

**Freyshof**  
Fifth Hof of the Aŝatru Folk Assembly

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**December 2025**



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## **Words from our Allsherjargoði**



As you may have noticed, this month's edition of *The Runestone* is coming to you late.... this is for the very best of reasons!

On the 6<sup>th</sup> of December, the Asatru Folk Assembly had the tremendous honor of presenting Freyshof as a gift to Yngvi-Freyr. Many of our leaders were in attendance, including Folkbuilder Nick Rice who produces *The Runestone*. We were also joined on this august occasion by our founder Stephen McNallen and Hofgyðja Sheila McNallen. This dedication was more powerful than I can describe here but it was beautiful to be

able to present such an amazing hof to Freyr and I have every confidence that he was honored by our gift.

Special thanks are in order for; Witan Svan Herul for his breathtaking mural of Lord Freyr, Witan Clifford Erickson and Hofgyðja Catie Erickson for the loving care they have put in to making this hof welcoming and worthy coming out every weekend since we acquired the building in August to pour out love and devotion as offerings to Freyr, Gilbert Page for the beautiful Freyr idol he presented at the hof, the local members who have come out and offered their labor and help transforming this building into Freyshof, and all of you who's generosity has made the purchase of this hof possible. Thank you all so much!

This is an auspicious way to end our 31<sup>st</sup> year and to begin year 32<sup>nd</sup>. Life is good. Our Folk are great. The Æsir are magnificent. May we all have a triumphant Jól and may we continue to do our utmost to make our Gods proud!

Heill the Folk!

Heill Freyr!

Heill the Æsir!

Heill the AFA!

## Announcements, News, & Noteworthy

11/1 - Scott Welchel & Laura Volz were united in marriage

11/15 - Helen Nicole Shotwell received her Ausa Vatni

11/29 - Alexandria Dean Riley received her Ausa Vatni



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## Words from our Witan

## *Grow Your Daily Practice*



Please join me in the daily practice of Ásatrú, the worship of the Æsir & Ásynjur, and on the journey to spiritual awareness and understanding each day of 2026.

All members of the Asatru Folk Assembly are welcome to be a part of this group on MeWe. It is a "side quest," or rather, a pet project of mine, to help our Folk find a daily practice of their own through examples, study, and active worship.

Please join us:

<https://mewe.com/join/dailyasatruwithbrandy>

Starting next month, we'll also be following a schedule listed here in *The Runestone* of weekly prayer days broken down monthly alongside accompanying prayers to the Æsir. Here's January's as a sneak peak to get us prepped.

# January Feasts

January 7th

*Feast of Óðinn*

January 14th

*Feast of Frigg*

January 21st

*Feast of Freyja*

January 28th

*Feast of the Ancestors*

Hail to the Wanderer, cloaked in the grey,  
The one-eyed seeker who walks the fray.  
Father of wisdom, through trial earned,  
Master of runes, by sacrifice learned.

In battle's din, your ravens soar,  
Gathering the slain to Valhøll's door.  
Bearer of frenzy, of poetry's fire,  
Stirring the hearts with ruthless desire.

Óðinn, we hail your sacred name,  
Bringer of wisdom and victor's claim.



Hail, Frigg, great queen of Asgard's throne,  
Of Fensalir's halls, where feminine strength is sown.  
Mother of Baldr, so steadfast and wise,  
Your will unshaken when chaos does rise.

Spinner of will, silent and keen,  
Keeper of truths both unheard and unseen.  
Protector of kin, unyielding and strong,  
Guide us in honor our whole lives long.

Regal Frigg, our Folk defend,  
Steer our fates to their rightful end.



Freyja, golden goddess, powerful and fair,  
Daughter of Njordr, sea's boundless care.  
Sister of Freyr, the harvest's delight,  
Wife of Odr, lost in the night.

Through tears of gold, your beauty shined,  
Even in struggle, your strength refined.  
Brisingamen gleams, a radiant spark,  
Magic and courage, the guiding mark.

Chooser of heroes for Fólkvangr's field,  
With your name on our lips, we humbly yield.



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### *On the Runes and Their Usage*



The runes are sacred mysteries first grasped by the All-Father when he sacrificed himself to Himself—screaming, he took up the runes. Then, Lord Heimdallr gave the runes to our ancestors when he helped our Folk become who we are now. The runes are symbolized by staves, various characters corresponding with the different mysteries (the concepts behind the runes). The proto-Germans had slightly different symbols than the Anglo-Saxons, whose symbols were different than the Norsemen, so on and so forth—but the powers that are the runes stay the same.

# The Folk Suthark

: V N Þ R R Y Z P :

: \* † | Φ † C Y H :

: † B M A † Z W Q :

Many of our Folk ask: How do we use the runes in a serious way in 2025, and now going into 2026?

There are a few ways!

The first is Galdr, which is done during meditation or when harmonizing the Folk during Blót. We will typically sing the proto-Germanic name for a given rune, focusing on its concept and honing in on harnessing its power to some extent.

The second is very mundane, and thus very common... using them as we would letters. It is not wrong to do this, per se, but it should only be done with an understanding of the runes and their power, as well as being done in some sort of service to the Æsir. A great example is Witan Herul's artwork on all of the Hof murals!

