.

*As each worshipper comes to the entrance of the horg, the Gothi dips a leafed twig blessed by the wights from the vicinity into mead that has been blessed for that purpose and poured into the bloting bowl. The gothi blesses each worshipper with the mead, saying:*

Tyr's courage be upon you.

As we have each been blessed by this sacred mead, we now gift back to our gods. We gift it with gratitude to the wights of this place.

*Pour out the blessing mead.*

We stand together, joined in our reverence for the Gods of our Folk; the Gods who have brought us forth to this most holy time, NOW, and this most holy place, HERE. We ask now for the attention of the elder kin.

*Faces north; makes the hammersign, while reciting:*

By Odin's wisdom, Balder's love, Tyr's courage, Frey's abundance, and Thor's might: Holy Gods of Asgard, hear us today.

Our lore teaches us how to live. Not with rigid, hidebound rules, but with guideposts and examples. Such an example is Tyr: he sacrificed his sword hand in order to bind the wolf Fenrir. His sacrifice was good and necessary, that the Folk could be free of the

wolf's menacing presence. May his devotion and its rich fulfillment be an example for us all.

*Fill the horn.*

Accept this horn of mead from us, Tyr. We are grateful for your sacrifice, we are grateful for your example, we are grateful for your presence with us here today. May this small sacrifice be a boon to you, a gift of strength to you, that your life may be well remembered among your Folk. Look upon us with favor, that we may all be worthy recipients of your good will.

With this horn for Tyr I rise; justice for the Folk, I cry!

Our voices have been still too long, Drowned out by a foreign song. But now again the Folksoul sings, with praises for our gods and kings.

With blood and sweat and joy and pain. We can rebuild the Folk again.

The Wolf would tear us part from part, deceit and treachery his art;  
But sacrifice will bind Fenrir. And so I raise this horn to Tyr! Hail Tyr!

A gift from us, your Folk, that your thirst may be quenched, your strength renewed.

From the Gods, to the earth, to us; from us, to the earth, to the gods; a gift for a gift.

*Pours out the horn on the horg; refills.*

We now pass the horn so that all may express their gratitude for Tyr's sacrifice. As Tyr sacrificed so that his Folk could live in peace, may we all know of the sacrifice required to show ourselves worthy to the elder kin. Remember that your words will lay upon the Well, another layer of orlog that all the sacred Folk will share. So speak your heart and speak Tru; may the elder kin bless us all."

*Fills the horn and hands it to the left; proceeding around the circle until all have spoken.*

*Gothi then re-fills the Horn.*

As Tyr's gifts of sacrifice, courage, and strength freed the gods of the menacing presence of the wolf Fenrir, so have all of our Folk shown courage and made sacrifice when faced by menace and adversity. So began a legacy and lineage that leads to our presence here today. "Tyr, bless this mead of Good Folk and Tru; endow us with the strength of our ancestors, that we may pass our ways down to All those yet to come. Speak now of your ancestors, whether by blood or by thought. Lay your words into the well with proper intention."

*Horn passes until all have spoken; refill the horn.*

We now have had time to consider the dedication shown by the Elder Kin in their sacrifice, their binding together for the good of all. I ask you now to recite what you can do to strengthen the Folk, the sacrifice you will make so that the Elder kin will fare well into all of the tomorrows yet to come.

*Passes the horn around again.*

As for myself, I will.

Holy Folk of Asgard! We are grateful for your attention. We are grateful for all the gifts you have given to us. We are grateful for your wisdom, your strength, and your guidance, as we endeavor to return your gifts with gifts in kind. Guide us, love us, protect us; and so may we all help and support each other. Stay with us if you will; we hold a place of honor for you with us. Return to your halls in Asgard if you must. Know that as you return to your place in Asgard that our minds will ever dwell on your example.

By Odin's wisdom, Balder's love, Tyr's courage, Frey's abundance and Thor's might; may we all be blessed this day. Hail Tyr!

*Pours the mead out as a gift to the gods and wights.*

The Ritual is ended. Go now in peace.

## Midsummer Blot by Kim Welch

Midsummer is the Summer Solstice, occurring on June 21st. It is the longest day of the year, with the longest period of time between sunrise and sunset. Many kindreds hold Blot to Balder at this time of year. Now the days will grow shorter until we reach the Winter Solstice on December 21st.

For this Blot, you will need plenty of mead, a drekjar horn (drinking horn), a blot bowl (bowl in which to pour mead for the blessing), a sword, water (for safety in case of an accidental fire), and a flammable representation of a sun wheel, either woven together well in advance out of reeds and allowed to dry, or constructed out of heavy cardboard. The sun wheel representation should be placed in the western most point of the Ve to symbolize Sunna's setting—an ending, yet a beginning.

*The Gydhja of the kindred starts facing the north, and sounds the kindred blowing horn, to let all wights know that blot will now commence, Turning clockwise, she sounds the horn to the east, south, and west, ending facing north once again.*

### The Hallowing

*The Godhi starts in the north. He raises the sword and says:*

Sword in the north, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*He then walks clockwise to the east. The Godhi raises the sword and says:*

Sword in the east, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*He then walks clockwise to the south. The Godhi raises the sword and says:*

Sword in the south, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*He then walks clockwise to the west. The Godhi raises the sword and says:*

Sword in the west, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*He then walks clockwise, returning to the north and says:*

The Ve is consecrated and dedicated to the service of Balder. Let our minds and our hearts also be dedicated to the service of Balder, our ancestor whose sacrifice staves off the coming of Ragnarok for a time, allowing Odhin and Freya to continue to gather the

brave of heart to their halls, preparing for the day when Heimdall sounds the Gjallarhorn, summoning the Aesir, Vanir, and Einherjar to fight the dwellers of the Utangarth--the forces of chaos, the ill-wishing wights who would make war on the Aesir, the Vanir, the folk of Midgardh, and the goodly wights of the worlds. Let all folk and goodly wights here within the Ve, our Innangardh, be welcome this night!

*The Gydhja of the kindred pours mead into the drekjarhorn which is on the horgr, and says:*

May the blessings and strength of the Gods, Goddesses and Ancestors be upon all who partake of this mead.

*She then kindles the sun wheel.*

## **The Calling**

*The Godhi assumes the Elhaz stodur facing north, and says:*

On this, the longest day of the year, we call to you, Balder, as our Ancestors did in the sacred groves of old. Be with us, the Folk, children of the Aesir and Vanir, as we call to you;

Balder!  
Husband of Nanna!  
Son of Frigga!  
Son of Odhinn!  
Father of Forsetti  
You for whom the world weeps!  
You whom Hermod sought!

Balder, Shining Ase, be with us here this night, and whisper in our hearts the words that all-Father whispered in your ear. Teach us the lesson of new beginnings coming from endings!" Teach us the lesson of hope when all seems lost!

*The Godhi holds high the horn of mead and says:*

Balder, accept this sacrifice, symbolized by the mead in this horn. Let us drink now together, as kith and kin, to kith and kin!

*He holds the horn high, and when he feels that the sacrifice has been accepted, he pours a libation on the ground. The Godhi places his right hand above the horn and says:*

Balder, we ask you to now pour your might and main into this mead, that we may share in your might, your courage, your steadfastness in the face of all the weapons that life can throw at us, that we may laugh in the face of danger, as Tru Men, Tru Women, Warriors all!

*When the Godhi feels that Balder has charged the mead, he motions the Gydhja to step forward. They each grasp the horn with their left hands, and with their right forefingers extended, trace the runes Ansuz, Laguz, and Fehu over the mead, while galdering the rune names in unison.*

Aaaaaaaansuz (inhale), Lllllllaguz (inhale). Uuuuuuuruz (inhale); they then breath  
Ond into the horn of mead by galdoring the ALU formula, “ALU, ALU, ALU.

*The Godhi pours a draught into the blot bowli, then takes a drink from the horn, which is then passed around the circle. While the assembled Folk take their turns drinking from the horn, the Godhi speaks:*

Sunna’s shining days will grow shorter and shorter. We make the transition to the dark half of the year. Always bear in mind, that from death comes rebirth. Sunna will never leave us; she will always be in the heavens above. Listen to Balder in your heart of hearts, as he teaches us his mysteries, and whispers to us the words that Odhinn whispered into his son’s ear. When you have hope, when you have will, new beginnings are there for those with eyes to see, and for the brave of heart. Meditate upon this!

*The Folk contemplate what has been said. The Godhi drains the horn and places it on the horgr. He picks up the blot bowli, and moving clockwise goes to each member of the assembled folk. The Gothi speaks:*

I give you the blessings of Balder.

*After he speaks, he dips his right forefinger in the blot bowli and traces the rune Sowilo on the person’s forehead, places the palm of his hand on the person’s forehead and galders Sowilo three times (Sssssowilo, inhale, Sssssssssowilo, inhale, Sssssowilo). After this is done, he hands the blotbowli to the Gydhia who performs the blessing and the galdoring of Sowilo on the Godhi.*

*The Godhi then turns clockwise to face the north, and assumes the Elhaz stodur. He speaks:*

Balder, Shining Ase, we thank you for your blessings and the lessons you teach us. Go if you must, but stay if you will, and partake of our joy and kinship. Know that as you wend your way to the Gods and ancestors, that you take with you the love and kinship of your family on Midgardh. Hail Balder!

*The assembled folk also hail Balder. The Godhi and the folk turn clockwise to the East, shouting:*

Hail Balder!

*And repeats this to the south and west, finishing facing north. The Godhi then turns to the assembled folk and says:*

Remember what you have learned this night, and heed well the teachings he speaks into your hearts. Hail The Gods! Hail the Goddesses! Hail the Folk! The Blot has ended, let Sumble now begin.



# Midsummer Blot by Brian Weis

## Pre-Ritual Preparation

- Determine the ritual space. When this ritual was held at Ralph Stover Park, the organizers assumed it would be conducted around the firepit/fireplace. You may need to make adjustments for your space.
- Determine how the folk will gather in/enter into the ritual space.
- Get two or three blot participants as readers. It is best to get these volunteers secured beforehand so they have time to review the reading material and feel comfortable with it.
- Set up an Altar using a portable table draped with appropriate cloth.
- Horn, Mead, and Cider placed on or near Altar.
- Prepare an offering plate for the land spirits using food from the "feast".
- Build fire at least 10 minutes before starting the ritual.

## Enter the Space

*Suggestion: Determine the "entrance" (possibly north). Then have folk start there, walk sunrise around the space and after passing the entrance again, take up the next available spot until all are in the circle.*

## Hallow the Space

### Hammer Rite

*Gothi hallows the ritual space with the gathered folk.*

Hammer Hallow this stead:

By Thor's might which upholds us,  
By Frigga's wisdom which guides us,  
By Odin's hand which guards us,  
By Heimdall's watch which shields us,  
By Freyr's vitality, which sustains us,  
And by Freya's love which blesses us,  
Hammer hallow and hold this holy stead.

## Readings

*Readings for this ritual are included the Appendix for your convenience.*

Reading #1: "Miracles" by Walt Whitman

Reading #2: Lore reading on Baldur (this can be broken up for multiple readers)

Reading #3: "All Worship is Remembrance" by Dave Haxton

## Focus

*Gothi establishes the focus for this blot with the following words:*

Today, we celebrate Midsummer, the year's "coming of age". The longest day ... providing the greatest amount of sunlight ...followed by the shortest night. Our modern society's impression of the solstice is colored by technology and abstractions.

We have satellite images ... advanced mathematics ... solar modeling ... precise measurements. Our ancestors had none of this, could not even grasp the relationship between a planet and its star. Yet they knew the solstice. They could determine its advent and observe it. They had a much more visceral experience of Midsummer, and we would do well to be mindful of it.

The Sun, Sol, our Lady Sunna, is fully in her glory, at her most powerful. We mimic Sunna's heat and light by lighting fires of our own. This small aspect of the Sun in our midst is a pale reflection, but useful reminder, of the living fire that burns within our hearts and blazes across the sky.

We hail the fullness of life and its cyclic nature in the wheel of creation. We know full well that this bright day also marks the coming time of darkness. Yet we accept it. We embrace it. For we who live in temperate climes understand that we must know the dark and cold in order to more fully appreciate the light and warmth we so dearly love.

We hail Balder, the most beautiful of the Gods, he who fell so he could rise again. Every culture celebrates the myth of a dying and reborn God. Baldur, who holds the mysteries of Ragnarok and cyclic recreation, is that God in our tradition. And we hail Nanna, Balder's devoted partner, who could not bear to be parted from him. In this holy couple we see the promise of a bright future.

Of Balder the Good it is said that 'He is the best, and all love him. He is the Wisest of the Aesir, and the fairest in speech, and the most merciful, and it follows from his nature that no one may hold against his judgements'.

Speaking of judgment, today we hail also Tyr, the Oathkeeper. Our elder Sky God, Tyr shows us the patience of justice and the power of right action as Balder inspires greatness of heart, Tyr encourages bold righteousness. And we ever have need for the one to be tempered by the other.

So with all this in mind, let us invoke our Midsummer guests and join together in celebration of life and the folk.

## **Invoke Deity**

*Gothi invokes the Gods and Goddesses with the following words:*

Sunna, life-giver and protector. Most radiant Goddess whose warmth nourishes and sustains us. Without your gentle care, our world would be bleak indeed.

Balder the Bright, warrior of great heart. May your holy light ever inspire us to be and give forth the best within our hearts.

Nanna, Balder's devoted bride, we give thanks for your reviving beauty and marvel at your decision to join your betrothed in his fall.

Tyr, most-honored of Asgard's elder soldiers. No oathbreaker can long meet your steady gaze. Your missing hand is ever the reminder that right action is rarely easy or popular, but always essential.

Grace us, now, with your presence among us. We bid you welcome, not that we are ever truly parted from you but now we are focused in our remembrance. Join us as our kin and companions. Be our guest that we might show you honor and declare our love.

## **Invitation to Bless Offerings and Offer Sacrifice**

*Gothi invites the folk to participate in the sacrifice.*

We already have a plate prepared for the spirits of the park. If you have additional food offerings for these spirits, please bring them forward to be blessed with the cider.

*Wait for folks to bring items to altar space and return to their places.*

If you wish to offer sacrifice to our Gods and Goddesses through the fire, please do so now.

*Wait for folks to bring items to fire allow them to offer their sacrifices.*

The fire burns away the old part of the year. As the fire's flames will die down over time, so too has Balder fallen, only to return to us again vital and hale; so too will Sunna's rays die down as our nights lengthen toward the latter part of the year, yet she will also return with her warmth and light, bringing us round the year again.

## **Hallow the Offering**

*Gothi hallows the mead (or other sacrificial drink) as well as the folks' offerings. This outline makes reference to "horn(s)" and "cider" because the author typically attends blots that use one horn for mead and a second horn for cider (for folks who do not drink). Simply make adjustments for your own situation.*

- Have mead (and cider) poured into horn(s)
- Make hammer sign over horn(s)
- Raise horn(s) up to the Gods and Goddesses:

To thee, our Gods and Goddesses we offer mead and cider and the sacrifice of our human efforts, our struggle, our devotion. Bless this drink which symbolizes our communion and kinship. Bless also these small gifts for the spirits who host us in this land today.

*Gothi pauses, visualizes the power and presence of these Gods and Goddesses entering into the horn, then says:*

Shining Ones, you have received our gifts. Pour now your blessings and power into this drink, making it a true instrument of inspiration that we may grow closer to you and to each other by sharing it among us.

Hail Sunna! Hail Balder! Hail Nanna! Hail Tyr!  
Hail the Gods and Goddesses!  
Hail the Holy, All-Giving Earth!"

*Share the offering.*

*Gothi pours some mead into the blessing bowl, then passes it to the Valkyrie. After she drinks, she will pass the horn to folk. As she moves to the first recipient, say:*

Sharing this mead we share in the Holy Powers of our ancestors.

## **The Libation**

*Upon completion of the round, Gothi performs the Libation:*

- After the round, pour remaining mead and cider into blessing bowl.
- Dip branch into horn.
- Sprinkle the altar saying:

The blessings of Midsummer upon us!

*Sprinkle the folk saying:*

I give you the blessings of Midsummer!  
Receive the blessings of Midsummer!

- Pour remaining mead into blessing bowl.
- Pour the mead out to the ground, invite the folk to recite with you:

From the Gods, to the Earth, to us.  
From us, to the Earth, to the Gods.  
A gift for a gift.  
Hail!

## **Closing**

*The following closing borrows heavily from John O'Donahue 's Beannacht "Blessing":*

May the Aesier and Vanir grant you strength and courage on your way,  
May the nourishment of the earth be yours, may the clarity of light be yours,  
may the fluency of the ocean be yours, may the protection of the ancestors be yours.

And so may a slow wind work these words of love around you, an invisible cloak  
to mind your life.

This rite is ended.

## **Depart ritual space**

*The assembled folk exit the ritual space in reverse of how they entered.*

## **Honor the Landvaettir**

*After departing the ritual space, we will leave offerings for the land spirits.*

### **Appendix: Readings**

#### **Baldur**

The Prose Edda of Snorri Sturlson

trans. Arthur Gilchrist Brodeur, 1916, p. 71-72

The beginning of the story is this, that Baldur the Good dreamed great and perilous dreams touching his life. When he told these dreams to the Aesir, then they took counsel together: and this was their decision: to ask safety for Baldur from all kinds of dangers.

And Frigg took oaths to this purport, that fire and water should spare Baldur, likewise iron and metal of all kinds, stones, earth, trees, sicknesses, beasts, birds, venom, serpents. And when that was done and made known, then it was a diversion of Baldur's and the Aesir, that he should stand up in the Thing, and all the others should some shoot at him, some hew at him, some beat him with stones; but whatsoever was done hurt him not at all, and that seemed to them all a very worshipful thing.

But when Loki Laufeyarson saw this, it pleased him ill that Baldur took no hurt. He went to Fensalir to Frigg, and made himself into the likeness of a woman. Then Frigg asked if that woman knew what the Aesir did at the Thing. She said that all were shooting at Baldur, and moreover, that he took no hurt. Then said Frigg, "Neither weapons nor trees may hurt Baldur. I have taken oaths of them all."

Then the woman asked, "Have all things taken oaths to spare Baldur?"

And Frigg answered, "There grows a tree-sprout alone westward of Valhall: it is called Mistletoe. I thought it too young to ask the oath of."

Then straightway the woman turned away. But Loki took Mistletoe and pulled it up and went to the Thing.

Hodur stood outside the ring of men, because he was blind. Then spake Loki to him, "Why dost thou not shoot at Baldur?"

He answered, "Because I see not where Baldur is. And for this also, that I am weaponless."

Then said Loki, "Do thou also after the manner of other men, and show Baldur honor as the other men do. I will direct thee where he stands; shoot at him with this wand."

Hodur took Mistletoe and shot at Baldur, being guided by Loki: the shaft flew through Baldur, and he fell dead to the earth. And that was the greatest mischance that has ever befallen among gods and men.

Then, when Baldur was fallen, words failed all the Aesir, and their hands likewise to lay hold of him. Each looked at the other, and all were of one mind as to him who had wrought the work, but none might take vengeance, so great a sanctuary was in that place. But when the Aesir tried to speak, then it befell first that weeping broke out, so that none might speak to the others with words concerning his grief. But Odin bore that misfortune by so much the worst, as he had most perception of how great harm and loss for the Aesir were in the death of Baldur.

Now when the gods had come to themselves, Frigg spake, and asked who there might be among the Aesir who would fain have for his own all her love and favor - let him ride the road to Hel, and seek if he may find Baldur, and offer Hel a ransom if she will let Baldur come home to Asgard. And he is named Hermodr the Bold, Odin's son, who undertook that embassy. Then Sleipnir was taken, Odin's steed, and led forward; and Hermodr mounted on that horse and galloped off.

## **Miracles**

By Walt Whitman (1819-1892)

Why, who makes much of a miracle?  
As to me I know of nothing else but miracles,  
Whether I walk the streets of Manhattan,  
Or dart my sight over the roofs of houses toward the sky,  
Or wade with naked feet along the beach just in the edge of the water,  
Or stand under trees in the woods,  
Or talk by day with any one I love, or sleep in the bed at night  
with any one I love,  
Or sit at table at dinner with the rest,  
Or look at strangers opposite me riding in the car,  
Or watch honey-bees busy around the hive of a summer forenoon,  
Or animals feeding in the fields,  
Or birds, or the wonderfulness of insects in the air,  
Or the wonderfulness of the sundown, or of stars shining so quiet  
and bright,  
Or the exquisite delicate thin curve of the new moon in spring;  
These with the rest, one and all, are to me miracles,  
The whole referring, yet each distinct and in its place.  
To me every hour of the light and dark is a miracle,  
Every cubic inch of space is a miracle,  
Every square yard of the surface of the earth is spread with the same,  
Every foot of the interior swarms with the same.  
To me the sea is a continual miracle,  
The fishes that swim--the rocks--the motion of the waves--the  
ships with men in them,  
What stranger miracles are there?

## **All Worship is Remembrance**

Included by kind permission of Dave Haxton

By Dave Haxton

All worship is remembrance.  
We remember the gods and goddesses.  
We remember our ancestors.  
We remember word and deed.  
We remember stock and stone.  
The Well is our remembering.  
Our memories are in the Well.  
Our memories are the Well.  
The Tree is nourished by the Well.  
We grow and thrive within the Tree.  
We are fed by our memories.  
We are sustained by our worship.  
All worship is remembrance.

# Vidar Blot by Johnny Hulsey

## Blot Introduction

*Lay of Grímnir:*

Green woods grow, and grasses tall, in Vithi, Vidar's land: from horseback leaps the hero, eager, to avenge his father's fall. The unfettered wilderness and nature in general is exploited on a daily basis. All who would call themselves 'Vidar madr' would surely be against the destruction of the hallowed lands. Such acts as over-logging by corporate timber industries, the pollution of rivers and streams by industrial chemical companies, and the devastating ruins left behind by strip-mining- not to mention the impact that all this has upon the habitat of the creatures that dwell in such areas- unending atrocities.

We who choose the wide ruler as our full-trui should stand for stewardship of our earth, and strive to preserve and guard the woodland keeps. The deciduous forest is an inseparable part of Vidar's being, a door-way to understanding the very essence of our primordial folk-soul. Although Frey is the lord of the Alfar and god of the hidden folk, it would be wise to think of Vidar as an ally and friend to the wights who dwell in the deep woods. To be in good standing with the forests and it's populace does not mean endorsing a liberal mind-set of preserving nature to the point of detriment of man. For Vidar is of the Aesir, the gods of consciousness- and son of Odin. To evolve as humans, and to advance in technology, is to realize we are not separate from the natural world and its ordered laws.

Vidar's mother Grid was helpful to the gods in their plight against the unconscious forces of chaos. She represents the raw forces of nature in a beneficial aspect- a giver of divine implements of survival, such as Thor's gauntlets and staff. To mortals, this may be seen as natural items found in the woods which help allow our survival- such as branches used to make a shelter, kindling to make a fire, or rocks used as tools- for cracking nuts, etc. The back-country hunter, hiker, and camper wend in the ways of Vidar. Those who step foot in the forest, enter Vidar's realm. To know some basic survival skills should be conceived- from a heathen perspective- as 'waxing in Vidar's wisdom'. A warrior initiation of being alone in the forest, with possessing the skills to survive with limited provisions, would be an ordeal unto Vidar. One should not fail to mention the spiritual enlightenment one would receive from such- that having a clear mind, unobscured by multi-media, and not distracted by the daily living amid a prefabricated society. With the embrace of the silence of solitude, one's very senses can begin to awake- unto mental and spiritual revitalization. In many of the north Germanic dialects, we find the word 'Vidar'- which simply means "woods".

As his cult rose in popularity during the Viking Age in Norway, these archetypes were well ingrained in the mindset of the folk. Germanic peoples of ancient times had to interact with the natural world, as well as live in a balance with it's changing 'tides'- a realism long forgotten by most living today. We call Vidar in this hour, unto the warding of our forest and wilderness. We beseech his protection against those who



would destroy these precious realms- before those who possess no regard for beauty, nor for the sacredness of our tamed wilderness.

We stand in silence- unto honor of our kindred's patron, Vidar- the silent one.

### **The Horn Call**

The starting of the blot, a time to stand in honor of the gods. Time to put our attention upon that which is holy, and turn away from that of the every day mundane. The blowing horn is sacred to Heimdall.

It is time for the faithful to gather those who would stand in honor of the old gods as our ancestors believed in ancient times so do we believe again. Hear now this horn Aesir on high, of Heimdalls kin both high and low.

*At this time the horn is blown three times.*

### **The Hammer Rite**

*The warding of the garth and ground upon which the blot is held.*

We base our kindred hammer rite upon an old Icelandic land-taking rite such as that given by Thorolf of Mostur- who marked out his boundaries with fire- dedicating all within to 'his beloved friend' Thor. Red-beard was honored because of his command over the lightening, and the consecrating power of fire to purify the land. Thereafter such place of consecration was kept holy and guarded from pollution by blood and all manner of excrement. Through hammer rite we also acknowledge the imposing outside forces that must be challenged but not feared. Such primal forces are based upon and symbolized by the ancient elements of ice in the north, and fire in the south. These two opposing forces of creation, such as what originated in Ginnungagap- are empowered by Thor's might- as all Jotans fear its wrath.

*Godhi raises the hammer above the horge of stone and recites the following:*

Asathor! Bestow this hammer with might- by my blood blended in blackened oak, Forged in fire with rune staves I the Godhi carved. Will you ever guard the ground upon which we stand- the odal land of my father. From eyes of fire and fury unmatched, may war come upon the trolls who would tread into this our Hallowed garth.

Grant power unto this hammer, Red-bearded one, for this wilstead shall be warded, by the hammer hight Jarnhrofna, the iron raven.

### **The Skald's Rede**

Linking of myth or saga to purpose of the blot- usually a poem of skaldic lore. Skaldcraft was deemed in the eyes of the gods and great heathen kings as a great skill- a gift granted by Odin. Here we use poetry to commemorate deeds, and recall the times of heroic might. Poetry also has power to speak to the soul of a person, rather than just appealing to their minds. Thorhall the hunter composed a poem in honor of

his patron god Thor: Erik's Saga, stanza 8: "Thorhall disappeared and all searched for him. For three days they searched. They found him on top of a cliff. He was staring at the sky, with his eyes and mouth agape. They asked him what he was doing. There he told them that it was none of their concern. When he returned to join the others he made the comment that Thor had been more successful than their White Christ, for Thor had provided them with food for the poem that Thorhall had composed in Thor's honor.

"Silent in sacred groves, the sword-worthy oak,  
Outward reaching- of woodland realms.  
Rare to hear an uttered word,  
For the wilderness speaks in tones now forgotten.  
In shirt of bear, and wild-boar breeks,  
Only he will travel the untried lands.  
Locks are all braided, like vines in a twist,  
Blonde and red, like frost-bitten leaves.  
Shoes of scraps, the cobbler's leavings-  
Leather patches sewn as one.  
And the soles be etched with runes of battle,  
From beneath the stones, dark alves made.  
Draws from his sheath- ancestral sword  
Fenris-bane, forged by dwarves.  
And he carries a shield of oak, ash and elm,  
And a bearded ax on a buckskin belt.  
Lay sleeping in stillness among echoes of fowl,  
Fox, marmot, otter and owl.  
And seldom reveals he his face from beneath,  
His wolf-hooded cloak conceals warrior's wise rede.  
Through hills and hollows, creeks and caves,  
And clover fields, and forest deep.  
Among the creatures in solitude's depths,  
On the Highland rim, stands Vidar's ve'."

### **Call to Vidar**

The welcoming or invitation unto the gods- bidding them come dwell among us, the earthly folk. In this rite we first stand at attention, facing the northern sky. This is an act symbolizing us as descendants of the High Ones- we stand strong and straight, as befitting the gods. We do not bow nor beg in submission- which would insult the Aesir. We meet and accept them as our eldest of kin- with the greatest of respect unto them. To hail means to "greet with honor". In calling we may mention their Halls, who they descended from, what weapons or great powers they possess, and by what great deeds brought their renown. The Alhaz stadha-galder may be used by Godhi to symbolize the folk-soul of heathens, as it transcends the Bifrost Bridge. We travel the gateway from Midgard to Asgard- for the communication between men and gods. The historical background for the calling is from Havamal, stanza 159, rune poem 114: "the 14th one I know, I can name to the warrior's hoard the name of gods and goddesses. Aesir and Alfarr I can distinguish, as an unwise man cannot.

By the sword of the avenger, by the shield of the defender - I call to you, Vidar, who stands undaunted in guard of the hallowed realms of forests and fields. By your adventurous nature, you explore and tread into the outer garth- where stands the images of Aesir and etin. By Regin Creed, you preserve and protect that which belongs to the wights of the land... and so strive to achieve the great balance between that which is sacred and the sons of man. In silence you embrace the wholeness of the earth- that which is amidst Ymir's flesh.

Hail Fire wader!

*Kindred replies: "Hail fire wader!"*

Hail wide ruler!

*Kindred replies: "Hail wide ruler!"*

Hail Wolf slayer!

*Kindred replies, "Hail wolf slayer!"*

We hail and welcome you, woodland lord, to our earthly stead! Hail Vidar!

## **The Drinking Rite**

The most currently intact of all heathen rituals carried over from our ancestors. To drink to someone is to show honor to them- we drink with our friends & family- and not with the unfamiliar, the unproven, nor those of our enemies. Through drinking together we show comaraderie, brotherhood, and acceptance of each other in kinship. This is also how we acknowledge our gods/esses to be among us in essence- through drinking to them. Jarl Sigurd is represented in the lore as drinking first to Odin for power and victory, second to Njord & Freyr for peace and good seasons, and finally to the memory of his dead & vallant ancestors. The godhi thus presided and drank to the gods- who were honoured in body at the feast. The ingestion of toxins made from fermented grain and honey is an age-old ritual of our folk- for the purpose of opening the conscious mind to divine awareness. The Mead of Gunnloth symbolized this, as does also the Ale of the gods which was brewed from the cauldron of Aegir. Our kindred Mead and Ale is, thus, first and foremost hallowed in the name of the gods... so that our gods might circulate back unto us of their godly power and might.

In silence we share this hallowed horn of ale, as sure as Vidar and Vali will stand vigilant in Idavoll's stronghold, after Surt's fire has ceased.

## **Kindred Affirmation**

*Godhi recites, followed by repeat of kindred:*

Bound are we my worthy lord, wide ruling drighten of dark and dense forest and fertile fields. Forthright I stand with strength and sword in hand. I see with clear sight, and think with sound mind.

May the wolf slayer's shield ward me from woe, and the woodsmen's axes shatter the skulls of wretched trolls. The lore of Odin shall be my guide, Galdar-father's holy rede. I go with Vidar the gallant one, who guards my heart and shields my soul. As the giant oak grows in the woods, and the high grass stands in the unsown soil - so shall endure the redeemer, the wrath of Odin, Einhljoder the silent one.

## **The Rede**

The translation of lore and saga into an understandable message conveys a point. It is the affirmation of Asatru virtues, the culmination of all the aspects that we consider holy. Examples of this would be: the strength and courage of Thor, the wisdom of Odin, or the prosperity of Frey. To "give rede" is to give counsel or wisdom.

Fenris bane, brother of Vali, Vidhigarth's gallant lord.  
Giantress son, silent one, wide-ruling warrior.  
You taught us the way of honor, as we wield a sword of troth.  
To gather together the folk as we reclaim your ancient temple.  
You send us a vision of vigilance to stand for family and kin.  
He who rides the road to war, who's father shall be avenged.  
He who speaks not, never shall falter.  
Though fire ye fare to hold the fain of the Gods.  
Hail to ye silent killer of the cruel beast!  
Hail VIDAR!"

## **The Giving**

The giving is most often a symbolic, sacrificial offering of Ale or Mead unto the Holy Powers (gods/esses). In ancient times this offering was the blood of a slaughtered animal, hallowed and deemed as a gift unto the gods. Goats, Oxen, Horses, and Bulls were most often the animals given in sacrifice. No one can deny the might of a blood sacrifice, for it is the most ancient of customs. In these times, the gods would benefit most from our dedication and unwavering conviction- for us to stand as a symbol of their might, through conscious self-evolution. So the giving part of this rite is seen as the individual's sacrifice of himself- or herself- for the good of the whole body. From each of the horns ale is given as a sacrifice of self, symbolically. The blot bowl holds the contents of all the individual horns, thus uniting us together for the common goal of the entire kindred- also known as the Law of Tyr. The sign of Tyr's sacrifice is the right arm holding a blade or weapon, crossing the left arm which is open to hold the blot bowl. This cross-positioning of the arms represents the rune Gebo, the gift. The right hand crossing the left hand also represents the severed hand of Tyr.

I send ye this sacrifice, silent warder of the woods, through countless ages all cobblers' scraps we send to thee, slayer of the wolf.

## **Leaving**

Remember what was said and done here tonight, and remember the gods- the Aesir and Vanir- which grant us strength and give us victory. Remember the horn that was held high, and the pledges and plights spoken. Remember the words of Harr- the lore of Odin, which his son Vidar fights to uphold.

*The horn is blown in dismissal.*

Shall stand Heimdall at the Bifrost bridge, his back to the blazing sun and his face to the frosty wind.

# **Freya Blot by Catharina J. Burke**

## **Hammer Rite**

Hammer in the north, hallow and hold this holy stead. Hammer in the east, hallow and hold this holy stead. Hammer in the south, hallow and hold this holy stead. Hammer in the west, hallow and hold this holy stead. Hammer above us, hallow and hold this holy stead. Hammer below us, hallow and hold this holy stead. Above us, below us and all around us, hallow and hold this holy stead."

## **Invocation**

Hail Freya, Vanadis,  
Child of Njordh, Sister of Freyr,  
Falcon-Goddess, Seidr-Teacher,  
Battle-Goddess, Chooser of the Slain,  
Bright Amber-Goddess, Bearer of Brisingamen,

We call upon thee to be with us here and to bless us with your gifts! Hail Freya! Hail Freya! Hail Freya!

## **Loading**

*Fill the horn with mead, or another sweet liquid. Hold amber or a falcon feather over the horn.*

Freya bless this horn, fill it with your might and mystery that we may be blessed with your gifts

*Pour a little from the horn into the blessing bowl.*

## **Blessing**

*As a Valkyrie passes the horn around the circle, follow with the blessing bowl. Sprinkle each person while blessing them.*

The blessings of Freya be upon you.

## **Libation**

Thank You Freya for your many gifts, may you continue to touch our lives in ways both large and small.

*Pour out the horn.*

Freya, beautiful Goddess of abundance and joy, we offer this horn. Hail Freya!  
Hail Freya! Hail Freya!  
This rite is ended!

## Freyja Blot by Julia Cole-Hulsey

*Beginning note: The small print in each section is not intended to be read as part of ceremony. This is descriptive information, to be considered by the Gydhia during her preparations.*

### Introduction

*Introduction of Gydhia to assembly should first be given.*

I will be giving a Norse Goddess Blot today. Our two highest ancestral Goddesses were Frigga and Freyja. In Norse belief, a Goddess is synonymous with the sun- symbol of life. So, a Goddess represents radiance, brightness, light, gold, inspiration, and all life. Frigga personifies the matriarch, literal mother of children. Freyja represents bolder aspects of the sun: firey warlike, vital creativity & wisdom, nurturing prosperity, firey intuition of the spiritual, and re-birth. In Iceland's Olvusvatn temple, gold-arrayed statues of Frigga and Freyja were seated in prominence- upon even higher thrones opposite those of Thor and Freyr (Droplaugarsona Saga). Freyja's origins are given as mythological Princess of Sweden (in Heimskringla). The reason why Freyja is the star of my blot today is because- of the two Goddesses- Freyja is documented as most ancient and most prevalent of importance to our ancestors. She represents the robust fullness of life's miracles in the prosperous seasons of spring through summer. Around this time, a blue flame in Jutland is said to burn over buried treasure. 'The Lady' represents 'treasure'- in many forms. Though well known, Freyja's nature presents as confusing and contradictory- surely misunderstood, from Christian scribes lore tampering.

Today, we seem to know Freyja less as time passes- this Goddess is truly among our vanishing folk-assets- like the hawk-tree in the field, cut down and forgotten- to make way for populated subdivisions. From earliest times, Freyja presents as complex- with many names and roles. Very basically: Freyja was the Queen inspiring warriors to fight bravely; she was the warrioress fighting fearlessly on the ground alongside soldiers of worth; she was the nurturer called upon to tend the battle wounded, guiding them from death to Vahalla and her own hall Sessrymnir- all these very timely military visions for us today; she was the guiding light amid storms- the flickering Aurora Borealis thought to be shining chain-maille of Freyja's Valkyries riding on battle missions; yet, for all her warrior aspects, Freyja was also the "Goddess of Love"- when Xtian scribes wrote our history the Virgin Mary was believed Mother of God- insinuations of whoredom were surely written to denigrate goddesses of our heathen faith.