The third is divination, or what we commonly call "rune pulls" in modern Ásatrú. We will go into a bit more detail on this one as its truths are quite esoteric compared to the

previous two uses!

When we do “rune pulls” correctly, we are asking the Nornir themselves to give us insight into what should come to pass; not what WILL come to pass, but what SHOULD come to pass.

Many people pull runes in different ways. Some do nine runes, some do one rune, some do three runes. I will give here personal examples of how I conduct my one-rune and three-rune pull, as well as the effects of that specific three-rune pull example.

### **My one-rune pull:**

My one-rune pull is very simple. I pray to the Nornir and ask for their insight, specifically in regards to an important question. I pull a single rune, figure out what it likely means in context, and do all I can to ensure that it comes to pass.

### **My three-rune pull:**

Every year, on the twelfth night of Jól (December 31st), my wife and I will stand before our home altar and pray to the Nornir. I will speak to all three of them, thanking them for the gifts already given and asking them to grant us insight into the coming year. I pull one rune at a time—one from Urðr, from Verðandi, from Skuld.

In my real-life example, we pulled the runes Perthro-Kenaz-Tiwaz for the year 2025. Because my wife and I kept to right action as best we could, these runes (that which SHOULD be!) came to pass. Perthro is the rune of the womb and opportunity; my wife was pregnant with our son. Kenaz is the rune of knowledge and passing the torch; we became parents and extended our kin-fence forward. Tiwaz is the rune of victory and ascension; I was elevated to the Witan at Sigrheim, a dream come true for me, and certainly a victory. These things happened because we stuck to the path of right action as often as we were able, and when that path was clear. If we had been careless throughout the year, we would have surely strayed from that path of that which SHOULD be.

*One final note* — when you choose to consult the runes, you are making a conscious decision to ignore Lord Óðinn’s advice of being “middling wise.” You are choosing to peer beyond the veil, into the depths of the well, and to grasp cosmic truth for better or for worse! Know that.



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*Freyshof Heilagmenn*



At the Freyshof Dedication, we revealed that we have chosen a devotion to Allsherjargoði Sveinbjörn Beinteinsson of the Ásatrúarfélagið as our Hof Heilagmenn, or Hof Hero.

I chose Allsherjargoði Beinteinsson for two main reasons.

The first is that I want the Freyshof culture to recognize the importance of modern Ásatrú heroes. Much like Founder Stephen McNallen, Else Christensen, and Alexander Rudd Mills, Allsherjargoði Beinteinsson helped to bring Ásatrú back to our Folk in modern times and helped to establish Ásatrú as a legitimate religion. When he approached the Icelandic religious authorities, he was not initially taken seriously. But, his persistence and zeal was convincing—as was a sign from Þórr himself!

The second reason is that I want our new Freyshof culture to recognize that success is not inevitable, and that we must continuously apply ourselves and teach our children and new Ásatrúar correctly. Sadly, the work that Allsherjargoði Beinteinsson started with the Ásatrúarfélagið has not been continued by his most recent successors. The Ásatrúarfélagið has descended into atheism, waste, and degeneracy. I hope that Allsherjargoði Beinteinsson sees our work in the Asatru Folk Assembly as the legitimate successor to the work he started with the early (and Folkish!) Ásatrúarfélagið!



We have dedicated a shrine to Allsherjargoði Sveinbjörn Beinteinsson, which incorporates the following Heroes Prayer, written by Michael Melillo —

There are those, whose time was spent,  
in defense and service of others, known and unmet

Stood tall in the face of chaos and strife,  
all gave much, some even their life

Though through your deeds, you may have tired,  
your words and actions still yet inspire

Won for Gods and Folk, bright glory and fame,  
we shall never forget and speak loudly your name!

Hail the heroes!

I invite you to learn more about Allsherjargoði Beinteinsson at <https://www.freyshof.org/hof-hero>



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*The Yule Alf and Yule Bock*



This is a tradition at my house, and I encourage anyone who feels inspired to take up this tradition, especially if you have young children and you're able to do so because I think

it greatly encapsulates our ethics of the season.

On the night of the 20th the family gathers around the Yule log. The Yule log is a sacred symbol; the symbol of light a, symbol of returning, but it's something else...it's also a beacon, a signal. When the family lights the Yule log, its light awakens the Yule Alf.

Every family has their own Yule Alf, in some families he is old and others, especially new families that are taking up the tradition of calling him, he may look young. Some say that he lives in the inglenook near the fireplace and in the hearths or wood piles. He uses the Ash and the smoke from the Yule log to make the Yule goat. (My children call him Old Billybock.)

He goes then from Mother's Night, and he takes his goat down into the shadowland—the place where the ancestors live beyond the veil. And he takes from them gifts that are specifically given to their descendants.

He then returns; it is a three-day journey, so on the morning of the 24th (Ancestors Night). He places under the Yule tree the packages usually wrapped in brown paper and twine, and written sometimes in runes are the names of the ancestors that gave those gifts. e also places his own little gifts in the stockings and shoes of the children and eats the offering that the children leave him.

He then wiggles his nose and says a magical spell and he and the Yule goat dissipate back into the smoke and light of the Yule log that summoned them until next year.

When the children wake up in the morning, they see the ancestors' gifts have arrived, and generally they run straight for the stockings to see what little fun gifts they got. But they can't open the ancestors' gifts until after sundown.

In the morning instead what they do is go to their rooms and grab the gifts that they bought for their siblings.

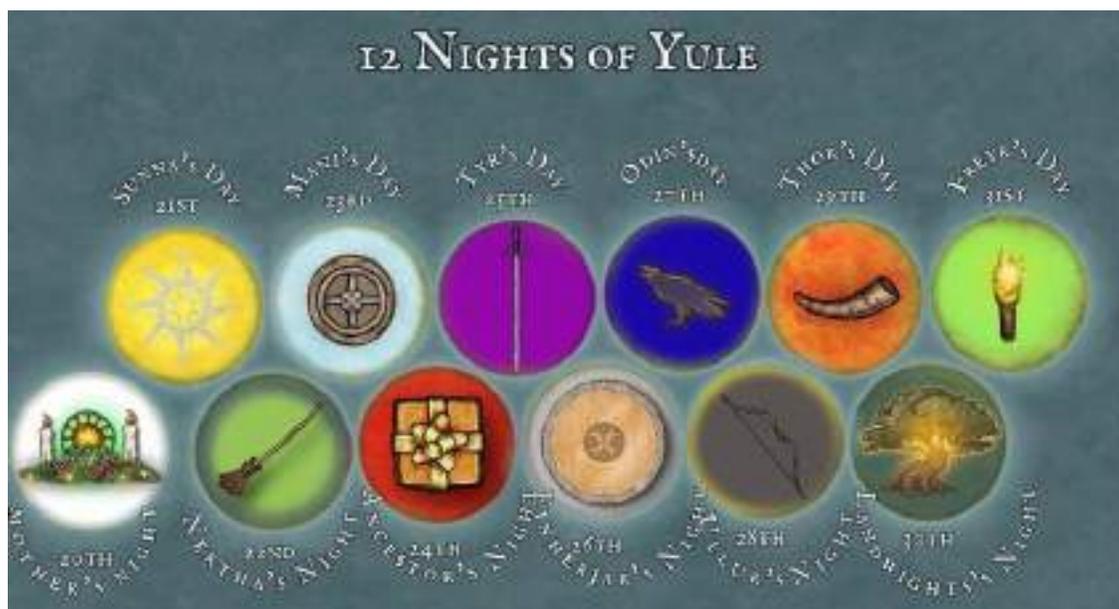
The reason for this is because they must have a giving heart to their family and kinfolk because the Yule Alf despises greedy children, and if they do not make a gift or get a gift (it doesn't have to be bought from a store...it can be made with love, to the best of the child's ability) for their siblings. If the children are miserly, the Alf will bring them a burnt piece of stick to place inside their stocking next year.

They take their gifts that they got for each other and place them under the tree, oftentimes colorfully wrapped. At sundown, the Blót is conducted, and a meal is eaten.

And then after the meal, pictures from the ancestors are taken and placed on the table and the children then can go to the ancestors' gifts and open those first, but before they do, they have to learn from which ancestor it came from and a little bit about their life.

The ancestors primarily care about their descendants being warm, smart, and strong. So, the ancestors' gifts generally are clothing, hats, shoes, books etc. and the children understand that the ancestors always give you the gifts that you need and your kinfolk give you the gifts you want. So then after the ancestors' gifts are open, they can then open up the gifts given to them by their family members—generally, it's just one gift per family member. And this is what we call the gift exchange. The Yule Alf is truly the spirit of giving and gifting to your family. And every year my children immediately start thinking about what ways they can make or give things to their siblings that will make them happy around this time of year. It's truly magical and they take great joy in it.

### *This is Our Yule*



This is our Yule tradition; it could be yours as well. Please bear in mind this is my family's and kindred's Yule tradition and is not official by way of the Asatru Folk Assembly. This is simply a fun tradition I wish to share and may be used in congruence with the official candle lighting ceremony of Yule as you see fit.

For many years, our Yule tradition has evolved. We have incorporated so much that it has become 12-day devotional time that is fun and purposeful. Most importantly it is fun and celebrates our devotion to our ancestors and our Gods during this time of year. The first night of celebration can be celebrated at your local Hof, or at a gathering place for your Kindred or at your individual home.

A note: We have recently incorporated in the last few years the candle lighting ceremony of the Asatru Folk Assembly, but we respectfully have moved some of the virtues honored to better fit and overlay our daily devotionals. We did this with respect because the candle lighting is full of goodness and we wanted to add that goodness to ours.

Dec. 20<sup>th</sup> Mother's Night: Before this night even takes place, you will need some things. Some of these things require some time to craft so that they can be used on this night.