Most accounts of Freyja, as a goddess apart from motherhood, were destroyed- and we owe it to our ancestral folkways to keep Freyja 'alive'- for she does represent a vital part of the prosperity of our future. Tacitus wrote of our unusually high moraled heathens of old. Respecters unto death of wedding oaths, these revered the "Lady" for happiness in love & in important fertility matters of the home (to ensure their tribe's survival). Finally, Freyja was called on for wise counsel, direction, and insight- her ambitious power reflected from Brisingamen and Seidhr aspects, together with Odhinn's instruction of rune knowledge- her foresight, 'faring forth' was highly

regarded by our ancestors- though misunderstood and deeply mysterious to us today. Possessing of many gifts, Freyja generously offers all back to the greater whole of heathendom (known today as Asatru.)

Of Odin's rune gifts- some understandably pertain to his partner- or sister- Freyja. Elhaz- “protective force”, Valkyrjur, tree roots and branches, protective grove. Berkano- is the runic birch goddess- Freyja and motherly Frigga- vessels of life and re-birth, protection of all holy enclosures. Kenaz- “fire under control”- the torch rune of artistry and magic, knowledge and ability to transform. Gebo- is the generous rune of balance and equilibrium- Odin & Freya's gift exchange of rune craft and seidhr wisdom- in harmonious trust. I quote from Chisolm- Sayings of Har rune poems: "I know an 18th that none know- neither maid, nor man's wife; it is always better kept secret, except to the one who lies in my arms, or my sister". Finally, Fehu- the very first rune of the elder futhark- stands for “fertile fire”, wealth, hamingja power, guardian spirit, and fiery might.  
Beginning meditation

I intend to intonate 5 runes to Freyja- which I will call two times each, with exception of Berkana I will call one time- for a total of 9 rune-calls. (I will inform you of each rune.) In honor of Freyja- rune-mate of wise Wod- may we all meditate or intone some of her runes she will recognize. The first rune is Elhaz.

*And so forth, through each rune.*

*Gydhia gains her stadhr position, then performs chanting of runes: Elhaz, Berkano, Kenaz, Gebo, Fehu.*

## **Horn Call**

*Hands up in Alhaz stance, Gydhia calls to attention the beginning of the Holy Rite at hand- thus prompting Heimdall's sacred Horn Call.*

Hear me, all ye hallowed wights- both high and low of Heimdall's children!  
I call to the faithful- both here and beyond our veil!  
Unto Aesir and Disir, may this horn ring true,  
Throughout Midgard it sounds mighty- may all our gods and goddesses hear this call!

*Gydhia nods to horn-blower. At this time the horn is blown three times.*

## **Opening #1- Hammer Rite**

*Gydhia turns to take the kindred hammer from the stone Horge, then faces the group. Holding hammer at waist level, her purpose is to ward the garth and ground of the holy meeting area- for the ridding of all malevolent and unholy forces, of the spiritual as well as natural realms- for the duration of ritual. During Hammer Rite, Gydhia acknowledges - and gives due honor unto Odin's strongest son Thor for his mighty protection:*

We summon you, Thor- and greet you with honor-  
For you are the mighty son of Midgard, and slayer of Hrungrnir!

*Gydhia turns to face the north. Holding Thor's hammer aloft with both hands, she recites the following:*

From high in heaven I call ye forth, Vingthor- the hewer of hateful giants.  
Aloft weild I Mjollnir- your mighty fire-forged hammer-  
Rune-carved by my hand- reddened with blood-stains of the Gydhia.  
May you guard this ground where-upon we stand,  
With your protection, make holy our stead.  
Send all etins eastward and ill wights to waste.

Hammer i nordri, helgi ve thetta, ok hald vjord.-  
Hammer of the north, hold and hallow our earthly stead.  
Gydhia makes hammer sign with hammer, then turns to face the south. Still holding  
Thor's hammer aloft with both hands, she recites:  
Hammer i sudhri, helgi ve thetta, ok hald vjord.-  
Hammer of the south, hold and hallow our earthly stead.

*Gydhia makes hammer sign, holding hammer at waist level she turns to face the folk, and recites:*

In halls almighty reigns the thunder god Thor- all eight winds of heaven does he hallow  
and hold!

*Gydhia returns hammer to Horge, to begin the following Rede.*

## **Opening #2- Skald's Rede**

*Gydhia recites a poetry rede. Such skaldcraft is derived from what the Gydhia has researched, deliberated upon, and written by her own hand (with the inspiration of Odhinn.) Rede subject matter consists of heroic deeds of the diety- taken from recorded mythology, etc., along with diety nature symbolisms. These are all linked through rede to the purpose of the blot, and to set the atmosphere of expectancy for calling the Goddess.*

Hail trees of June- now, behold, fully leafed!  
And hail the holy "ancestral tree"!

Beneath her branches burn fires of frith,  
Honoring day & night, and the moon's mighty sibs!

No threat of Jonar- Jord's fetters away-  
Shattered by Mjollnir- to prepare for Lord Frey.

Not forgotten, delicate ice-blooms of worth,  
Those braving first winter's cold-hardened earth.

Pale yellow the sun- now robust gold turning,  
As all Midgard transforms from re-birth, at Jord's yearning.

In such regal halls, draped in lush fertile green,  
Come all alfs and wights forth- and holy ones, born from spring.

Joining in greeting our infamous lass,  
In garth, and in woods- near meadows of grass.



To observe tales of love: kindling fire in the snow-  
Dauntless maid yielding from loss tears pure gold;

Renowned bright frith-bringer; assured Brimir's bale!  
Bearing gifts- Disir Queen of the Alfar, we hail!

A prosperous life Njord's daughter will share,  
From inherited wealth of the Sea-Lord's lair.

Her Brisingamen's fire, and holy flames shared with Har,  
Mighty runes and seidhr-art, bring her insights from afar.

Behold- falcon-cloaked- through the clouds now she soars,  
To spin and invoke- love & magic in store.

Stalwart as battle-maid, when famed heroes fall,  
She receives first half chosen, into her Folkvang's Hall.

Our Freya is most loved, and by far the best-known,  
Of all heathen Queens to grace heaven's throne.

Like Har, she has multitudinous names,  
And as many fine virtues, assuring her far-fame.

### **Call/Hailing/Inviting the Goddess**

*Our Gydhias neither bow, nor kneel in submission to hail their dieties. The call is not made with quavering, timid voice; nor whining and begging. The Gydhia stands proudly- as befitting a Norse priestess- with chin high, and resounding-voice of authoritative manner. For this Call, Gydhia takes respectful stance behind the Horge (in this case- facing the group, while still in direction to face northern sky (if possible)). The main intention of the Gydhia is to respectfully catch Freyja's attention by greeting her with familiar names of honor, while also welcoming her. There are 'hails' to her greatness (ex: her various names, Halls, ancestry, achievements, supernatural powers, & weapons), always honorably in 'anointed' manner as to invoke the Goddess's presence among the earthly folk gathered. With arms up in Alhaz Rune stance (stadha-galdr), Gydhia begins with purpose- calling the Goddess through addressing her by each of her most famous ancestral names.*

You may gather around more closely for this part if you would like. I will call to invite the Goddess into our midst, with 9 of her best-known names, representing 9 of her attributes. Please join in hailing each name- which I will remind you of at the end of each call.

Hail to you, Freya!  
Most beloved and treasured, please join us and hear;  
Names nine in your honor- our most celebrated Disir!  
To show our remembrance, hail we Freyja tonight,  
By such name you're well-known- the most beautiful and bright!  
Hail Freya!

Hail Vanadis!  
High Disir of entire race of Vanir;

Brisingamen adorned with a price paid most dear.  
Earth-goddess's garb, sign of the World's Ring-  
Sustaining necklace of Asgard, and all realms' well-being.  
Of stars, sea, earth, & fire- your life-forces possessed,  
With powerful understanding of our radiant mistress.  
Goddess of shaping from on high- with wit of far renown.  
God & giant, dwarf & alf- all join in your resound:  
Hail Vanadis!

Hail Horn!  
You are named, for the flax of the field-  
For your mysterious gain, from it's harvested yield;  
In weaving of Wyrð, and in spinning of fates,  
Our feminine 'Seeress'- sails through heaven's gates.  
From the past toward the future, air-currents you soar,  
“Falcon Goddess” of seidhr, you are gladly adored.  
For 'twas Alfather's will to partake of your wealth,  
In exchange for rune magic- your wisdom and stealth.  
Hail Horn!

Hail Gefn!  
‘Generous giver’ are you happily hailed,  
Your love-gifts of prosperity- you so freely avail.  
Twin sister to Frey, your fertile fire sought,  
By Giant and God- enjoined with ‘Wod’.  
With tears of gold, falcon-feathered you searched,  
Odhr's wandering inspiration- til you found the hidden perch.  
Above high alpine meadows, your flowering gifts you behold;  
As we ponder the butterfly, your metamorphosis unfolds.  
Hail Gefn!

Hail Mardoll!  
‘Sea-brightener’ of, the viking ship lords,  
The mirror of lights are you- bright child of Njord.  
Borealis, moon and sunlight- you absorb, then protect  
The path's view for everyone, everywhere that you reflect.  
Your fire burns like Jutland's blue- Brisingamen's flame.  
Such treasure we see, brings all those in need,  
To call upon Mardoll's name.  
Hail Mardoll!

Hail Syr!  
From the Holy Sow your name is "Syr", the 'battle-swine' victorious,  
Speeding your cause upon it's back- "Hildisvini" the notorious.  
Fair speed unto your Folkvang Hall, first taker half the share-  
Of Odhinn's worthy slain, received by Battle Maiden fair.  
Hail Syr!

Hail Skjalf!  
You are called- transformer, ‘shaker’-

Your pain-rended heart yielding depth of character.  
In the fabric of our wyrds, you calmly transform  
Confusion and fear-of-the-unseen in life's storms,  
Into strength and wisdom- worked by weaver's art;  
With shuttle steady of disciplined arm,  
Inspired by an honest heart.  
Hail Skjalf!

Hail Thrungva!  
Hail Lady! And more names than can recall,  
Your fame endures among the throngs- over goddesses all!  
Hail Thrungva!

Hail Vanabrudhr!  
Fill us with the joy you gift us, sweet bride of love.  
May you consider this ground your own- 'Freyju-lundr' grove,  
Love being still a most mighty force known,  
You are honored, therefore, among folk.  
Worthy bride of the Vanir- from inside on out,  
Golden goddess- "our own".  
Hail "Vanabrudhr"!

### **Blot- three parts: Giving, Blot, Receiving**

#### Giving /Offering

The giving, offering to the gods has been a folk ritual from days of yore, carried over unto this day. The individual heathen is here offering their own might, in union with other folk (toward good of the whole body)- for the cause of giving back to the Goddess. Since we no longer sacrifice slaughtered animals, the gifts we offer them are seen through sacrifice to self- acts depicting of our devotion, which include: thoughts of meditation, vocalizing aloud on their behalf; standing as symbolic of our Gods/esses and ancestors through daily acts; selfless dedication of time and effort to their causes; unwavering conviction for upholding our folkways during conflict.

*Gydhia fills horn with ale. She then lifts it to waist level to recite the below:*

The ale in this horn represents the combined might of all the folk gathered here- which we will give to the Goddess.

Such horn of ale we each shall embrace,  
But of this we intend not to drink-  
For we silently impart our own might and grace,  
Gratitude and endearment, as we think.  
Send we gifts from the heart that each one can blend  
Our deeds to unite upon high-  
Our intentions made true to far Goddess we send,  
Into ale, and unto earth and sky- where her falcons fly!

*Gydhia looks up and silently thanks Freyja for her attendance. As Gydhia brings the horn around in this Rite, each member in turn will place their own hands upon the horn- above where the Gydhia maintains hold of it. Through silent affirmation- each member of the circle in turn will reverently 'send' their love, gratitude, and might into the mead/ale. After the last member has embraced the horn, Gydhia will proceed to offer the ale:*

## **Blot**

*Returning the power to it's rightful place, Gydhia lifts up blessing bowli of remaining ale and recites the following:*

Upon this mound of heaped-up stone,  
Hallowed ale I offer thee, Horn!  
To the sacred halls of Sessrymnir,  
Send I hearty skald to the Queen of Vanir!  
-Ma bjorda, ther ol Freya!-  
We offer you this ale, Freya mighty!

*Gydhia pours the horn of ale-offering onto horge of heaped stones or at the base of a tree- back to earth, and atmosphere.*

## **Receiving /Blessing**

*The Receiving/Blessing is what we as folk receive from the Gods/esses. There are two ways the Blessing can be imparted: 1) Gydhia fills her horn with ale, then holds it aloft with recitation (charging the drink, and circulating the power of the gods/esses within the folk as they take drink in turn around the circle), - or- 2) I choose to use this way of blessing- Gydhia fills bowli with ale, then carries the bowli, lightly dipping an evergreen branch into this for sprinkling each member around the circle as she recites (and re-recites) the following:*

The ale in this bowli represents the might of the Goddess which she gives freely unto her folk.

*Gydhia holds up ale bowli and recites:*

Mysterious one, Mardoll!  
Dwarf's fire, fair tears- brimming heart of gold.  
Taker of men, both fated and famed-  
Weaver of Wyrð, and called by many names!  
Hun er boedi, vit ok voen!  
You who are of beauty and wisdom-  
May your might be imparted into this ale, Freyja mighty!

*Gydhia walks around circle of gathered folk and sprinkles each of the folk in turn from her evergreen branch dipped in ale bowli, reciting the following over and over until the last member has been attended:*

Syr and Skalf- give us courage and strength; discipline and wisdom!  
Gefn- show us sacrifice, generosity and love!  
Vanadis, Queen of Disir- grant ambition, direction, and understanding!  
Horn- may we harvest intuition and insight!  
Mardoll-beam your bright light unto guidance, survival; prosperity, and providence!

Vanabrudhr- gift your happiness, wholesomeness; fruitfulness, and well-being.

*Remaining ale of blessing bowl is silently poured out onto the horge, or at base of a tree (where Gydhia has perhaps heaped some stones).*

## **The Leaving**

*Farewell dismissal of the folk:*

Farewell to the folk who have witnessed this blot.  
May all our plights be met with strength and courage, deemed fit by the gods.  
May our moods be mighty!  
May we wax in wisdom - and our words be wise.  
As we walk through this Midgardr, may Mjollnir's weilder ward our way!

## **Fairwell to Heimdall**

*Gydhia turns to north and recites:*

Our son of Harr is ever awake!  
Mighty Watchman of the gods on Bifrost Bridge, Heimdall stands alone.  
Stiff is his back to the blistering sun.  
Dauntless and stalwart does he set his face into the frosty winds.

*Gydhia turns to face the folk and announces:*

Blot is now ended. Fare thee well.

## **A Blot to Ullr by Michael Burke**

A Blot to Ullr and the Wights for a Successful Hunt

### **Hammer Rite**

Hammer in the north, hallow and hold this holy stead!  
Hammer in the south, hallow and hold this holy stead!  
Hammer in the east, hallow and hold this holy stead!  
Hammer in the west, hallow and hold this holy stead!  
Hammer above, hallow and hold this holy stead!  
Hammer below, hallow and hold this holy stead!  
Hammer above us, below us, and all around us - hallow and hold this holy stead!

### **Invocation**

Ullr! Son of Sif , Bow god, shield god, God of the Hunt. We hail you and ask that you join us and aid us in our work!

Land-Wights! Hail the wights, walkers of the secret paths, guardians of this land, we thank you for it's use and ask that you join us in our work!

### **Blot**

Ullr! Bow god, archer, walker of the wild paths, we give of ourselves and ask that you aid us in our hunt, Bless these weapons that they shoot true, make our eyes clear, our hearing sharp and our aim true the our hunt may be a success, make our kills quick and clean that our prey will have a good death!

Land-Wights! warders of the wild places, watchers of the furry folk, we give of ourselves and ask permission for and aid in our hunt, Guide us to our prey that the hunt may be a success lead our prey to us that their death will be quick, clean and meaningful.

*Sumbel: Pass the horn twice around the circle first for Ullr and the second for the Wights.*

### **Thanking and Libation**

Ullr We thank you for your gifts and guidance and ask that you continue to watch over the wild places and the folk.

Land-Wights, We thank you for your gifts and aid and ask that you continue to work with us and through us for the good of the land and the folk.

*Pour contents of the horn either into the blessing bowl or onto the ground as you say:*

From the Gods to the earth, to us. From us to the Earth to the Gods. A gift for a gift. Hail!

## **Words About Blot and an Ullr Blot by Steven Robinson**

### **(Piparskeggr)**

A man of Faith, and Troth with Gods  
Who stands at Blót, to Worship give  
Sits at Sumbel for Boast and Oath  
And LIVES full life, not little bits

I only know, that I believe  
In Faithful Troth, to Holy Ones  
My Words and Deeds, with Rightful Wit  
Do shape myself and build Orlay

To know a God, is goodly thing  
Except, perhaps, when it is not  
To know oneself, is best of all  
For meaning comes, from deep within

The Holy Ones are Gifting Folk  
Providing all that Man shall need  
Unless, of course, we do not work  
Mortal effort brings room and board

By Gift of Blót and strength of Deed  
Our Kinship ties with Holy Ones  
Are forged anew and tempered true  
And build Orlay within the Well.

### **To Start**

I do have a permanent spot in my yard at which I Stand to Offer. Many Heathens are not so lucky. Some are more blessed than I with larger property and more impressive Vésteads. Stand where you can; indoors or out, on private land or public.

There are certain settings for each Hallowing, which I believe and feel, are right in place to think of each Holy One best. I shall describe them and the setup of the Hórgr. These are my thoughts on the matter and are in no way the best for you, dear reader. Study, think, meditate, and come to your own conclusions. Use what you find useful, discard what you find to be detritus.

Regardless, an appropriate Holystead and Altar are prepared a couple of hours ahead of time, when time and privacy allow, as the Goði finds useful and appropriate. This is a time for him to reflect upon the purpose and to prepare himself to do good work on behalf of the Folk. This will include lighting the hórgr lamps, if appropriate to the Writ, just before going to greet the Folk when the Horn Winding brings them together.

If the blót is very well attended, make arrangements before hand for each Kindred or Hearth present to have a Spokesman to lift Horn on their behalf at the proper time during the Offering.

*Hornblower will wind horn three times to call the Folk to the meeting point. The blót leader, whether Goði or Gyðia, and the blótings (when participating as in my more formal writs) are of the Folk, and will assemble with them just before blót time. Goði is used herein, as I do write from a man's viewpoint. One hórgr helper will most likely be needed in all blóts.*

*When all are assembled and ready, the Goði steps forward and recites these few words to the Folk:*

In Purpose Come.

Gathering near a Holy Stead  
The Folk have come to worship give  
Honor and Pride, Respectful Thanks  
A Gift to Gods, a Gain for Men.

In Purpose Trú, and Manner Strong  
We shall stand tall, before the Gods  
We do stand tall, with all our Folk  
And build the Bond, which keeps the Weal.

So as we walk, unto the Vé  
Let us give thought, to Purpose Good  
And order Minds, and settle Hearts  
To do the Right, for Folk in Faith.