- Mistletoe with a piece of ribbon for each piece
- A Yule log (usually a section of the May pole from the previous year, small holes are drilled in it to facilitate small birthday candles). It is decorated with Holly and Red Ribbon.
- Holly Wreaths (usually brought by the folk to be blessed and hung upon their doors for Yule)
- Outdoor firepit (For the Need Fire)
- Friction fire-starting kit:
  - Ash (from the hearth)
  - Cotton ball
  - 2 flat blocks of wood
- Torch (to transfer the flame from the outdoor Need Fire to the fireplace where the Yule log is. If you don't have a hearth, then you will bring the Yule log to the Fire pit.)
- A Straw Yule Goat (handmade or bought is fine)
- Seven-day Candle (these can be purchased or can be handmade)
- Dry spaghetti (to transfer the flame from the Yule log to the candle and throughout the 12 days)
- Sunwheels (handmade of preferred material. We have used metal wrapped in cloth, wood, straw, and even paper)
- Twine
- Small birthday candles
- Blót utensils to conduct ceremony

On the day of the 20<sup>th</sup>, the house should be prepped for a gathering and the firepit loaded with tinder and logs for the Need Fire, the fire kit should stand ready, make sure the cotton is dry. The Harrow (Alter) should be set before the Hearth with all your tools and the mistletoe, Yule Log, and Yule Goat placed upon it as well.

The intent of Mother's Night is to honor Frigg and all the Maidens of Fensalir and mourn the death and celebrate the eventual return of the God of the Folk Soul, Baldr. It is also the beckoning of the Yule Wight (akin to modern day Santa Claus, the lighting of the Yule log beckons him from the hearth inglenook to which he will ride the Yule Goat

to get the Gifts of the Ancestors....but we will cover more of this on Ancestors night). The ceremony begins the 12 Days of Yule, and most of the Folk gathered will be continuing the rest of the Holiday at their own homes.

Conduct your Blót as befitting your tradition. Usually after drinking from the horn but before the blessings of the Hlaut bowl are given, the items you have will be used. The Need Fire is started by the Menfolk while the tables are set by the Children and the Womenfolk prep the food to be ready for plating. Once the Need Fire is lit, the Menfolk bear a torch into the home and hand it to a high standing woman who lights the Hearth fire with the torch. (The Yule log is not in the fireplace just yet). So, the Folk gather around the Harrow. The leader of the ceremony passes out birthday candles. Then every person walks up to the hearth fire and lights their candle and says the name of someone who is alive, and of kin, that couldn't be with the gathered Folk. Each person does this until the Yule log is adorned with candles. Then all the Folk touch the Yule log and a thankful prayer is uttered over it. Then the log is lifted and placed into the fire (if you do not have a hearth fire the log is carried to the Fire pit and burned there). Once the Yule log is lit and burning, Folk can light there Seven-day candles from the Yule log throughout the night before they leave. Some words are spoken upon the lighting of the Yule log.

Example\*

Oh holy light, from our hearts to the hearth, shine bright!  
Let the glow of our love guide you home, this dark night!  
We call you gifting spirit to show us Frith, with hearts delight!  
To share our prayers with our fore kin, Oh jolly Yule Wight!

This lighting of the Yule log is twofold. Firstly, it holds the light of the Folk within it and is to be carried for the 12 days, and secondly, it calls the Yule Wight to carry prayers to the ancestors and for bountiful return with gifts from the ancestors to the children.

After this the Blessings are given out from the bowl, the Holly wreathes are also blessed and the mistletoe and the Folk then gather to feast. Usually during the Feast one person will read an excerpt or the entirety of Baldr's Dream from the book Northern Path by Douglas Dag Rossman (or perhaps simply Baldrs draumar from the Poetic Edda).

At some point, the Folk before they leave will take their seven-day candle and use a dry spaghetti to transfer the flame to their candle and then carry this home with them. For safety, the candle should be placed in the hearth at the individual's home in a pot with a small amount of water at the bottom. If the candle gets low transfer the flame to a

new candle. If the flame goes out, one of the Folk should carry a flame from their fire to the kinsman and relight their flame. This is symbolic of our community helping one another out in the darkest of times.

If you cannot travel with a Seven-day candle, then taking a coal box and lighting a coal is also allowable. Also taking ash from the Yule fire and lighting your own from that ash is acceptable but is difficult unless you know how to make a Need Fire from ash. It is also recommended that if you are far away from other Kinfolk to take enough ash to restart your flame if no one can come and rekindle your light.

Hang your wreath upon the door to protect your home from the baleful winter and the riders of the Wild Hunt and on the inner threshold of the front door hang your mistletoe and give appropriate greeting under it. Men greeting men and women greeting women in kinship should hug, men greeting women may kiss the lady's cheek or hand (whichever is appropriate) and hug, and men and women greeting children with a hug and a kiss upon the forehead is appropriate. This showing of affection is to honor mistletoe and to forgive it for slighting the Æsir unknowingly.

Thus begins the Yule.

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Dec 21<sup>st</sup> Sunna's Day: After the conclusion of Mother's Night, all kinfolk go home and place their candles or take a coal or ash and start their fires to light their candles in the following morning the following day. The family gather as the Sun takes stead and they place Sunwheels upon the fire. Sometimes the sunwheels are placed on twine and spun about or are placed on rods and spun while they are alight. Sunna is hailed, Delligr is hailed, Ostara is hailed, and Dagr is hailed for the return of the Sun begins and the dark night is usurped to the glowing light.

Dec 22<sup>nd</sup> Nertha's Night: Nerthus, Eartha, Erce, Heartha, Jörð—she is honoured on the third day of Yule. The house is cleaned, and the kitchen and the Hearth are cleaned from the festivities. Stockings are hung, and the hearth is decorated. If the Yule tree is not up yet, it is put up on this day and decorated in preparation for the Yule Wight and his return with presents from the Ancestors. That night, Blót is held in honor of the Earthmother, and a candle is lit from the Yule candle and the day's virtue is meditated upon.

Dec 23<sup>rd</sup> Máni's Day: On the 4<sup>th</sup> day of Yule, the calendar for the up-and-coming year's holidays are marked and planning begins. Making invitations and posts. Marking down

other events and birthdays are also done. We also set our calendar called "The Iron Mark" which is a 364 Metonic Solar/Lunar calendar with an intercalendary day 0 which is on Mother's Night. So, all of the weeks remain but the lunar cycles are noted for months and placed upon the 52-week scale to harken the proper timing of celebrations. A Blót to Máni is held that night in honor of the luck-giver and time-keeper and thanks is given to him for placing us on the correct timing for holy tides. A candle is lit from the Yule candle flame in the name of Moderation and this virtue is meditated upon

Dec 24<sup>th</sup> Ancestor's Night: So, in the morning the Yule Wight inglenook spirit has placed the wrapped gifts from the Ancestors under the Yule tree. He has eaten his offering and filled the stockings of the family with appropriate gifts or ash and burnt wood to naughty children if they are so deserving for their ill behaviour. Ancestors' gifts have their individual names upon them and usually contain gifts of utility and care that ensure the next generations comfort. Blankets, clothing, socks, boots and the like are often what the Ancestors give. The Yule Wight is a spirit of gifting and having fulfilled his duty is pleased by giving so the family then brings their own gifts down that they intend to gift to their siblings and parents and vice versa and place them under the tree. They are left there for the day to be opened after Blót to the Ancestors and the Yule Wight. Generally, his Yule Goat is laid to rest (The Straw Bokken) and is burned during the Blót. Following this, the family gathers, and the pictures of the honored ancestors are brought in, and their gifts are dispensed out. As each child opens a gift from their Ancestor, they are talked about and told stories of their lives. Once all the Ancestors gifts are given out and opened the gift exchange begins, and each family member gives their gifts to the other family members, and they are opened.

Dec 25<sup>th</sup> Týr's Day: Týr, Teus, Tiw, Tio—he is honoured on this night of Yule. A Blót is held in his honor. Generally weapons of self-defense and protection are cleaned and blessed on this night. The Binding of Fenris is read from Douglas Dag Rossman's Northern Path. Thanks is given to the Pole star and the maintenance of order and delegations of Victory.

Dec 26<sup>th</sup> Einherjar's Night: On this night, all the ancestors that have passed in foreign wars or heroes of past wars or national heroes, those that went above and beyond their call of duty, are celebrated on this day. The family is encouraged to find historical figures, and each give a brief class on who they are honouring for that year

Dec 27<sup>th</sup> Óðinn's Day: Óðinn, Odin, Odinn, Woden, Wotan—the furious drighten is hailed on this night as this is the last night of the Wild Hunt (which began during

Winter's Finding). Usually after Blót, all manner of auspices and divination are done on this day. Runes, cards, dice, pewter drops, wax, and tea leaves are all done on this night. Also, apples are placed out for the Riders of Wild Hunt and the Lord of the Shadowed Hosts and his horse, Sleipnir.

Dec 28<sup>th</sup> Ullr's Night: Ullr, Wuldor, Ollerus—the Glorious Hunter is honoured on this night and general marks the end of the hunting season for the Folk (which began at Winter Finding). All hunting weapons and gear are serviced cleaned and blessed on this day and put away. Thanks are given to Ullr, and Blót is held to him in thanks for the fruitful harvest of animals of the season.

Dec 29<sup>th</sup> Þórr's Day: Þórr, Thunor, Thorr, Donner—the Friend of Man is honored on this day, usually a quite jubilant celebration, as this is also the night of Yule that the Folk pitch their yeast into brews intended for the next year. Þruðr, Thor's Daughter is honored as she is the matron protector of good brewing. This night is celebrated with a large feast and a good sampling of brews (within moderation) and a Blót to Þórr is done. A candle is lit in the name of the virtue Truth, and the rune Thurisaz is Galdured during that mediation.

Dec 30<sup>th</sup> Landwight's Night: This is the day that the property is cleaned of debris and winter fall, and wood is chopped for the second half of the winter. The children usually hang biscuits, bread loaves, or pinecones smeared with peanut butter and birdseeds are hung from the trees for the animals and landwights are honored in a Blót, sometimes at outdoor shrines. Generally, all manner of chores are finished on this day in preparation for the final night of Yule.