*All will then proceed to the Vé entry, where the Hornblower will once again sound the Blót-horn three times. Once the Horn is winded, Blót begins.*

## **Uller Blót**

Fall Turning 2250 RE

I visited the Théodish Folk as a guest for their Midsummer in 2249 RE and was quite taken with their use of poetry and song in giving honor to the Holy Ones. What we do, in blót and life, is full of poetic significance. The following is my first attempt at a rite predominated by poetry (and song, as I whistled up tunes).

My impression that the Landvættir should be called upon before blót, and that the land is “taken” for the purpose was likewise confirmed during this visit, especially if others use the land for non-sacral purposes in between one's blóts. This was my first effort at a total poetic blótworking.

In this ritual, we seek to give Uller due worship. I find it quite powerful to stand this blót just after sunset during the dark of the moon. I prefer a setting in a grove which is fairly level, and open enough for the hórgr, Folk and watch posts that will set the vé bounds.

*These things are used during Uller blót to help the participants focus on the purpose: bow, arrow, knife, spear, oath ring, horn, bowl & ladle, pitcher, mead, evergreen sprig, torches (1 as hórgr light and 4 as vébound markers), a lamp and a blót stone on a tray of earth; arrayed on or around the hórgr.*



*Goði, Huntsman, Lightbearer and four Wardens should be armed with a favorite hunting or defensive weapon. The Folk may be armed in like manner and will stand just inside the bounds, centered in the southern half of the vé, during the blót. Lightbearer shall shadow Goði in his rounds, holding a lamp and the writ book.*

## **Land Spirit Calling**

*Goði picks up Ring and Horn; Huntsman takes Mead Pitcher and pours some into Horn; North Warder grasps Hógr Torch; all weapons are sheathed at this point. Goði moves a few paces west of the Hógr; Huntsman stands on Goði's left, North and the other Wardens in line behind him; Lightbearer to Goði's right. All walk from Hógr to North Beacon. Goði speaks part of the greeting to North and spills drink. North steps forward, lights his torch, passes Hógr Torch to East and stands by his Beacon, with flame to his left. Repeat at each Beacon, until West gives Hógr Torch to Huntsman, then Goði and he return to North to finish the Calling.*

*(north words)*

Hail unseen ones, greeting we give  
Earth spirits dark, sky spirits bright  
Our bond in Wyrð, is old and strong  
By land and blood, in Troth and Frith

*(east words)*

We are come here, Blótstone to stain  
A holy stead, we wish to make  
This place is yours, where altar stands  
Before we start, your help we ask.

*(south words)*

On hallowed ground, for sacral time  
Drink we have shared, to give thee gift  
Come ward this Vé, and worship watch  
Our purpose set, your fee we give.

*(west words)*

When rite is done, we'll not forget  
This call on bond, twixt you and we  
For health of land, and wealth of folk  
Duty is ours, to work each day.

*(north again)*

Now we have built, stead in our hearts  
Holy to be, round us this night  
Spirits of Sky, Spirits of Earth  
Your presence felt, our work is blessed.

*A final spill, then Goði and Huntsman return to hórgr.*

## **Welcoming the Folk**

*As Goði waits; Huntsman puts down mead pitcher, lights hórgr lamp, and replaces hórgr torch in its holder, then goes to stand a couple paces to the west of hórgr facing Folk. Goði puts down horn, turns to Folk, holds out oathring, and greets them:*

Welcome to all, of kin and kith  
We meet to Blót, on sacral land  
In Holy Frith, and under Troth  
Our meaning clear, our spirit strong.

We are the kin, of the Old Ones  
Shaped and guided, with thought and mind  
Miðgarðr is ours, full treasure trove  
Gift for the gain, worship it is.

Within this night, we gather here  
Confirm respect, and honor give  
In friendship deep, with the Bow Lord  
Elder Father, Uller is called.

*Goði turns to hórgr and sets down ring.*

### **Barring Ill Intent**

*In current use amongst some Asafolk is a section of the blót known as a Weapon Warding. I think this comes from Ceremonial Magic practice of “erecting the towers” or other similar religious warding (which are widespread in Wwestern esoteric traditions). I do find it useful in helping to define the sacral space of the vé.*

*Huntsman helps Goði to arm (grasp bow and arrow in left hand, knife and spear in the right). Huntsman withdraws a few paces to the southwest, unsheathes his weapon and matches his facing to the Goði's.*

*Goði holds weapons high and then salutes each Warden, who then unsheathes his weapon and returns the salute. Sing the warding words, one verse to each direction, sunwise, until facing north again.*

*(north)*

Bow and arrow, long knife and spear  
The hunter's tools, in time of peace  
A warrior's, weapons in war  
Always ready, to feed or guard.

*(east)*

You come to hand, through skill of man  
Your shape imbued, by purposed thought  
Help us this night, to ward our bounds  
Companion things, in rightful deeds.

*(south)*

Providing food, for Health of Folk  
Guarding the weal, of Hearth and Home  
And deep within, your spirit lies  
Weapon or tool, for each intent.

*(west)*

Spirits of Steel, Spirits of Wood  
We call on you, your strength to lend  
To mighty make, this holy place

And bar all ill, from coming in.

## **Greeting to Uller**

*An important part of offering worship is a formal invitation to the Holy One being honored.*

*Upon completing the warding words, Goði and Huntsman return their attention to the north. Goði will hold the weapons up, as if showing them to Uller in his lodge high in the Yewdales, and sings:*

Welcome Uller, health, fame and luck  
Elder Father, Clan Warder bold  
We dedicate, this sacral place  
And bless this Hórgr, for Blóting rite.

Our hearts, our minds, and spirits be  
Full hallowed made, and strengthened too  
And with free will, and mind full clear  
In honor bright, a Bond renewed.

And as Heimdall, the Bifrost wards  
The bridge between, Æsgarðr and Men  
In bond of strength, and watchfulness  
We guard this place, til Blót shall end.

*Huntsman helps Goði replace the weapons in their resting places.*

## **Prayerful Words to Uller**

*In many Blóts there is a section I (amongst others) term a lore calling, a telling and praising of the holy lore surrounding the power being honored. I have replaced that with a poem celebrating the Holy One, this use of poetry strikes me as important and cogent. The first stanza is repeated as the song's Burden. The Goði takes the ring into his right fist and holds it up to Uller and sings (1st stave repeated as the Burden of the song):*

### **A Visit**

Sing we proudly, the Bow Lord!  
Uller guide hand and eye.  
Sing we proudly, the Bow Lord!  
His voice in arrow's flight

Winter is Harsh, weeds out the weak  
Lest they be part, of well knit clan  
Hearth fires warm, protect them well  
Old ones and young, all of them kin

*-Burden-*

Homestead is bound, snow piled high  
Hunters are home, larders are bare  
Bellies are slack, some taken ill

Elders have met, Offerings made

*-Burden-*

Mead woven tale, deeds of the hunt  
Praise for the prey, and the Old One  
Words go awing, speed through the air  
Fall on sharp ears, rightful plea heard

*-Burden-*

Snow Sender strides, on boneshoes wide  
Hoarfrost glistens, shrouds the woodland  
Branch antlered stag, puffs misty breath  
Beast Slayer sends, life stealing thorn.

*-Burden-*

Fur Wearer stands, within the garth  
Calls to the folk, come take this prize  
Man and woman, lad, lass and babe  
Sharing the gift, of Forest God.

*-Burden-*

Clan Warder speaks, Blessing to give  
Tells of the shoes, deep snow to tread  
To help themselves, through mortal deeds  
Praises to Him, Teacher of Craft.

*-Burden-*

Across the rime, Leather Clad Ás  
Strides to the trees, from sight is lost  
Clan folk again, turn to the feast  
Mead horns are raised once more in praise.

*-Burden-*

Winter is Harsh, weeds out the weak  
Lest they be part, of well knit clan  
Hearth fires warm, protect them well  
Old ones and young, all of them kin.

*-Burden-*

*-Burden-*

*Goði puts Ring back onto hórgr.*

## **Mead Gifting**

*In most blóts, mead or other beverage is the physical sacrifice of choice, rather than the blood sacrifice of elder times. It is presented to, and shared with, the Holy One. Then the hlautt and blessings are shared with the Folk. This sharing of drink also indicate out intent, mind and will in the blót.*

*Goði takes up Horn and Huntsman fills it. Holding up horn to Uller, Goði speaks the gifting-words:*

We once again, give sacrifice  
Where once was blood, we offer mead  
In token of, effort and thought  
Holy duty, and crafting skill.

This Blót in aid, of Men and Gods  
Our struggles same, yet different  
Upon Miðgarðr, and far beyond  
Against all ill, which would destroy.

Upon Æsgarðr, the Holy Ones  
Look to their Dooms, and Deemings dark  
And hold the walls, gainst Utengarð  
And those that would, the free enchain.

And as Free Folk, now stand we proud  
To offer up, to Yew Lord bold  
This loving cup, in Kin accord  
As children to, elder beloved.

This Gift we give, Uller the Bright  
Who sends us gifts, sharp eye, skilled hand  
That we shall live, aware and proud  
Be ready for, all tasks at hand.

*Goði holds horn a little higher and pictures Uller taking a drink, pours mead into hlautbowli. Then he puts down horn and holds his hands over bowl, as if over a warming fire, pause for a moment, then looks to Uller and speaks the blessing acknowledgment:*

We hope this mead is to your taste  
This sacral gift, we freely give  
Now blessing we, ask from your hand  
Empower us, for rightful deeds.

Through strength of will, and skill of hand  
We'll strive each day, our worth to show  
In Kinship deep, with Holy Ones  
We thank thee now, and blessing share.

*Goði sees that Uller is dipping the point of an arrow into the hlautt, transferring some of His godly power therein. Trace eiðwaz, over the hlautbowli, acknowledging Uller's touch.*

Goði picks up the bowl, hands it to Huntsman and grasps the sprig. They walk to each Warden, starting at north and then to Folk, always moving sunwise. Goði sprinkling one and all with the words:

## Share in the Blessing of Uller!

*A Blessing of Weapons is done for those who choose to present them at this time as well with the words: "Uller guide this Sacred Steel to protect and provide for Kin and Kith, Hearth and Home in Honor within Duty.*

*The Folk speak out and Blót is at end.*

*We come to the part of the Blót wherein Folk actively take part, as they will, and our parting words to Sacral Time. I think it is important that the Holy One being honored hears the voices of the Folk in the Vé. If the Blót is well attended, make arrangements ahead of time for a Speaker for each Kindred or family group, if the Folk decide that this will serve better than every man and woman Tipping Horn.*

*Goði and Huntsman return to hórgr. Huntsman pours some hlautt over blót stone and sets down bowl. He takes up horn and ladles some hlautt into it, then hands it to Goði. Huntsman tops off horn from mead pitcher, putting it down for a moment. Goði takes a sip and makes an appropriate personal comment to Uller and hands horn to Huntsman, who does the same. Huntsman refills pitcher, including another ladleful of hlautt, and takes pitcher in hand. They then walk around the vé as with the sprinkling, letting Wardens and Folk speak as the "spirit" moves them, Huntsman refilling the Horn as needed, and returning to hórgr for mead as needed. (mead pitcher should never be completely empty. When being refilled, pour part of the mead into the bowl, and then ladle some hlautt back into pitcher.)*

*Once the round is done, Goði and Huntsman will return to hórgr from the north. Horn is topped off; any remaining mead is poured from pitcher into hlautbowl and Huntsman is handed horn for a final, drink to Uller. Goði does the same, pours a little mead over blót stone, remaining mead goes into the bowl, and horn is laid down.*

*After a moment or two of silent reflection, Goði turns to Folk and speaks a farewell to Uller:*

Our Blót is done, we have gained strength  
In worship true, of Elder One  
Our Forebears watch, and Spirits too  
Know this of us, we feed the Well.

We strive each day, for freedom right  
And stand not for, the collar's clasp  
We'll live our faith with every breath  
Until we take the final walk.

Asa Uller, thanks from our hearts  
Fare thee right well upon thy way  
To Yewdales green neath craggy tors  
Our Kinship strong is ever thine.

*Goði traces eihwaz to the north, then Huntsman helps him re-arm. Looking north, he salutes Warden with the words:*

Uller thanks you, your duty is done!

*North sheathes his weapon; repeat to the other directions.*

*When Goði is facing north again, Huntsman helps him disarm. Goði then takes up bowl, Huntsman takes up hórgr torch, and they walk to north. A little drink is spilled with the words:*

We thank thee, spirits of this place, our rite is done.

*Warden takes up his torch and then falls in behind, the process is repeated until all the blótings are at north. Any remaining mead is spilled and all walk to hórgr. Huntsman and Wardens stay on the north side of the hórgr, facing the Folk and Goði faces them from the south side.*

*The rite is completed with these words:*

The blót is done. The thanks of Uller and myself are with you. May the blessings of health, good luck, kinship and prosperity be yours.

*All then leave the vé, save Goði, who will spend a little time in thought, while putting the tools into safekeeping.*

*Note: I stood this blót as Goði for the folk at the ANA Moot in March 2001. I recited the poetry and sang the Uller Bede for the first time.*

## Blot to Arminius by Stefn Thorsman

Since this Blot is in honor of the legendary Germanic Hero, Arminius, it is only proper to conduct the Hammer Rite in his native tongue!

Persons:

- Godhi

Ritual Items:

- Hammer
- Drinking Horn
- Blot Bowl
- Strong, dark, German beer or ale
- Blowing horn
- Ritual Drum

*The Godhi raises the hammer in the north and says:*

Hammer im Norden, heilige diese Statte und hindere alles Ubel!

*Turning to the east and raising the hammer:*

Hammer im Osten, heilige diese Statte und hindere alles Ubel!

*Turning to the south and raising the hammer:*

Hammer i Suden, heilige diese Statte und hindere alles Ubel!

*Turning now to the west and raising the hammer aloft:*

Hammer im Westen, heilige diese Statte und hindere alles Ubel!

*Raising the hammer and pointing it above:*

Hammer im Asgard, heilige diese Statte und hindere alles Ubel!

*The Godhi now points the hammer at the ground:*

Hammer im Helheim, heilige diese Statte und hindere alles Ubel!

*Now the Godhi points the hammer in front of himself and turns in a 360 degree circle saying:*

Hammer im Midgard, heilige diese Statte und hindere alles Ubel!

*The Godhi returns the hammer to the altar and stands facing the Folk assembled. He then picks up the BLOWING HORN and blows one long note, and then returns the horn to the altar.*



In late September in the year AD 9, Arminius, Chieftain of the Cherusci, sounded the battle horn and led a massive army of Germanic warriors against the Roman general Varus and the Seventeenth, Eighteenth, and Nineteenth Legions of Rome. After a brutal four-day battle, Arminius claimed victory. His victory in the forest of Teutoberg Wald led to the annihilation of over 20,000 Roman soldiers, as well as the loss of their priceless, golden Eagle standards. It went down in history as the most devastating defeat ever suffered by the Roman army. The effects of this defeat were profound. It ended Roman designs on conquest farther east beyond the Rhine and resulted in stopping the Roman march any further into Germany. It also contributed to the end of Roman military expansion not just in Europe but in Africa and Asia as well. Today we gather together to celebrate this great victory and to honor one of our greatest heroes!

*The Godhi fills the DRINKING HORN with ALE or BEER and proceeds to hallow the contents by making the hammer sign over it. Raising the horn aloft he says:*

Oh mighty Arminius! Chieftain of the Cherusci! Uniter of the tribes! We hail you! We gather here today to honor you and celebrate your great victory over the legions of Rome! We invoke you from the halls of Valhalla and the ranks of the Einherjar. We ask that you join with us at this time and honor us with your presence! Hail Arminius!

*Striking the drum once loudly.*

*All:*

Hail Arminius!

*Godhi:*

Hail the Einherjar!

*(Drum!)*

*All:*

Hail the Einherjar!

*Godhi:*

Hail Victory!

*(Drum!)*

*All:*

Hail Victory!

*Godhi:*

We offer this horn to you in honor, and also to the warriors who fought so bravely beside you! We hail your great victory at Teutoburg Forest. May your victory be an inspiration to us all!

*The Godhi sips once from the horn and passes it to the attending Valkyrie. Each person then raises the horn in honor, takes a sip and offers a toast or a few words to Arminius before passing it back to the Valkyrie. After the horn has been passed around to all the Folk, the Valkyrie returns the horn to the Godhi. The Godhi then pours the contents of the horn into the Blot bowl and says:*

We thank you mighty Arminius for your presence here today. As you journey back to Valhalla, go with our deepest gratitude and thanks! We ask that you always watch over and protect the Folk. We ask that you inspire us to victory when we face the struggles and obstacles that life puts in our way. May you live forever in the hearts and minds of our Folk! Return now to Valhalla! May your journey home be swift and may the Valkyries meet you at the gates with horns brimming with ale! Auf Wiedersehen und Vielen Dank! (Goodbye and many thanks!) The Blot is ended.

*The Godhi takes the Blot bowl outside and pours the contents into the earth.*

## **Frigga Blot for Mother's Day by Tina LeBouthillier**

This is the first blot I have ever written. I used the other blots and rituals in this book as a guide and as inspiration. I hope this will give you the confidence to create your own personalized blots!

*Gather the folk together. Perform the hammer rite to hallow the area (or another hallowing of your choice). The Gythia says:*

Hammer in the north, hallow and hold this holy stead!  
Hammer in the south, hallow and hold this holy stead!  
Hammer in the east, hallow and hold this holy stead!  
Hammer in the west, hallow and hold this holy stead!  
Hammer above us, hallow and hold this holy stead!  
Hammer below us, hallow and hold this holy stead!

We ask Thor that he, with Mjolnir, sanctify and make holy this place for our work today.

### **Rede**

We are here today to honor Frigga.

### **Reading**

Frigga is the goddess of domestic crafts and the household, of motherhood and childbirth. She is as much the goddess of practical knowledge as Odin is the god of esoteric, hidden knowledge. She acts as counselor to her husband, peacekeeper and diplomat, as do modern Asatru women. In the Lore she went to extraordinary lengths to protect her son, Balder, as would modern Asatru women.

### **Calling**

Frigga: Beloved One, Odin's wife, Balder's mother, goddess of marriage, childbirth and motherhood, keeper of secrets, spinner of clouds, ruler of Fensalir, she who knows the fates of men, be with us here today!

Hail Frigga!

### **Blessing**

We offer you this mead as a symbol of our love and thanks for all of your blessings. Pour your love down from the clouds into this mead so we may partake of your kindness and courage!

I would like each of you to take just a moment, close your eyes, and visualize your mother or other close female relative who you have loved and been loved by, and from whom you have learned a great deal. Think about what you would say to her if she were standing in front of you at this moment.