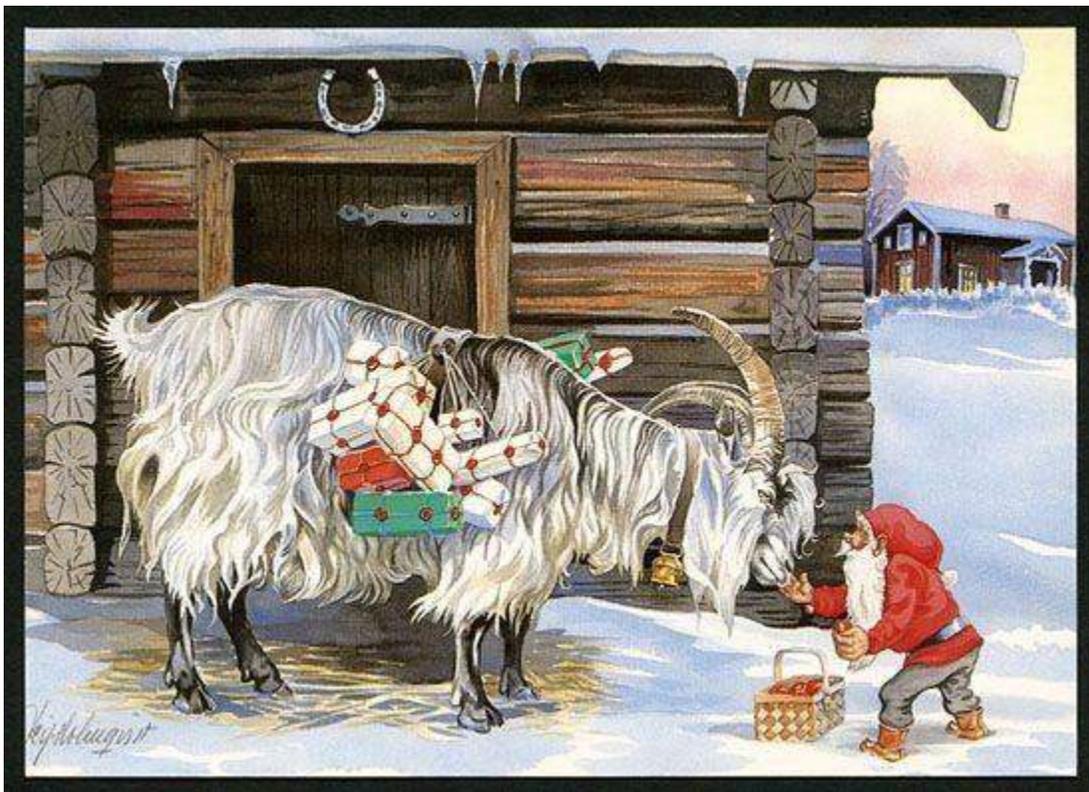
Dec 31<sup>st</sup> Freyr's Day: The Last Night of Yule is in dedication to Freyr, Fro-Ing, Frodi, the Fruitful Lord, and the Laughing Prince of Álfheim. This night is marked with a huge celebration of food and drink. A pig head is cooked on this night. After Blót, a Sumbl is held, and New Years' oaths are done upon that boar's head. Gifts between kinsman are given out during Sumbel and honours and titles are given out by leaders. Freyr is honored during Blót and all the Gods during Sumbl. Then the final and official end of Yule is at night when a torch is lit with the Yule candle and a Boon-Fire is lit and once it is going bright and burning the Yule candle can finally be extinguished.



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## Words from our Goðar

*Looking Forward to Another Year of Possibilities!*



The time of Jól is upon us and what a special time this is. During the Jól season, we warmly embrace our families celebrating what makes us uniquely a community. We honor our Ancestors. We hail the Æsir. We are thankful for the warmth of our homes and celebrate the rebirth of the sun. We have made it halfway through Winter and each day the sun will stay in the sky a little longer reminding us that spring is on the horizon. Our future is so full of possibilities!



As we celebrate the 12 days of Jól, you will see many of the Folk sharing their traditions. Take inspiration from these and create your own. This is a magical time whether you are sharing in the traditions you grew up with or starting fresh. Every moment is an opportunity to pass this on to the next generation.



New Year's Day is the end of the Jól in our household. It is our tradition to start the new year with a bonfire to burn away the leftover issues of the old year and to offer up intentions for the new one. On our Jól log, every member of the house writes an intention, hope, or goal for the new year.



Each family member is given paper to write the issues, situations, or conflicts they want to leave behind in the old year with good intentions to move forward. I take several branches from our tree and each family member attach notes to them. I also write out a list of my goals for the year. These can range from learning something new to a personality trait I would like to improve on. All of this is thrown into the fire. We hail the Æsir and the Ancestors, thanking them for another year as we continue to move forward with right action in deeds not just hallow words.

Hail the New Year!

Hail the Folk!

Hail the AFA!



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*The Earth Laughs in Flowers, and the Robin Sings in Tune*



The American Robin, and the Red Clover. There are so many flowers and so many birds out there, so why did we choose these two to represent Freyshof? Let me tell you, it was not an easy choice! So let us begin with the American Robin.



When we think of the Robin, perhaps we think of the smaller, European Robin Red-Breast, but our American counterpart is larger and maybe a bit less cute. All the same, the American Robin is a bird that most of us are familiar with. Have you ever heard the common saying, “When robins appear, loved ones are near”? How about, “the early bird gets the worm”?