## **Sharing**

The Gythia walks around the circle and offers the horn of mead to each participant and says:

Hail Frigga! Hail our mothers!

*Each participant responds with the same, and if they choose to share their thoughts on their mothers and the female ancestors.*

Hail Frigga! Hail our mothers!

## **Sacrifice**

*The Gythia pours the remainder of the horn into the ground and says:*

Hail Frigga! We return the mead to the earth and send our love up through the clouds to you. Hail Frigga!

## **Leaving**

*The Gythia says to the group:*

This blot is ended. Go with Frigga! Hail Frigga!

## **Blot to Aegir by Bill Shelbrick**

### **Hammer Hallowing**

All father Odin, I call to you now, grant me strength and wisdom.  
Tyr, I call to you now, may you bless this place and help us to keep all action herein just.

Heimdall, I call to you now, that you may keep ever vigilant in your watch, and warn us of any danger.

Thor, I call to you now, Grant me your power and the power of Mjolnir to complete the work of the folk.

I call to you my ancestors, stand now by my side, and around me. Give me strength as I make this place holy.

*Hold the hammer high and after each hallowing make the sign of the hammer saying the name of Odin at the top Tyr at the bottom Heimdall to the left and Thor to the right.*

Hamarr I nordri, Helga ve petta, Hindra alla illska, Ok hald vord.  
Hammer in the north hallow and hold this holy stead  
Hamarr I austri, Helga ve petta, Hindra alla illska, Ok hald vord.  
Hammer in the east hallow and hold this holy stead  
Hamarr I sudri, Helga ve petta, Hindra alla illska, Ok hald vord.  
Hammer in the south hallow and hold this holy stead  
Hamarr I vestri, Helga ve petta, Hindra alla illska, Ok hald vord.  
Hammer in the west hallow and hold this holy stead  
Hamarr yfir oss, Helga ve petta, Hindra alla illska, Ok hald vord.  
Hammer above us hallow and hold this holy stead  
Hamarr undir oss, Helga ve petta, Hindra alla illska, Ok hald vord.  
Hammer below us hallow and hold this holy stead  
Above us below us and all around us hallow and hold this holy stead.

### **Opening**

Aesir, Vanir, Disir, Alfar, and Wights come be with us and lend us your guidance and blessings as we honor Aegir! Friend of the Aesir and Vanir, Brewer of the Gods!

Mighty Aegir, King of the sea, husband of the Queen Ran, Father of the nine daughters of the waves. I bid thee come and be with the folk! As the Aesir honor you, we honor you as well. Aegir we gather now to offer sacrifice to you. You provide life with the bounty of the oceans, protect the travelers as they pass over your realm. You take your due and give back what is needed.

Maker of Mjod for the Aesir we thank you for your knowledge and for teaching the folk the ways of Mjod craft. Great Aegir you bring us joy and frith through your mead, it is through your mead that we have a vehicle to offer the all the Gods, and Goddess our

sacrifice. It is through your mead that we can receive the gifts of the Gods and Goddess.

## **Body**

*Take the horn and have the horn bearer fill it, than have the women in separate charge the horn with energy than have one of them bring it in and hold it until now.*

*Have the crowd galdor the runes laguz, wunjo and gebo.*

*As the crowd is saying the runes walk the horn around and have everyone charge the horn with their sacrifice to the king and have them think of the gifts of joy and frith and of what mead is or of the ocean and its bounty. Have the group resonate the three runes until you reach the center. When you reach the center have everyone stop the galdor. Then you galdor the “Ale rune” formula is Ansuz, Laguz, and Uruz. “Alu” said three times.*

Aegir, this horn contains the mjod crafted by the folk. We give you holy sacrifice. Accept this sacrifice in the spirit in which it is given. Pour out the horn saying “From the Gods to the earth, from the earth to the Folk, from the folk to you Aegir.

*Have horn bearer refill the horn. Hold the horn up high.*

Our ways follow the principal of Gebo. Charge this holy horn of Mjod with your gift.

*Pause and then galdor chant the rune Gebo 3 times allowing the runic energy to flow in and out. Have the horn bearer bring the horn around to all the people and say to each one:*

Aegir’s gift to you.

*Or, pour the mead into a blot bowl and bless the crowd with a sprig of evergreen. When the horn has been passed, have the horn bearer give the horn back to you than pass it back to her and say:*

Aegir’s gift to you.

*Then, after she’s taken a drink, have her pass it back to you saying:*

Aegir’s gift to you.

*Then drink.*

## **Closing**

Aegir we thank you for your gifts and your presence here tonight/today. Gods and Goddess, assembled, ancestors, and Wights, we thank you for your presence and sharing with us your might so that we may honor Aegir as you do. As you wend your way back to Asgard and your halls, take with you our sacrifice and carry with you our blessings, and our deep devotion.

*Look at everyone and say:*

**This Blot is Finished!**

*Pour the horn out. The Blot is over.*

## RITUALS



## Naming Ceremony by Rick Oberg

- Prepare the altar/ritual area – set Hammer, bowl of rain water, empty bowl, and twig (from their land)
- Gather the folk
- Align the participants – parents with child at the altar, godparents with the gathered Folk

*Gothi explains the purpose of the ritual:*

On this special day, the Folk come together to witness a most sacred event. For today we will present a babe – the newest among this clan – for her/his acceptance into this family.

The purpose of this ritual is for you, this child's community, to view the newest member of this family and grant your approval. During the ceremony you will be asked to do so. Assuming that your response is a positive one, you will respond when asked by saying; 'WE DO'.

In times long past, it was traditional to hold this ceremony when the babe was nine days old. The number nine holds significance for us for various reasons, and some of them relate directly to our purpose here today. The most obvious being the number of months that this child grew in the womb. Also, to those of the Asatru faith, there is significance in the fact that our cosmology consists of Nine Worlds, and that we often choose to honor the heroes of our faith on the ninth day of the month.

Also, in cases where the parents were considering naming the child after an ancestor, they would use those nine days to look for any traits of a particular ancestor. For many of us believe that those who have passed on from Midgard may, in a sense, return by being reborn into the family line.

Our ritual today, while simple in appearance, carries great weight. By your participation in this joyous event, you are marking yourself among the Folk who will greet this babe as s/he begins her/his journey through life, and all that it will entail.

The ritual itself, while an important one, is fairly simple in design. First, the parents will offer their acceptance of the child. Then you, the gathered Folk, will be asked to offer your acceptance. Then the godparents will come forward to offer their support in the raising of the child.

Then I will bless the child, before we head outside to offer a gift to the gods.

Let us begin.

*Gothi says to the mother holding the baby:*

Tell me, young mother, who do we have here today?



*Mother:*

This is my child, whom I bore. I accept her/him as mine and offer her/him for acceptance into our clan.

She hands the babe to the father.

*Father:*

I, the father of this child, accept her/him as mine and accept her/him into our clan.

*He hands the babe to the Gothi.*

*Gothi, while presenting the babe to the attendees:*

I say to you, friends and family of this clan, you who have gathered here to witness this sacred event, as well as to those who have gone before us, yet live on within us.

I say to you, that \_\_\_\_\_, daughter of \_\_\_\_\_, and \_\_\_\_\_ son of \_\_\_\_\_, as parents of this beautiful child, have accepted her/him, and ask that you welcome her/him into this clan. What say ye?

*Folk:*

**WE DO!**

*Gothi hands babe to mom, then hands the water to the father. Gothi holds a bowl under the child's head to catch the water.*

*FATHER sprinkles the water onto the babe's forehead while BOTH PARENTS repeat after the Gothi:*

*Gothi (whispering):*

My Daughter/Son,

*Parents:*

My Daughter/Son,

*Gothi:*

We name you \_\_\_\_\_,

*Parents:*

We name you \_\_\_\_\_,

*Gothi:*

and accept you, now and always,

*Parents:*

and accept you, now and always,

*Gothi:*

as a member of our clan.

*Parents:*

as a member of our clan.

*Gothi places the bowl back on the altar.*

*Gothi:*

We ask now that the godparents come forward. \_\_\_\_\_, and \_\_\_\_\_, the responsibility of caring for this child is no small task. Yet, you have offered to always be there for \_\_\_\_\_, should her/his parents no longer be able to. Is this your intention?

*Godparents:*

It is.

*Gothi raises the Hammer above the child and says:*

By the might of Mjolnir, I bless this child.

May Thor, friend of man, ward her/him as s/he wends her/his way though her/his days here in Midgard.

May Odin, the Allfather, inspire and guide her/him towards Wisdom that s/he may learn.

May Frey, Lord of the Alfar, guide her/him towards a prosperous life.

May Frigga, goddess of the hearth, guide her/him that s/he may learn the importance of family, and of home.

May the Norns write a wondrous script that s/he live life to its fullest.

May the Disir of her/his line guide her/him with a gentle touch.

And finally, may her/his ancestors, those who have made her/his what s/he is today, watch with joyous hearts, as she leads a good life, full of wisdom, prosperity, and love.

*Gothi places the Hammer on the altar and picks up the bowl of caught water and proclaims:*

Life, is a cycle. We are born, we live, and we die, until reborn into our family line once again. Rain water, such as that in this bowl, has its own cycle. It thawed from ice, flowed to the sea, evaporated into clouds, then returned to Earth. For man, water IS life.

Yet the rain water that we began this ceremony with, as important to our life cycle as it is, pales in comparison to that which is now contained within this bowl. For this water has blessed the brow of the newest member of this clan; the latest to have begun the wondrous cycle that is.....LIFE.

*Gothi picks up the twig and as he asperses the parents, godparents, then the gathered folk while saying:*

With this sacred liquid, I give you the blessings of the Aesir and Vanir.

Please join us as we offer this gift to the gods.

*Head outside to the place of libating.*

From the Gods, to the Earth, to Us.  
From Us, to the Earth, to the Gods.  
A Gift for a Gift.

This rite is ended.

## Naming Ceremony by Stephen A. McNallen

From “Rituals of Asatru, volume 3, 1985

The naming rite of Asatru is designed to give a new baby a name and to formally take it into the family. Ancient symbolism is available to us in doing this. We know, for instance, that the hammer of Thor was used to hallow the child and that the ritual in olden times included the sprinkling or pouring of water over the child – and this long before the influence of Christian baptism was felt in the Northlands. Since the holy beings called Norns were known to be connected with childbirth, it seems appropriate to adapt the rite by calling to mind the ancient function of these entities in the nourishing of the World Ash, Yggdrasil, with water from the sacred well of Urd. After all, the child, like the rest of us, is a tiny world tree - the rune Algiz (or Elhaz) is connected with both that mystic ash and with Mannaz, or “man”.

The legend of Nornagest is probably the best illustration we have of folk beliefs concerning the Norns. These three supernatural women, who are the equivalent of the three Fates of classical mythology, have names meaning Past, Present and Future (respectively, Urd, Verdandi and Skuld). They bring their fateful gifts to the newborn infant and in effect allot his or her fate. There are three different types of Norns – the ones mentioned above, who are related to the Aesir, usually spelled with a capital “N”, those related to the elves, and those related to the dwarves. The quality of the gifts they bring and the fate they measure declines in that order.

Selection of a name has always been a weighty matter, for folk wisdom teaches us that a child will possess the personal qualities symbolized by the name chosen. Certainly it makes sense for us of Asatru to avoid Biblical names for our children.

Naming is strongly tied to the idea of rebirth within the clan line. In naming a child the same as a revered ancestor you are invoking the rebirth of certain spiritual qualities that ancestor possessed.

*The mother, accompanied by the father, carries the infant into the place where the Naming is to be done. This may be out-of-doors in an appropriate grove, or in the family home. The baby is wrapped in a plain blanket on which has been sewn a life rune (Algiz/Elhaz) symbolizing, among other things, the World Tree. The mother speaks, saying:*

This is my child, whom I bore. I accept him (her) as mine and offer him (her) for acceptance into our clan.

*She hands the child to the father, who says:*

I, the father of this child, accept him (her) as mine and accept him (her) into our clan.

*He lays the infant on the altar. Mother and father now place their right hands on the child and say together.*

Son (daughter), we name you (name) and accept, now and always, as a member of our clan.

*Again the mother takes up her baby, while the father takes the ceremonial hammer of Thor. Making the Hammersign with it over the baby he says:*

(name), by the power of this hammer of red-bearded Thor I hallow you. May the might of this hammer guard you from the ways of evil and protect you in the strength of the Aesir. May the power of the hammer forge strong the ties of kinship between you, your mother and me, and the entire clan whether living, dead, or yet to be born.

*He places the hammer on the altar and takes his baby in his arms. The mother picks up a small vessel of pure water and, pouring a trickle of it over the child's head, pronounces the words:*

As the Norns renew the World Tree with sacred water from the well of Urd, preserving it and giving it nourishment, so do I unto you, (name). I invite the holy Norns, Urd, Verdandi and Skuld, to witness and ask that they bestow beneficence on you.

*Now she lays the child on the table. The father says to him/her:*

(name), the world is a place of struggle. Know courage, know truth, know honor, know joy – know the gods. Honor our clan and love life.”

*Both parents join hands over the child and say:*

So be it.

*The ceremony is followed by a simple party and the sharing of food and drink. Do not forget to leave three cups of mead or other drink for the Norns who, by ancient tradition, attend namings. Afterwards, these three cups should be poured onto the ground as a libation honoring the Norns as preservers and sustainers of Nature. A modest gift for the newly-named child is appropriate.*

# Man-Making Ceremony by Stefn Thorsman

## Introduction

One of the most important rituals an Asa-child can participate in is the ceremony in which he/she passes through the transition from childhood, to a recognized adult in the community. This ritual has a positive effect on the child because he/she then knows that they are no longer seen as just “one of the kids,” but as an adult. They are also expected to behave like one. Once a boy has completed this ritual, he must be considered an adult in all ways. In the Kindred or Hearth, he is given the same responsibilities as the other men. In the home, he should be given ore freedom than before, but he should also have added responsibilities.

## Persons

- Godhi
- Father
- Mother
- Child

## Ritual Items

- Ritual Hammer
- Drinking horn and appropriate beverage of ale or mead
- Blot bowl
- The mother’s gift of a new shield and spear
- A bag of new runes

Before this ritual can take place, the parents should choose male elders from the community to act as teaches or guides for the child. Their job is to give a “gift” or “life lesson” to the young man—something that he will be able to utilize and use throughout his life. This can be a skill of some sort, a physical item, or even advice on how to conduct himself in certain “life” situations. In our Kindred, we usually hold these rituals during our yearly gatherings of Ostara and Aegir’s Feast. Starting in the morning, the chosen men who are participating in the ritual will come to him, one at a time throughout the day. They will then take him off somewhere quiet and private and teach him their lesson.

The Father of the young man should be the last one to meet with him. After his lesson is finished, the Father leads the young man into the Hall or grove where the ritual will take place. The Mother and members of the community should already be assembled and waiting for their arrival: men on one side, women on the other. The mother is holding the spear and shield. This rite can be conducted by the Father, an Uncle, a trusted male friend of the family, or a Godhi. I’ll use the term “Godhi” for the sake of this working, but you can change or modify it to suit your own needs.

*Godhi performs the Hammer Rite and hallows the ritual area. After that is finished, he addresses those assembled:*

We gather today to witness a transition in our community. We witness the transformation of one who was a child, and was cared for and protected by his mother, but now enters into the hall of men and warriors.

*The Godhi turns and addresses the young man:*

(Child's name), we welcome you here before us. In the name of Odhinn the AlFather, may he grant you wisdom and inspiration!

In the name of Thor, protector and friend of all Midgard's children. May he bestow upon you his strength, courage, and tenacity! May it grow ever within you!

In the name of Freya! May she bring you beauty always in your life!

In the name of Frey! May he grant you good harvest and gain from this day forward!

In the name of Frigga, the Almother! May she always give you good counsel and remind you of a mother's love and devotion.

*Godhi:*

(Child's name), are you ready to assume the responsibilities of adulthood, to honor thyself, your parents, and your community?

*Child:*

I am.

*Godhi:*

Have you learned the lessons, and gained the wisdom from the elders in our community that have met with you today?

*Child:*

I have.

*Godhi:*

I now call on the men and warriors who have given gifts, knowledge, and inspiration to this future warrior, and member of our community, to step forward one at a time and tell us what they have given him.

*Each man then steps forward and describes to those assembled what gift or lesson they have given. When they are finished, they step back into the group.*

*Godhi:*

(Child's name), are you ready to cross over the bridge from childhood, and accept the symbols and weapons of manhood, and to always conduct yourself in an honorable way to yourself, your family, your community, and the holy Gods and Goddesses of our Folk?

*Child:*

I am.

*Godhi:*

Do you pledge before the holy Gods and Goddesses and all who are gathered here today, to always conduct yourself with honor, to tell the truth, and to strive for the highest ideals in all areas of your life?

*Child:*  
I do.

*Godhi:*  
Then let his mother step forward at this time and give him the spear and shield of a warrior. Symbolizing that he is no longer a child, no longer connected to her apron strings, but is now a man! A man who will need the tools, knowledge, and weapons to serve and protect his family and community! A man who will now stand in the halls of men and warriors with the other men and warriors of his tribe and community!

*Mother:*  
My son, I give you your first shield. May it always protect you and keep you safe from all harm.

I also give you the gift of runes! May they give you the answers to the questions that you will have as you travel on your life's journey.

May the knowledge and lessons that the men and warriors of our community have been give to you, serve to shield you from life's hardships, and the difficulties that life throws at you.

Although you arrived at this holy place a child, you will leave here today as a man.

*The Mother hands the BAG OF RUNES and the SHIELD to the son. She then pushes him away from her towards the men. The Father holds the SPEAR aloft.*

*Father:*  
Hear us now O Gods and Goddesses of the Aesir and Vanir! (Child's name) is now recognized as fit and ready to sit in the councils of the warriors and men of our community and tribe!

To always defend those in need.

To always give council when asked.

I ask the Gods and Goddesses to always guide his hand and his heart, and to direct him to greatness!

*The Father then gives the spear to the new man.*

*Father:*  
(Child's name), accept this spear as the symbol of your transition from childhood to manhood! May it always protect you, and serve to protect those you love! May your hand always be steady, your heart strong and Tru, and may you always be an asset to your family and community! Do you accept this?

*Child:*



I do!

*Godhi:*

I call now on the Folk gathered here today. D you recognize (child's name) as a man and a member of our community?"

*All:*

AYE! We do!

*The new man steps forward and says:*

I shall always seek knowledge for myself, and the Folk! Hail Odin!

*All:*

Hail Odin!

*New Man:*

I shall always be a warrior, honorably protecting myself, my community, and those in need. Hail Tyr! Hail Thor!

*All:*

Hail Tyr! Hail Thor!

*New Man:*

Hail Freya! Hail Frigga!

*All:*

Hail Freya! Hail Frigga!

*New Man:*

Hail Frey!

*All:*

Hail Frey!

*Godhi:*

Welcome (new man's name). Welcome to the community as a man.

*The Godhi turns to the assembled folk, fills the DRINKING HORN and makes the hammer sign over the horn.*

*Godhi:*

I would now ask that you join us in a toast of celebration!

*The horn is passed among the folk who toast the New Man. After the horn has been passed, the remaining contents should be poured into the BLOT BOWL. At the end of the rite, the contents of the bowl should be taken outside and returned to the earth in a spot that you deem appropriate. If you're already outside, then pour the contents of the horn directly into the earth.*

## Woman-Making Ceremony by Stefn Thorsman

*The introductory remarks from the Man Making ceremony also apply here.*

### Persons

- Mother
- Father
- Child
- Godhi or Gydhia

### Prop list

- Ritual hammer
- Drinking horn
- Two large bottles of mead
- Blot bowl
- A spindle
- Key ring with one key attached
- Spear from father
- Personal gifts from mother
- Bag of runes from father

Before this ceremony takes place, various women of the community should have already met with the young woman. They can do this either as a group, or individually. The purpose of this meeting is to instill in her the knowledge and mysteries of becoming a woman. It also serves as an opportunity to give the young woman personal gifts and “life advice” from the women of the community. In our kindred, the women meet with the girl the night before the ritual as a group. The following day, individual women who have been chosen by the mother and the young woman, come to her and take her off to a quiet place and present her with a meaningful gift. This can be advice, a skill of some sort, or even a present that has significant meaning. The last woman who meets with her (this could be a parent) should be the one to lead her into the Harrow, where the men and women of the community are already gathered. The men should be on one side, women on the other. The mother and father should be standing at the altar with the Godhi/Gydhia or whoever is conducting the rite.

*The Godhi/Gydhia hallows the area with the Hammer rite. They then step forward and address all who are gathered.*

We gather here today in this holy place to witness a transition in our community. We witness the transition of one who was a child, and was cared for and protected by her mother. But now she enters the hall of women.

*At this point, a woman chosen before hand, or the Gydhia invokes the Goddess and the Idises to join in and become part of the ceremony. Any dead female relatives that played a significant role in the child's life should be called at this time.*

*Gydhia:*

(Child's name), we welcome you before us in the name of Frigga, Freya, Sif, Idunna, and all the Asynjur! Are you ready to assume the responsibilities of adulthood, to honor yourself, your mother and father, and your community?

*Child:*

I am!

*Gydhia:*

Have you learned the lessons and gained wisdom from the elders in our community that have met with you?

*Child:*

I am!

*Gydhia:*

I now call upon the individuals who have given knowledge and inspiration to this young woman. Please step forward, one at a time, and tell us what each of you has given her.

*The individuals step forward at this time and tell what they have given the child.*

*Gydhia:*

(Child's name), are you ready to cross over the bridge from childhood and accept the symbols of womanhood? And to always conduct yourself in an honorable way towards your family, your community, and yourself?

*Child:*

I am!

*Gydhia:*

Do you pledge before all who are gathered here today to always tell the truth, and to always strive for the highest ideals in all you do?

*Child:*

I do!

*Gydhia:*

Then let the mother step forward at this time to speak and present her gifts.

*Each parent is encouraged here to write something both personal and meaningful, something that will make this ritual their own.*

*Feel free to embellish and customize this rite to meet your own significant needs. The script below is an example of what one of our kindred sister said to her daughter as she presented her with a new bow and arrows, and a gift of amber and silver.*

*Mother:*

My beloved daughter. In the spirit of the hunter I give you this bow. As you seek on many hunts in this lifetime, may your arrows always fly true, may you know when to shoot, and when to stay calm and retreat. A grown woman, like a grown man, is expected to be fully free-standing. Which means that those who are able bodied, whether male or female, have no right to rely on another's strength to ward them in times of danger. I also give you this spindle and key ring with your first key. These symbolize your future home and the rank you will carry within its walls. Lastly, I give you this token of amber and silver. May Freya bless you with her beauty, mind, and spirit. May you use these gifts wisely and guard these treasures fiercely.

*The mother gives SPINDLE and KEY RING, KEY, and other gifts, and steps back. The father now steps forward.*

*Father:*

My precious daughter. When you were born, I cradled you in my arms and protected you from all strife and danger. You were vulnerable and ignorant of the ways of this world. Today you stand before me, wise and strong and ready to cross over from childhood to adult. As you enter the halls of women, I will no longer be able to look upon you as a child. But instead proudly gaze upon the new woman who stands before me. You will not longer play with the toys of a little girl, but will now take up the tools of a woman. The first gift I give you are the runes. Learn them. Use them. May they always counsel you and help you to find the answers you seek. The second gift I give you is a spear. This is the symbol of the Valkyries in whose ranks you now join. May it serve to protect you and all those you love.

*The father gives the RUNES and the SPEAR to the daughter and steps back. The Gydhia raises her arms aloft.*

*Gydhia:*

Hear us now beloved Freya, Goddess of the Vanir, leader of the Valkyries, and everything that is beautiful and good. (Child's name) is now recognized as fit and ready to sit in the councils of the women of our community and our tribe! Help her to always defend those in need, and to give counsel when asked. I ask all the Goddesses to always guide her hand and her heart; to direct her to greatness!

*The young woman steps forward now and holds her spear aloft.*

*Child:*

I accept this, the responsibility of my transition to womanhood. I hold now in my hands the symbols of the home, the weapon of the Valkyries, and the runes of knowledge that Odin gave to man. May they serve me in the future in all I do! May my heart be courageous, my feet swift to serve the folk and my family, my honor spotless, and my intentions True as I follow the Aesir and Vanir! I give thanks to all the Gods and Goddesses of my ancient ancestors, and to my family and folk. At this time I have become a woman. I shall always seek knowledge for myself, the Gods, and the folk!

*Gydhia steps forward and addresses the group.*

*Gydhia:*

I now call on the folk. Do you recognize (New Woman's name) as a woman and a new member of our community?

*All:*  
We do!

*New Woman:*  
Hail the Aesir! Hail the Vanir!

*All:*  
Hail the Aesir! Hail the Vanir!

*New Woman:*  
Hail the Idises!

*All:*  
Hail the Idises!

*New Woman:*  
Hail the Asynjur!

*All:*  
Hail the Asynjur!

*Gydhia:*  
We welcome (child's name) to the community as a woman. I ask all of you to join us in a toast of celebration!

*The Gydhia proceeds to fill the HORN, bless it with the hammer, and then pass it around to the folk assembled. After the last person has toasted, the remains of the horn are poured either into a BLOT BOWL or onto the ground. They Godhi/Gydhia then touches the ground with the hammer and the ritual is finished.*

# HofBrau Wedding Ritual by John Steiner

## Welcome To Family, Kinsmen, & Friend

Family, kinsmen, and friends, of \_\_\_\_\_ and \_\_\_\_\_, we all have been asked here to witness, the union and the binding, of two souls, in marriage, through the all-pervading power of love. For, it truly is love that binds them and determines the course they will follow, through life, and in the universe, which is the greatest expression of love given to us by our creators, and elder kin, the holy northern gods the Aesir and Vanir. Without love, the universe as we know it would cease to be, for, it is love that binds and unites all that is and determines the order of all things.

## Bless the Space

And so, in preparation for this joining of two souls, in marriage, we will bless this place, and this assembly in the manner of our Folk, (picks up hammer) with this Hammer, symbol of Thor, one of our principle deities.

*Hammer sign to the north, from the altar area:*

Hamar, i Nordhri, Helga Ve Thetta, Ok Hald Vard, Ok Hindra alla Ilska.

*In the east:*

Hamar i Austri, helga ve thetta ok hald vard, ok hindra alla ilska.

*In the south:*

Hamar i Sudhri, helga ve thetta ok hald vard, ok hindra alla ilska.

*In the west:*

Hamar i Vestri, helga ve thetta ok hald vard, ok hindra alla ilska.

Hammer in the north-east-south-west, hallow and hold this Holy Stead, and hinder all unholy Wights.

## Fire Rite

*Light candle or torch, with the words:*

I kindle the fire of cleansing and creation, the first mystery and the final mercy. Let flame be quickened by flame that through the darkness we may come to the light.

And may the sacred flame of our holy faith and Folk, which ever glows in our Hearts, grow again to bathe Midgardh in its sacred radiance.

## Entrance of Wedding Party

*Groom, & Groomsmen enter first - when they are in place, Gothi gives command:*

Gentlemen! Draw swords!

*Swords are drawn in two motions, 'Brought to Order Swords Position', guard is level with lips, tip forward at 30\*(Must be done in Unison).*

*As Brides party Approaches, Gothi gives commands:*

**Gentlemen! Present swords!**

*Swords lifted to 'Present Swords Position', Guard at Eye level, Tip at 45\*, by Groomsmen, on either side. Bride and her party enter, the wedding place -altar area (timing is essential).*

*One of Bride's ladies or a young kinsman, carries the "new sword" for her.*

*Bride's hand is bound to her father's hand by a light silken cord or a Tartan sash for a Scottish wedding. As the Bride and her father approaches, Gothi says:*

**Who offers the hand of this young woman, in marriage?**

*Father responds:*

**I do! Gythja unbinds their hands, gives cord or sash to father.**

**Gothi Gives command:**

**Gentlemen! Order swords!**

**Swords lowered to 'Order Swords'.**

### **Sword Exchange**

**When all are in place, Groom takes his 'family ancestral sword' to the Bride and presents it to her with the words:**

**I give you this sword to hold and keep, for our sons to use!**

*She places it on a table or other suitable place.*

*Bride then goes to sword bearer, to retrieve the 'new sword' which she takes and presents to the Groom, with the words:*

**To keep us safe, you must bear a weapon, I give you this blade, to keep safe our home!**

*Groom then straps on the new sword.*

### **Bless the Couple**

*Gothi Gives hammer blessing to couple, with the words:*

**I bless these two of our Folk, in the names of Odin, Balder, Frey, Tyr and Thor! Frigga, Nanna, Freyja, Zisa and Sif, be their guides and comfort!**

### **Introduction and Explanation**

**Friends, family and kinsmen, we have gathered here to join this man and this woman, in holy marriage. In the dim and ancient past of our forebears, this company would have been sufficient to sanctify their marriage. Indeed, in their hearts, this company is**

sufficient, now to do this, although a larger company of their fellows, in its symbolic presence, has already done so, according to its proper forms. \_\_\_\_\_ and \_\_\_\_\_ have chosen to ask us, with me as your representative, to give this occasion yet another sanction.

This rite, between a man and a woman is more ancient than the state of religion. Indeed, in its natural sense, the permanent pairing of a male and female is more ancient than even man himself. But, surely the function, if not all the forms of marriage is a religious one; for any occasion that calls for a man and a woman to confront and consider their chief human function, is a religious one in the ultimate sense. We know of no other word to describe the awe and wonder with which we face this, one of the four most meaningful occasions in man's life experience. Birth, the attainment of manhood, or womanhood, marriage and death are the four. Only two of these, the middle two, are commonly celebrated with the conscious knowledge of the celebrants. But only marriage is the occasion when the fullest consciousness of a woman and a man make a crucial and mutual decision, to be together.

And all men, at all times, have considered this as a notable incident, not only in the private lives of the parties, but in the larger life of the community - a private decision, to be sure, but one to be celebrated before witnesses. Our forebears required nothing more than the statement of intention of the parties, before the assembly of the tribe. That the rite is a private one has been decently preserved in the very rituals of the communities from which our dear friends have sprung. Ancient religions did not require the presence of a priest or minister, as anyone could marry a couple. The only further requirement was the presence of two witnesses.

Wise men of these ancient traditions considered that in the absence of two witnesses, Heaven and Earth, those two bountiful elements of our natural environment, and our holy northern gods may serve as those witnesses. A man and a woman marry themselves and the minister, priest or magistrate serves only as the witness for the church, tribe or community. Their lives are their own, yet they are inseparably bound to other lives, first to their parents, then to their brothers and sisters, other relatives and friends, and finally, in the end, to their own children.

## **Challenge**

If there be any here present who can show cause why this man and this woman should not be joined in Marriage, please step forward, and make your objections, or forever hold your peace!

*Gothi says:*

Gentlemen! Present Swords!

*Swords lifted in salute. Groom steps forward, hand on hilt, with Best Man. With swords at 'Present Arms', groomsmen turn to face crowd, after a pause, swords are sheathed, at commands.*

Gentlemen! Order swords! Sheath swords!

## **Exchange of Vows**



The union, the marriage, that you are about to witness here, is by the consent of \_\_\_\_\_ and \_\_\_\_\_, freely given, as they wish to bind themselves both physically and spiritually, in this marriage.

Physically, they are bonded through the consent of our society and through the laws governing marriage. Spiritually, they are bonded by the desire of their souls to be united as one, for this union is what true marriage consists of. As a poet once said, 'I am divided for love's sake, for the chance of union.' The force of love between \_\_\_\_\_ and \_\_\_\_\_ is present because they are each spiritual halves of a greater spiritual reality.

And so, \_\_\_\_\_ and \_\_\_\_\_ have asked us to serve as the witnesses to their marriage - a marriage that they themselves make today. Their Vows are their own and they have been spoken in their hearts, before they will be spoken, in our presence, as witnesses, here.

Have you \_\_\_\_\_, and have you \_\_\_\_\_ made such vows to each other, in your hearts?

And do you call upon this company to be witness to those Vows, which you now make before us?

*Bride and Groom:*

We have, and we do!

## **Binding**

*Left hands of Bride and Groom are bound together, with 2nd silken cord or Tartan sash by Lawspeaker or Gythja, other (right) hand grasps oath-ring along with Gothi.*

*To the Groom first, then to the Bride say:*

Please, repeat after me: 'I \_\_\_\_\_, come here of my own free will, to seek the partnership in marriage of \_\_\_\_\_. I come with all love, honor, and sincerity, wishing only to become one with the one I love. Always will I strive for \_\_\_\_\_'s happiness and welfare. His/Her life will I defend, before my own. I take you to my hand, my heart, my home and my spirit, at the setting of the sun and the rising of the stars. Death shall not part us, for in the fullness of time, we shall be born again, in the same time, and in the same place; and we shall meet and know, and remember, and love again. These things I swear, in the names of Odin, Frigga, Tyr, Zisa, Thor, Sif, Frey and Freyja'!

*After each takes Vows, hands are unbound, cord laid aside. If it's a Tartan sash, Bride dons it.*

## **Ring Ceremony**

And now, \_\_\_\_\_ and \_\_\_\_\_, wish to exchange these rings as symbols of the Vows they have just made. In many ways this is fitting, not only because the ring is an ancient symbol of such vows, but also, because for another ancient tradition, the circle

was considered to be the perfect form, of all forms in nature. The oath ring was and is one of the sacred objects of our people. The Greeks attributed such mystical qualities of perfection to the circle that when they discovered that this perfect form, in its dimensional relationship produced an irrational number, they concealed this fact. Yet the Greeks knew that perfection implied imperfection; the rational, implied the irrational. Just so, the perfect marriage symbolized by the circle of the ring must always contain the imperfection of the parties to the marriage, since the parties to it are only human. It is said that if only one instruction were given at the marriage ceremony, it might be to admonish the bride and groom that successful marriage involves avoidance of the unforgivable.

Will you then, \_\_\_\_\_, as you place this ring on the hand of \_\_\_\_\_, please, repeat after me, ' With this ring I thee wed, and thou art consecrated to me as my Husband/Wife, from this day forward, to love and to cherish, to have and to hold, for richer or for poorer, for better or for worse, in sickness and in health, so long as we both shall live and love'.

### **Candle Rite**

And now, as a further symbol of the joining of your two lines into one family, one unit in marriage, I ask you now, to each take a taper, light it from the sacred flame, and together light the Unity Candle symbol of your unity.

### **The Keys**

*Gothi (To Groom):*

And now the keys..... repeat after me: 'I, \_\_\_\_\_, as a symbol of the trust I place in you, now present you with the keys of our home, and all our possessions'.

*Gothi (To Bride):*

Repeat after me 'I, \_\_\_\_\_, accept with love and a belief in our future'.

### **Tartan Sash Presentation**

*At this point the Groom approaches his Bride with the Clan tartan sash and assists her in placing it, hanging, diagonally across her in proper form for Scottish wedding.*

### **Supping Rite**

*Two cups, a bottle of mead, and two small loaves (buns) are on the table.*

As you share bread and wine together, remember these words:

You were born together and together you shall be forever more.  
You shall be together when the white wings of death scatter your days.

Aye, you shall be together in the silent memory of the gods.  
But, let there be spaces in your togetherness,

And let the winds of the heavens dance between you.

Love one another, but make not a bond of love:  
Let it rather be a moving sea between the shores of your souls  
Fill each other's cup, but drink not from one cup.

Fill each other's cup, but drink from your own.

Give one another of your bread, but eat not from the same loaf.

*(Do it!)*

Sing and dance together, and be joyous, but, let each of you be alone,  
Even as the strings of the lute are alone, though they quiver with the same music.

Give your hearts, but not into each other's keeping.  
For only the hand of life can contain your hearts.  
And, Stand together, yet not too near together,  
For the pillars of the temple stand apart for strength.  
And, the Oak tree and the Ash tree grow not in each other's shadows.....”  
*(Author: Gibran)*

## **Bride Ale – Blessing**

I ask that the party now to be seated.

*Bride is seated on chair provided. Place the Hhammer in the Bride's lap, with the words:*

Thor, Frigga and Freyja bless this Bride, hallowed by the hammer in this sacred place.  
Make her fertile and prosperous.

*Gothi then assists the Bride to rise and bring hammer to altar, assist her to pour mead into cup and blessing bowl. Groom joins her, at altar.*

*Gothi blesses food & drink, in horn & bowl with hammer & fire (In form of a Sunwheel).*

*Horn is offered to Frigga, Freyja & Thor, & a bit poured into bowl. Bride, Groom & Gothi offer a toast to the gods & goddesses - especially Frigga & Freyja. Bride and Groom toast each other.*

*They bless each other, with the tine in the names of the holy northern gods & goddesses and then assembled Folk are blessed. Groom carries bowl, Bride uses tine, to bless the assembled Folk (light-heartedly).*

## **Presentation of Couple**

And now, \_\_\_\_\_, and \_\_\_\_\_ in expressing your private vows before this loving company, you have pronounced yourselves Husband and Wife. And as the sun and the stars, and these, your family and friends bear witness, in the sight of the holy high gods & goddesses of the north, the Aesir and the Vanir, by the power vested in me as Gothi, and representative of this community, I pronounce you Husband and Wife.

Friends meet Mr. and Mrs. \_\_\_\_\_. You may kiss the Bride!