The migratory patterns of most North American Robins mean that often one of the first birds we see at the beginning of spring is the Robin. The bright red breasts and cheerful bird song are hard to miss after the gray and quiet of winter. We see them out early with bright red chests, puffing up to attract their mates for the season. Robins are often associated with rebirth, new beginnings, good luck, communication, and protection. I don’t know about you, but I always feel joy when I see the first robin of the season. What better bird to represent Freyr?



To begin with, the Red Clover flower symbolizes many things, including luck, inner strength, good health, prosperity, protection, remembrance, and vitality. Unlike the burst of prosperity represented by its cousin, the white clover, the red clover is more of a generalized, and on-going luck and abundance. Too, the clover leaf, when found in fours, is considered a good luck charm.

The Red Clover is not a fancy flower. Many even consider it a weed, but there is so much to the small flower that just suits Freyshof! In the simplest way, red clover is a pretty, fast growing flower that only grows in less-than-ideal conditions, it thrives. More than that, though, red clover is an incredibly useful flower.

For women, the red clover can help with fertility health by detoxing the body, and balancing hormones, particularly by enhancing the uterine lining. It can help with bone and cardiovascular health in menopausal woman, as well as helping to reduce hot flashes. Red clover is rich in vitamins such as vitamin C, niacin, and thiamine; and minerals such as calcium, chromium, magnesium, phosphorus, and potassium. It can be

used for skin health and has also been proven to help with respiratory health by soothing inflammation of airways and helping to loosen and expel mucus. Additionally, the red clover is known for being super useful in agriculture for being able to fix nitrogen issues, help with erosion control, and support pollinators (the bee's, the bee's)!

Put it in a tincture, brew it in a tea, mix it into a lotion, the uses are many! When I was thinking of a flower for Freyr I couldn't help but to think that a flower that could be used for health and fertility (both of our bodies and of the earth because...bee's) and that was also beautiful and vibrant, and just made sense! So, the next time you see the red-breasted robin singing his song, or the sprawling red clover flowers, think of Freyr.

Think of Freyr and remember: Frith, Abundance, and Stewardship.



Gyðja Catie Erickson  
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## Ásatrú Trúlögmál



*Ásatrú Trúlgöml: The fundamental beliefs of the Asatru Folk Assembly.*

You can find it on our website at <https://www.runestone.org/asatru-trulogmal>.

We have known for a long time that a clear expression of the fundamental beliefs of the AFA was needed and recently, we took the first steps in presenting that in a clear and straight forward way. Please know this is the first step and is by no means all-encompassing. The intention here is to express the very fundamentals of our religion in one place, in a way that is easy for our AFA family to reference as well as a document to explain our religion to those who ask: "What is it that you guys believe?"

Hail the Heroes of Ásatrú that paved the way!

Hail the Asatru Folk Assembly!

Hail the Æsir!