*And now, while the Bride & Groom Leave the altar please, remain standing.*

**Gentlemen! Draw swords! Form Arch swords!**

*Draw Swords is done in two motions, the Draw and the Come to Order Arms Position. Arch of Swords is formed in 2 motions, on each part of Command. 1st motion, take small step forward with strong-side foot, bring sword to Present Arms Position, 2nd motion, swords are thrust forward so that tips cross, on flats of Swords. Arch of Swords is only appropriate when couple has been married & leave the altar. All other times receive 'Present Swords'!*

**I close this ritual in the Names of Odin, Balder, Frey, Tyr and Thor. The ritual is ended and the Folk go on!**

*All:*

**Hail the Folk!**

*Needed for the wedding: ritual hammer, oath ring, two swords, torch, unity candle, mead bowl, two cups, drinking horns, evergreen tree, two cords or sashes, two small loaves (buns or muffins), mead, the rings, two tapers, with holders, the keys, chair, for the Bride, numerous swords.*

# **An Asatru Wedding Ceremony by Ed LeBouthillier**

## **Gathering**

*Meadmeister or Horn Maiden stands at entrance with two horns full of Mead. Drum beating signals readiness for ceremony.*

## **Processional**

*Gothi, Best Man, Groom, enter ritual area from east and approach altar.  
Drum beating speeds up a bit. Ring Bearer, Bride's Maid and Bride enter from west and approach altar.*

## **Welcoming**

Friends, families, and kinsmen, we are here today to witness and celebrate the binding of these two souls in marriage. Today, we witness the uniting of their lifelong hopes and dreams where, together, they come to join into one family.

## **Blessing**

In preparation for the joining of these two souls, we will bless this place, and the assembly in the manner of our ways.

*Pick up Hammer*

This Hammer represents the protection of Thor, warder of Earth.

*Hammer sign to the north (From the altar area)*

Hammer in the north, shelter this place and make it holy for our deeds today.

*Hammer sign to the east (From the altar area)*

Hammer in the east, shelter this place and make it holy for our deeds today.

*Hammer sign to the south (From the altar area)*

Hammer in the south, shelter this place and make it holy for our deeds today.

*Hammer sign to the west (From the altar area)*

Hammer in the west, shelter this place and make it holy for our deeds today.

*Hammer sign to the below (From the altar area)*

Hammer below, shelter this place and make it holy for our deeds today.

*Hammer sign to the above (From the altar area)*

Hammer in the north, shelter this place and make it holy for our deeds today.

Gods of our Folk, we ask that you join us and celebrate with us here today. Please give your blessings to all present but, most especially, watch over these two.

*Gothi gives hammer blessing to couple, with the words:*

May the Holy Aesir and Vanir bless these two. May Odin and Frigga show them temperance and wisdom. May Freya show them frolic, Tyr show them sacrifice and justice and may Thor Be their protector, guide and comfort!

## **The Giving**

*Gothi:*

Who offers the hand of this young woman, in marriage?

*Father of the Bride:*

I do.

*Gothi:*

Thank you, (Father's name).

## **Introduction and Explanation**

Today we participate in the joining of two people into one family, with a bond of sustained trust and love.

A marriage is an enduring vow, an oath, to work together through bad and good. It creates lifelong obligations between the husband and wife. This oath can be a source of hardship at times, but also a source of comfort and joy.

But getting married is easy; staying married may not be. In a marriage, we are tasked with obligations towards another. We face tasks of putting another's desires equal to our own. Sometimes, we must even lower our own needs below those of the others, for the sake of the other and the marriage. These things can be difficult at times.

But a marriage can also be a source of comfort, of health and of happiness:

- You always have a friend to help you
- Sometimes, we can find a kind of strength in the other that we may not be able to find in ourselves.
- A marriage can be a source of change and growth in our lives
- It can be a source of meaning and inspiration.
- It can also be a source of laughter and daily delight.

Today, (Groom's name) and (Bride's name) have asked us to serve as the witnesses to their marriage - a marriage that they willingly enter.

(Groom's name) and (Bride's name), one last word about marriage:

In marriage, remember the simple things. Show respect for one another but most importantly, tenderness. Be thoughtful and considerate of each other and you will see your blessings grow and your life together will be happy and fulfilling.

As the Havamal reminds us:

Young and alone on a long road,  
Once I lost my way:

Rich I felt when I found another;  
another is one's fulfillment.  
(maðr er manns gaman)  
A kind word need not cost much,  
The price of praise can be cheap.

### **Exchange of Vows**

(Bride's name) and (Groom's name), are you prepared for your vows and do you call upon this company to be witness to those vows?

*Bride and Groom:*  
Yes we do!

*Bride and Groom approach Gothi at center and hold outer hand.*

*Bride's Maid follows behind them as they approach center and then ties their outside hands with yarn.*

As we are bound to our Gods and Goddesses forever, may you be bound to each other in an enduring way.

*Gothi acquires Oath Ring. Raises above head for explanation to those present.*

Vows or Oaths are seen as binding and enduring to our Folk. The ring is an ancient symbol of unending time and the cyclic nature of life. The ring, as an unbroken circle, is also a symbol of fidelity.

The Oath Ring is one of the traditional binding tools of our way. Upon the Oath Ring all oaths are sworn. When taking hold of the ring one is declaring their oaths not only before those gathered to witness, but also before the Gods who will mark well the words spoken.

*Gothi, Groom and Bride embrace Oath Ring.*

*To the Groom first say:*

Please, Repeat after me: I (Groom's full name), come here of my own free will, to seek the partnership in marriage of (Bride's full name). I come with all Love, Honor, and Sincerity, wishing only to become one with the one I love. Always will I strive for your happiness and welfare. Your life will I defend, before my own. I take you to my Hand, my Heart, my Home and my Spirit. Death shall not part us for we shall be united and love again. These things I swear before my gods.

*To the Bride say:*

Please, Repeat after me: I (Bride's full name), come here of my own free will, to seek the partnership in marriage of (Groom's full name). I come with all Love, Honor, and Sincerity, wishing only to become one with the one I love. Always will I strive for your happiness and welfare. Your life will I defend, before my own. I take you to my Hand, my Heart, my Home and my Spirit. Death shall not part us for we shall be united and love again. These things I swear before my gods.

*Return oath ring to table.*

## **Ring Ceremony**

*Rings brought forward by ring bearers. Best Man cuts yarn binding and gives ring.*

And now, (Bride's name) and (Groom's name) wish to exchange these rings as symbols of the vows they have just made.

(Groom's first name), as you place the ring on the hand of (Bride's first name), repeat after me:

With this ring I thee wed,  
from this day forward, you are my wife,  
to love and to cherish, to have and to hold, for richer or for poorer,  
for better or for worse, in sickness and in health,  
so long as we both shall live and love.

(Bride's first name), please repeat after me:

With this ring I thee wed,  
from this day forward you are my husband,  
to love and to cherish, to have and to hold, for richer or for poorer,  
for better or for worse, in sickness and in health,  
so long as we both shall live and love.

## **Blessings to Married Couple**

*Bring forward the mead.*

*Gothi, Bride, & Groom offer raise mead horn above and Gothi asks for blessings from the gods.*

May the Gods and Goddesses of our Folk bless this mead and all who drink it

*Offer to Bride then Groom.*

I give you the blessings of the Aesir and Vanir. Hail our Gods and Goddesses.

*Remind people about horn up. Wipe horn after each person.*

*Here we ask the assembled party to individually bless the couple, starting with the parents, then kindred members, then others assembled. Note: If the family is not familiar with Asatru ceremonial blessings, then it may be good to have someone familiar go before the family, so that there is an example of how to toast the couple in the Asatru way, with a hearty "Hail!"*

*After everyone has drunk, Gothi makes the blessing:*

(Groom's first name) and (Bride's first name), I'd like to bless you with a favorite poem:

May the gods go with you and bless you,



May you see your children's children,  
May you be poor in misfortune and rich in blessings,  
May you know nothing but happiness from this day forward.

Hail to both of you! May your life together be long and happy

*Gothi drinks. Gothi make sacrificial pouring.*

### **Presentation of Couple**

(Groom's first name), and (Bride's first name), in expressing your vows before this loving Company, you have pronounced yourselves Husband and Wife. By the Power vested in me as Gothi, and representative of this community, I pronounce you Husband and Wife.

Friends meet Mr. and Mrs. (Family's last name). You may kiss the Bride!

*(kissy kissy)*

This ceremony is ended; go with the blessings of the Aesir and Vanir!

### **Happy Ceremonial ending!**

Everyone! Please stay where you are for a few minutes to get pictures.

## **Morning Prayer by Mike Prince**

*One approaches the altar, lights a candle and, arms outstretched, says:*

Gods and Goddesses,  
Aesir and Vanir,  
I thank you for the blessings that you have given me,  
I ask you to continue to bless me,  
I ask you to help me to face the decrees of the Norns with courage and honour,  
And I ask you to help me do the best that I can,  
For my Faith, for my Folk and for my Family this day and every day.  
Hail the High Ones,  
Hail Odin!

## Hofbrau Landtaking by John Steiner

*Gothi:*

*In the north, make Hammer sign:*

Hamar i Nordhri helga ve thetta ok hald vard, ok hindra alla ilska.

*In the east :*

Hamar i Austri, helga ve thetta ok hald vard, ok hindra alla ilska.

*In the south:*

Hamar i Sudhri, helga ve thetta ok hald vard, ok hindra alla ilska.

*In the west:*

Hamar i Vestri, helga ve thetta ok hald vard, ok hindra alla ilska.

Hammer in the north-east-south-west, hallow and hold this holy stead, and hinder all unholy wights.

*Overhead:*

Hamar yfir mer helga ve thetta ok hald vard, ok hindra alla ilska.

(Hammer over me, hallow and hold this holy stead, and hinder all unholy wights).

*At the floor:*

Hamar undir mer helga ve thetta ok hald vard, ok hindra ilska.

(Hammer under me hallow and hold this holy stead , and hinder all unholy wights).

*Around, at head level:*

Um mik ok i mer Asgardh ok Midgardh!

(Around me and in me Asgard and Midgard!).

In the names of Odin, Frigga, Frey, Freyja, Tyr, Zisa, Thor and Sif, we wish to hallow this place in honor of the Aesir and the Vanir.

*Light the Sacred Fire, represented by a torch or candle, saying:*

In the names of the holy high gods, we kindle this fire of cleansing and creation, the first mystery, and the final mercy. Let the flame be quickened by flame, that through the darkness we may come to the light. And, may the sacred flame of our Holy Faith and Folk, which ever burns, in our hearts, grow again, to bathe Midgardh in its Sacred Radiance.

*All:*

Hail our Northern Gods! Hail Our Folk!

As the God Heimdall wards the Bifrost Bridge, so we ward this stead against all unholy wights and ways. Let the gathered Folk stand, still in mind and body, to make ourselves ready for the Blessing.

*The Folk clear their minds of all unholy thoughts. At the proper time, the Gothi pours a Horn of Mead, raises it while facing north, and says:*

Glad greetings and hail to you Vaettir, Fylgjur, Dises and hidden beings that dwell in this Land, you wights of earth and stone, of water and sky, of trees and animals, all of you olden beings of this stead. Harken to my words! We give you love and awe befitting your worth, as in the days and nights of yore. Let there be frith and grith between us and naught of strife. We give you a gift of friendship. We bid you take this blessing in fellowship. Hail to you wights above and under and all about us." (Gifts of Corn, squash, tobacco or other small tokens are brought to the Altar, to be carried and lain at selected places, where Land Wights are thought to be present).

*The Gothi holds the horn high and says:*

Berchta bestow your blessing - bid the buds and blooms be borne - burst forth in your bold brightness.

*The Gothi makes the rune sign "B" (Berkano) over the horn while the Folk sing:*

*All:*

Bbbbbbbbbb ... Berkano!

*Gothi:*

Our forebears in days of yore abode on our Folkish lands. Our household owns this homestead.

*The Gothi makes the rune sign "O" (Othala) over the horn while the Folk sing:*

*All:*

Oooooooooo ... Othala!

*Gothi:*

Alfather Odin, and Almother Frigga, guardian of hearth and family. Let, love and luck flow forth, filling this land and its wights.

*The Gothi makes the rune sign "L" (Laguz) over the horn while the Folk sing:*

*All:*

Llllllll ... Laguz!

*Landowner:*

With the olden beings of this stead we share this mead! May we work together in fellowship to help the Land and ward it from thoughtless deeds and harmful doings. Take our gift, and help our household in our dealings with this stead, even as you thwart and bewilder our foes. Thus, may we be friends.

We drink the blessing of the Land-wights!

*He drinks a sip of the mead, as does each member of the household. Then, while pouring the remaining mead into the bowl, the landowner says:*

Come ye wights to get the gifts owed to you! Bring ye health and wealth and weal, merry wit and mirth to this homestead!

*The Gothi lights a candle saying:*

In the names of the Aesir and Vanir, the Holy High Gods, we kindle the fire of cleansing and creation, the first mystery and the final mercy. Let flame be quickened by flame, that through the darkness we may come to the light. May the sacred flame of our Holy Faith and Folk, which ever burns in our hearts, grow again to bathe Midgardh in it's Sacred Radiance.

*All:*

Hail our Northern Gods! Hail our Folk!"

*Landowner:*

In fellowship with the olden beings of this stead, we have come to take up this Land and all dwellings on it in the names of the \_\_\_\_\_ household, the HofBrau Kindred, our Northern Folk, and the Aesir and Vanir.

*The Folk then walk around the bounds of the property, while carrying the fire, lanterns, torches or candles lit from the sacred fire kindled above. At the corners of the property, Mead is poured from the bowl, while the Folk say the warding:*

*All:*

By Troth the Land is taken, and well is it warded.

*After the property perimeter has been walked, the Folk proceed to the front door of the house, where the warding is repeated. The Folk then walk through the entire house, leaving through a different door, where the warding is repeated (we carry the lit candles or lanterns through the house). The Folk then return to the harrow, where the landowner says:*

Thus the work is wrought; Midgardh is built anew and made fresh. May this homestead and the household that dwells herein know naught but good, so long as the Troth of our Folk has above within. May the might and main of our Troth and our Folk, and the strength of the land wights, wax ever stronger, until all of Midgardh again knows frith and grith. We have sworn our fellowship with this stead. It is done.

*The remaining mead is poured onto the ground by the harrow.*

*Gothi:*

Let us fill our Horn that we may drink Oath, Boast and Blessing at Sumble.

*The Goði makes the first toasts:*

Hail the Aesir and the Vanir! Hail the Gods of our Folk!

Hail the Vaettir, the Dises, the Fylgjur, and the Wights of the Land!

Hail the \_\_\_\_\_ household who dwell in this homestead!

Hail the HofBrau Kindred!

*The Folk take turns offering their toasts until all present are satisfied. When the time is right to close the holy stead, the Goði holds his hammer and says:*

Welcome are the wights here with us! Stay with us while we share meat and mead, and wend when ye will, worthy ones, home to heavenly hearths, and fare thee well.

*The Goði does the Hammer Rite, then calls out:*

Our thanks to the Vaettir, Dises, Fylgjur, and Landwights of this stead.

The Blessing is done; let the merry-making begin!

*This should be followed by a feast with much sharing of food and drink amongst the gathered Folk.*

## Landtaking Ceremony by Kim Welch

Landtaking is an important rite of passage in our Folkway. You've worked hard, saved well, and have found the right piece of land, the right home, for your family. A place where your children, born or not yet born, can grow as Asatruar, learning and practicing the Nine Noble Virtues. Where your grandchildren, and hopefully many generations to come can grow up and pass down our Holy Folkway. You are claiming what will come to be Odal land, in a ceremony that will be witnessed by the Gods and Goddesses, the Disir and Alfar, the Nornir, and the Landvaetir.

In this ceremony, when I refer to the Godhi and Gydja, I am not referring to the clergy of the Kindred; I am referring to the husband and wife who are now the new owners of the property. In our Folkway, every man and woman are Godhi and Gydja of their own hearth. They can certainly invite the other members of their Kindred to bear witness and participate in this momentous occasion. When I refer to a torch in the ceremony, I am referring to what is used for the fire that will be carried around the property. An old-time torch would be great, however, a hurricane lantern, or a Coleman propane lantern will do, so long as an actual flame is involved.

*Materials needed:*

*The aforementioned torch, a sword, mead, a drinking horn, real milk (organic, whole milk, available at most grocery stores or health food stores, unless, of course, you have a cow or goat to milk!), fresh baked bread, an antler, markers for the four directions, and a compass.*

*Before the ceremony, use the compass and markers to designate north, east, west and south. The Godhi and Gydja should decide where the family's Ve and Horgr will be. This is where they will assemble the guests and explain the rite of landtaking. A call to Freyr to bless the land will now begin.*

### The Ceremony

*The Gydja of the kindred starts facing the north, in what they have designated to be the family's Ve, and sounds the family's blowing horn, to let all wights know that the Landtaking Ceremony will now commence. Turning clockwise, she sounds the horn to the east, south, and west, ending facing north once again.*

*The Hallowing: The Godhi starts in the north. He raises the antler and says:*

Horn in the north, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*The Godhi turns facing the east. He raises the antler and says:*

Horn in the east, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*The Godhi turns facing the south. He raises the antler and says:*

Horn in the south, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*The Godhi turns facing the west. He raises the antler and says:*

Horn in the west, hold and hallow this Ve, protecting all within, and banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk.

*The Godhi turns facing the north again. He raises the antler and says:*

Ingvi Freyr, Lord of Alfheim, Rider of Gullinbursti, Lord of this World! We call to you, to be with us here, to witness and bless this Landtaking, that we may have Odal land to pass to our descendents. As we walk the land, aid us in banishing all wights of ill will, the dwellers of the Utangardh, and all forces gathered against the Folk, making of this land our Innangardh, our Frithstead, and a shieldwall where our family and our Folk may thrive.

*The Godhi and Gydja tell those assembled the story of how the landtaking came to be; they boast of their hard work to earn the money to purchase the land, the search for the land, the arguments, laughter and tears in finding the right place, the correct place.*

*Before proceeding to the northern marker of the property, the Godhi and Gydja take a moment to meditate on the responsibilities of owning land, and being good stewards of that land. The assembled Folk then proceed to the northern marker, with the Godhi carrying the sword, and the Gydja carrying the torch. The Godhi and Gydhia proclaim:*

We, the (name) family, proclaim this our land, Odal land to be passed to our children, land blessed by Ingvi Freyr!

*They then galdor:*

Oooooothala, Oooooothala, Oooooothala!

*This is repeated at the eastern, southern, and western markers, before returning to the northern marker.*

*At the northern marker, the Godhi and Gydhia, sword and torch held high, place some of the bread on the ground, and pour out some of the milk, as they proclaim:*

We, the (name) family, proclaim this our land, and make known our friendship to the Landvaetir!

*They then galdor:*

Oooooothala, Oooooothala, Oooooothala!”

*This is repeated at the eastern, southern, and western markers, before returning to the northern marker.*

*At the northern marker, sword and torch held high, the Godhi and Gydhia proclaim:*



We, the (name) family, proclaim this our land, Odal land to be passed to our children; Ingvi Freyr, bless our children, and our children's children. May they love and respect this land, keeping it safe, that our descendants in the generations to come may hold this land in Honour, Strength and Love!

*They then galdor:*

“Oooooothala, Oooooothala, Oooooothala!”

*This is repeated at the eastern, southern, and western markers, before returning to the northern marker.*

*Altogether, the Rune Othala should be galdored three times at each marker, for a total of thirty-six times, i.e., 4 x 9. The assembled Folk should then leave the northern marker and proceed back to the Ve, to give thanks to Freyr.*

*The Gydja pours mead into the drinking horn, which the Godhi raises over his head. The Godhi says:*

Freyr, we thank you for your blessings at this, our landtaking. Please accept this gift of mead, for a gift aye calls for a gift!

*When the Godhi feels that the gift has been accepted, he pours the contents of the horn on the ground, while meditating upon the gifts and blessings of Invi Freyr.*

*The Godhi and Gydja embrace, thank the assembled folk, and announce that the landtaking has ended.*

## **Meal Blessing by Brian Weis**

### **Hail Sun**

Hail to thee, Sun (Sunna)!  
Who warms the Earth and Sky  
Hail to thee, Sky!

Who sends life-giving rains to Earth  
Hail to thee, Earth (Nerthus)!  
Our true Mother, who brings forth food  
and sustenance from Her all-giving self.

We who gather together  
give honor and thanks  
to these Natural Powers  
and to all who labored  
in bringing this meal to pass.

Hail!

## **Blessing of the Folk by David James**

### **Opening**

ALU

Ansuz Laguz Uruz

Kinsmen, Kinsmen, who comes here?

I COME, (FULL NAME OF EACH INDIVIDUAL).

Kinsmen, Kinsmen, who come here?

WE COME, (NAME OF KINDRED, TRIBE, LOCATION, OR WHATEVER)

Kinsmen, Kinsmen, who come here?

WE COME, WE, FOLK OF THE NORTH!

Kinsmen, Welcome, Kinsmen, Hail!

HAIL!

### **Hallowing Hof**

Kinsmen, Kinsmen, let us hallow this Hof.

Let us hallow this Hof to our high Gods, Gods of the holy north.

Let us hallow this Hof to our high Folk, Folk of the holy north.

To the Gods then, and Folk of the north.

Hamarr í Nordri, helga ve thæta, ok halt varð!

Hamarr í Austri, helga ve thæta, ok halt varð!

Hamarr í Suðri, helga ve thæta, ok halt varð!

Hamarr í Vestri, helga ve thæta, ok halt varð!

Kinsmen behold: the Hof hallowed, Holy to Gods, holy to Folk.

Long ago, in Hof like this we gathered together with our own Gods. As then, so now, we gather again, we, the very same Folk, with them, the very same Gods.

### **Hailing**

As we hailed them then let us hail them now!

By Right of Blood, by Rite of Hand,

We your Folk hail you our Gods:

Heilir Æsir heilar Ásynior  
Heil oll ginnheilög Goð!  
Heilir Æsir heilar Ásynior  
Heil sja in fjolnyta Fold!

HEILIR HEILAR HEIL HEIL!

Hails to any further Gods, according to season, occasion, or personal inclination. I like having a general Hail like this one, but also think it good to address in each Blot at least one specific god or goddess as well.

### **First Thanking**

By Right of Blood, by Rite of Hand,  
We your Folk hail you our Gods;  
We hail you Gods and we thank you!

For blessings you've brought us since our last Blot:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

For blessings abiding you bring to our lives:  
That we are by blood, Folk of the north:  
And we are aware of who we are,  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

That we've Elders who see, who show, who do:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

That there are of our Folk who heed them and help:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

For the fairest gift you Gods can give us:  
The Freedom of our own will:  
High Gods and holy, for this fair Gift,  
The thanks of your Folk!  
GEBO GEBO GEBO.

For ways you afford us to find our ends:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

For ways you give us to gain our ends:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

Hey, Our Will be Done! HEY!

For light of mind for might in arm:  
High Gods and holy, the thanks of your Folk  
GEBO GEBO GEBO.

For inborn ken of honor and worth:  
High Gods and holy, the thanks of your Folk.  
GEBO GEBO GEBO.

For such as you give us of family and friendship. For such as you give us of love and of  
troth:  
High Gods and holy, the thanks of your Folk  
GEBO GEBO GEBO.

For work in the world that's worth our while:  
High Gods and holy, the thanks of your Folk.  
GEBO GEBO GEBO.

For inborn fire that strives afar:  
High Gods and holy, the thanks of your Folk.  
GEBO GEBO GEBO.

For healing hands, helpful roots:  
Galdr, Seidh, Sumble and Blot,  
For runes to rist, runes to raun,  
High Gods and holy, the thanks of your Folk.  
GEBO GEBO GEBO.

For the broad might in the bright mead,  
High Gods and holy, the thanks of your Folk  
GEBO GEBO GEBO.

Gyðja or Mead Maid pours into horn.

### **Charging**

That the bright gold mead grow brighter yet  
Blend we, Kinsmen, with the might of mead  
Both might of Folk and might of runes.

*Godhi chants Rune Row into mead-filled horn. I prefer to sound three times a rune especially fitting to the occasion of the Blot; a good default is Sowulo, among other things, the sun and victory. G. sounds Fehu, Folk reply with Sowulo or whatever. Godhi and Gyðja can join in this, after all, they too are Folk. Then he or she sounds Uruz and they repeat Sowulo, and so on, with a final three Sowulos after Othila.*

Seek we yet more, might from the High Ones!

By Right of Blood, by Rite of Hand.  
We your Folk hail you our Gods,  
Hail you, thank you, and ask you:

With might of mead, with might of Folk,  
With might of runes, Regin we ask,  
Blend in now the might that is yours?  
The might of heaven and Earth.

*Lifting horn:*

AESIR

VANIR

FOLD

Kinsmen, behold yet mightier mead.

**Giving**

Deal we this mead, deal we this might!

Gods, to you foremost of friends, this first of the mead:

AESIR

*Pour.*

VANIR

*Pour.*

FOLD

*Pour. And here, pouring as well to any specific Gods who've been hailed.*

Other Allies

Deal we this mead, deal we this might!  
Deal we to Wights, deal we to wards:

WIGHTS

*Pour.*

WARDS

*Pour.*

Such for our Wights, such for our wards.  
Such for these friends of the fiery mead.

Folk, deal we this mead, deal we this might!  
To Folk of the north the fiery mead:

Who dares of the Folk drink with our Foremost?  
I DARE [FULL NAME OF AN INDIVIDUAL]!

Who dares of the Folk drink with the Foremost?  
WE DARE [NAME OF KINDRED, TRIBE, OR PLACE]!

Who dares of the Folk drink with the Foremost?  
WE DARE, WE, FOLK OF THE NORTH!

*A Gyðja or other Mead Maid carries the Horn clockwise from one person to the next. In a large group, I suggest four such, each one setting out into a cardinal direction.*

*Gyðhja or Mead Maid, to each of the Folk:*  
Thrive! (or Sowilo or such)

*Kinsmen:*  
GEBO! [or Sowilo or such)

*At the end:*  
Such for our Folk of the fiery mead.

## **Working**

The Might in mead, now brighter from Folk,  
And brighter yet from runes, from Gods:  
That might now with us let us now wield!

All of Us:  
As we share Blood, as we share troth,  
Some ends there are that all or us share  
Wield we now first for these.

Folk of the north:  
THRIVE!

Fathers:  
THRIVE!

Mothers:  
THRIVE!

Sons:  
THRIVE!

Daughters:

THRIVE!

Kinsmen, who have come back:  
THRIVE!

Elders, who see, who show, who do:  
THRIVE!

Kinsmen who heed our Elders and help:  
THRIVE!

Kinsmen scattered, Kinsmen sleeping:  
Far away, though yet still near:  
We, your Kind, call you to wake!

Set again your stronger hand  
On sword, spear, staff, ring,  
Or bright and holy banner.  
Seize with that hand the right of your blood:

We call you, Kinsmen:  
Kinsmen, Wake!

WAKE! WAKE! WAKE!

Such for ends that all of us share.  
Each of Us  
But each of us has ends of his own,  
Ends that fit with our Folk,  
Ends that fit with our Gods,  
Ends that fit with our way of the north:  
For these ends too wield we our might!

SO SO! SO!  
SO SO! SO!  
SO SO! SO!

Such for ends that each of us has.

Such our sendings, such our will,  
Such our work with the might we wield.

### **Final Thanking**

By Right of Blood, by Rite of Hand,  
We your Folk hail you our Gods;  
We hail you, we thank you, we ask you, we thank you:

For Blessings you've brought to this day's Blot:  
High Gods and holy, the thanks of your Folk!



GEBO GEBO GEBO.

For ways you may find to further our ends:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

For blessings you bring us beyond our framing:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

And that once again we have gathered together:  
We your Folk with you our Gods:  
We, the very same Folk  
With You, the very same Gods:  
High Gods and holy, the thanks of your Folk!  
GEBO GEBO GEBO.

### **Closing**

Such are the Words, such the Deeds,  
Such the way of the north  
Hail the way of the north!

HAIL!  
ANSUZ LAGUZ URUZ ALU.  
Be Midgard brighter for this our Blot!

# Feast of the Einherjar by Catharina J. Burke

*Note: This is a re-interpretation of a ceremony called America's White Table which is to remember those who are POW/MIA. I have re-worked in a heathen context to honor those heroes of the past as well as the living who have served and are serving.*

*Prepare a feast including roast pork and mead. Place a blue tablecloth on the table. Make sure that there are place settings for each person in attendance plus one more, including glasses and black napkins with a slice of lemon and a pinch of salt on a saucer next to each plate. Around the place setting at the head of the table place a gold candle, a red rose in a vase, and a red ribbon. Stand at the head of the table.*

## Introduction

This feast of the Einherjar is an opportunity for us to honor the valiant heroes who have died in battle and now feast with Odin in Valhalla. We are also here to honor those living among us who have served faithfully and to honor those who still serve.

## Hammer Hallowing

Hammer in the north, hallow and hold this holy stead. Hammer in the east, hallow and hold this holy stead. Hammer in the south, hallow and hold this holy stead. Hammer in the west, hallow and hold this holy stead. Hammer above us, hallow and hold this holy stead. Hammer below us, hallow and hold this holy stead. Above us, below us and all around us, hallow and hold this holy stead.

## Invocation

We call on Odin, Allfather, Lord of Valhalla, Host of the Einherjar to be with us as we honor those who will fight beside you at the last battle.

We call on Freya, Chooser of the Slain, First among Valkyries, to be with us as we honor those who have earned her regard.

We call on Thor, Mighty wielder of Mjollnir, Warder of Mankind, as we honor those who fight to protect hearth and home.

We call upon the ancestors, those mighty warriors of the past who have fought and died in defense of the folk. Join us as we honor you and those who choose to follow your example.

## Dedication

There is an empty place setting before me. This is to acknowledge the absence of those who are missing from the celebrations we hold, to honor them, and to symbolize that they are with us in spirit. We should never forget the brave men and women who serve the cause of freedom with honor.

The tablecloth is blue to symbolize that through answering the call to duty and serving with honor they earn their place with Odin in Valhalla.

The single red rose reminds us of the life of each of the heroes who are not here. The rose is also a symbol of Freya and represents the Valkyries who stand with the heroes and guide them to their place in Valhalla.

*Light the candle.*

We light a golden candle to symbolize the shining of the Valkyries armor, like the Aurora Borealis. May they bring victory to our warriors and always be a light to them in a world of darkness.

*Tie the ribbon around the vase.*

We tie a red ribbon around the vase and ask that Thor lend our warriors his strength and protection so that they can return home.

A slice of lemon on each plate is to remind us of the bitterness endured by soldiers who are separated from hearth and home, while a pinch of salt is to remind us of the tears of families waiting for loved ones to return.

*Everyone should taste the lemon, and taste the salt.*

We push an empty chair to the table for the soldiers who are not here.

*Turn over the glass.*

We lay a black napkin for sorrow, and turn over a glass for the meal that won't be eaten. To all our honored heroes, living and dead, you are not forgotten so long as there is one left in whom your memory remains.

*This rite is ended.*

*Everyone should be seated leaving the place at the head of the table empty and commence feasting while telling stories of heroes and soldiers, past and present.*

# Hunting Ritual by Michael Burke

## Introduction

The taking of a life, any life, be it that of an enemy in defense of home and hearth or of an animal to feed your family is a spiritual event. It is the fulfillment of a persons duty to family and folk, because of this it is right and proper to call on the Holy Powers for aid. For the hunt Ullr, Skadhi, and the Landvaitter or wights of this land are who we turn to. That is who this blot is for.

## Direction

When the horn is taken around the circle to each person I would like you to silently add your might and main into the horn. As the horn is going around the circle the folk will chant "Ullr, Skadhi, Landvaitter" until the horn has made the complete circle. After Ullr, Skadhi and the wights have been addressed, any implements or animals used in hunting will be blessed.

## Hammer Rite

Hammer in the north, hallow and hold this holy stead.  
Hammer in the east, hallow and hold this holy stead.  
Hammer in the south, hallow and hold this holy stead.  
Hammer in the west, hallow and hold this holy stead.  
Hammer above us, hallow and hold this holy stead.  
Hammer below us, hallow and hold this holy stead.  
Above us, below us, and all around us, hallow and hold this holy stead.

## Invocation

Ullr! Son of Sif, Bow God, Shield God , God of the hunt, we hail you and ask that you join us and aid us in our work.

Skadhi! Daughter of Thiazi, Bow Goddess, Snow shoe Goddess, Goddess of the hunt we hail you and ask that you join us and aid us in our work.

Landvaitter! Hail the wights! walkers of the secret places, guardians of this land, we thank you for it's use and ask that you join us and aid us in our work.

*Fill the horn, pass around. Chant:*

Ullr, Skadhi, Landvaitter, Ullr, Skadhi, Landvaitter.

## Blot

*Hold up horn and Address the holy powers:*

Ullr! Bright one, archer, walker of the wild paths, We give of ourselves and ask

that you aid us in our hunt, bless our weapons that they function correctly, make our eyes clear our hearing sharp and our aim true that our hunt will be a success. Make our kills quick and clean that our prey will have a good death!

Skadhi! Wonderer of the moonlit paths of ice and shadow, We give of ourselves and ask that you aid us in our hunt, guide our steps that they are quiet and sure, give us the strength to walk the hard trails and brush choked thickets to find the game that our hunt will be a success!

Landvairter! Wights of this land, wonderers of the wild places, guardians of the furry folk, we give of ourselves and ask that you aid us in our hunt, guide us to our prey that our hunt will be a success lead our prey to us that their death will be quick clean and meaningful!

## **Blessing**

*Pour some from the horn into the blessing bowl. Sprinkle the items on the altar, carry around the circle to sprinkle the animals.*

May your hunts be successful!

## **Thanking and Libation**

*Pour out the bowl.*

Ullr we thank you for your gifts and guidance and ask that you continue to watch over the wild places and the folk.

*Pour out 1/3 of the horn.*

Skadhi we thank you for your gifts and guidance and ask that you continue to watch over the wild places and the folk

*Pour out 1/3 of the horn.*

Landvairter we thank you for your gifts and aid and ask that you continue to work with us and through us for the good of the land and the folk

*Pour out 1/3 of the horn.*

## **Ending**

From the Gods to the earth, to us, from us to the earth to the Gods a gift for a Gift. Hail! This rite is done.

# **A Heathen Rite of Honor and Departure by Stefn Thorsman**

October 12, 2007

The purpose of this rite is to honor a loved one who has passed on to the halls of their ancestors. Ritual tools needed are a lighter, candle, a Bloti bowl if the rite is being conducted inside, a ritual hammer, a drinking horn, and whatever ritual liquid the person conducting the rite deems appropriate. This could be ale, mead, cider, or even water.

*Holding the Hammer and facing north, the person conducting the rite says:*

I/We consecrate this place in the name of the Aesir and Vanir. May Thor ward this stead and banish from it all unwanted influences or wights. May Odin's wisdom surround us and enlighten us. May Freyr bless us with joy and brightness. May Frigga bless us with motherly love. May Freya bless us with her beauty and lead us home.

*All assembled: "Holy ones we welcome you!"*

I/We gather together on this day to offer our/my last tribute of affections and love. Death has once more visited us here in Midgard. Yet, let it not bring us sorrow and pain for we know that death is just the beginning; an initiation and a transition. As nature destroys us, so she must give life back to us once again! Death is but a ladder by which our spirit rises to a new life, and a new beginning. We share the knowledge that light always follows after darkness. And one day, we too will cross the Bifrost bridge and there we'll see, and hold, our loved ones once again.

*At this time the candle is lit.*

We light this candle in remembrance of the life we honor today.

## **The Reading**

That which came from the earth has returned to the earth.

That which belonged to the spirit has returned to the halls of our ancestors.

The wheel turns.

That which belongs to fellowship and love — that which belongs to the circle — remains with us.

Nothing is final.

No farewell is the last farewell. The wheel turns. And we who remain behind here in Midgard know that one day we will once again share a horn with our Fathers, our sisters, our Mothers, and our brothers.

## Consecration of the Horn

*The person officiating this ceremony should now fill the drinking horn and consecrate it with the ceremonial Hammer by making the sign of the Hammer over the rim.*

I consecrate and make holy the contents of this horn in the name of the Aesir & Vanir.

As our ancestors did in ancient times, let us raise the sacred horn in honor of (----- name of the deceased----).

*At this point the horn is passed to everyone gathered and everyone is invited to speak of the deceased and offer their own personal eulogies. After the horn has been passed to everyone, the person officiating pours the remaining contents either into the Bloti bowl or into the earth saying:*

From the Gods to the earth, from the earth to the Folk, from the Folk to the Gods. We give our thanks.

As we commend the soul of (---name of the deceased---) to the care of the Gods, we ask that they look down upon his/her family in this time of grief and sorrow with compassion and guidance. The Havamal says: Men die, cattle die. Thyself soon will die. But the words of praise will not perish to a man who wins fair fame.

Go now to the Gods and to your ancestors. Let them greet you in joy and love as in time we too shall likewise be greeted. We now pledge you back to the earth. Go now back to the AlFather as the wind blows through the trees, as the rivers flow to the sea. Go now and let us always remember, He/She Lived!

*The person officiating the rite now extinguishes the flame and says:*

This rite has ended.