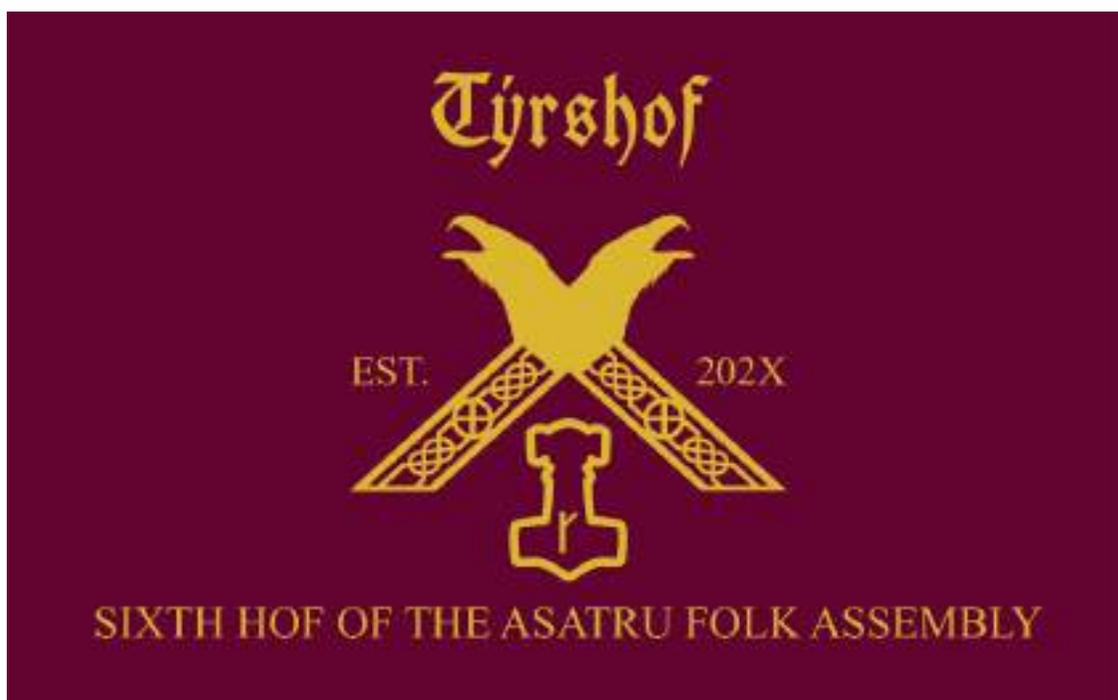


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## The Quest for Týrshof

Yet remains that one of the Æsir who is called Týr: he is most daring, and best in stoutness of heart, and he has much authority over victory in battle; it is good for men of valor to invoke him. It is a proverb, that he is Týr-valiant, who surpasses other men and does not waver. He is wise, so that it is also said, that he that is wisest is Týr-prudent. This is one token of his daring: when the Æsir enticed Fenris-Wolf to take upon him the fetter Gleipnir, the wolf did not believe them, that they would loose him, until they laid Týr's hand into his mouth as a pledge. But when the Æsir would not loose him, then he bit off the hand at the place now called 'the wolf's joint;' and Týr is one-handed, and is not called a reconciler of men.

— Gylfaginning 25



Donate to make it happen at <https://store.runestone.org/product/freyshof-fund/>

Týrshof will be a very different task than our previous hofs. Týrshof will be built from the ground up as a hof to Lord Týr. Týrshof will be built at the AFA capital, Sigrheim, in Jackson County, Tennessee. The Æsir have blessed us with tremendous inspiration on this project and I look forward to sharing that with you as this project takes shape. Due to your tremendous generosity, I believe we will be starting on Týrshof much sooner than some might imagine.

This is the list of things that need to happen before we can break ground on Týrshof:

1. We need to pay off Freyshof; we are currently 32.4% paid, owing \$84,514. (\$114/member would pay it off today!)
2. We need a specific and actionable building plan. The vision is in place and I am working with folks to get that plan solidified.
3. We need to assemble a team of members with relevant skills and experience to help with the process. As of now we need site prep people, foundation people, architects/engineers, steel construction people, metal artists.

As developments are made, we will keep you updated and amend the steps necessary and the progress on those steps. This is a historic project and we are ready and resolved to accomplish this amazing task for Týr and the Æsir.

Heill Týr!



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## Sigrheim: The Home of Victory

*Support the Home of Victory*



Help Sigrheim get stocked  
and ready for our Folk!

Click Here

Donate Supplies  
from our  
wishlist ✨  
**amazon**

Thank You!

<https://tinyurl.com/SigrheimWishlist>

*Upcoming Events*



Folkbuilder Nicholas Rice  
[nrice@runestone.org](mailto:nrice@runestone.org)

**Victory Never Sleeps**



Victory Never Sleeps, a weekly podcast, airing Wednesdays at 8pm Central, produced by the Asatru Folk Assembly, hosted by Allsherjargoði Matthew Flavel, and featuring weekly special guests speaking on spiritual topics pertaining to our Folk. The show doesn't stop until the questions quit rolling in. Come listen and learn about a variety of topics and truths relevant to our modern Ásatrú Folk.

Æsir. Virtues. Runes. Beliefs.  
 Doctrine. Cosmology. Literature.  
 Holidays. Heroes. Lore.

Help support the stream and keep the cameras rolling!

Catch us LIVE with new episodes on Wednesdays at 8pm Central & 6pm Pacific on YouTube, Twitch, Odysee, VK, Rumble, and Twitch. Audio versions drop on Spotify, Apple Podcasts, iHeartRadio, and Amazon Podcasts after the new episodes air.

Check out the full playlist of 170+ episodes comprising many 100's of hours of previous recordings on our YouTube.

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## AFA Ásatrú Academy



Check out the Ásatrú Academy at [AsatruAcademy.org](https://AsatruAcademy.org)

*Why Waldorf? Why the AFA Academy?*



Hello good Folk,

I wanted talk to everyone this month about a few things.

First, we understand. Not all parents are able to homeschool, even if they really would prefer it. Many families today must have 2 working parents, and homeschooling just isn't an option. We completely understand this. But, did you know that the AFA Ásatrú Academy doesn't just offer the complete program only? We also offer and encourage our parents to sign their children up for our religious instruction program. You don't need to be a full-time Academy student to enjoy our wonderful religious teachings and lessons. Even if your kids attend public or private school, we would love to have them enrolled in our religious studies program. This program will give your kids a solid foundation in our faith and teach them the fundamentals of Ásatrú and AFA doctrine and culture. Please reach out to us if you are interested!

Secondly, I'd like to take some time to talk to you about our educational philosophy and the program we use.

Our curriculum is heavily infused with Ásatrú, of course, but our foundational education and curriculum materials are from the Waldorf educational philosophy.

### *What is Waldorf?*

Waldorf educational philosophy and application is a holistic and experiential styled education that focuses on developing the entire person. Waldorf education is based on experiences, imaginative play, and is developmentally based. This style fits a homeschool platform perfect. For example, even a trip to the grocery store is an opportunity to learn math, nutrition, economics, etc. Waldorf seeks to cultivate children's emotional life and imagination. The use of storytelling, drama, art, music is heavily focused upon. The founder of Waldorf, Rudolf Steiner, believed that standardized tests and textbooks should be kept at a minimum, and especially for younger children, that engaging in abstract intellectual activity too soon would actually adversely affect a child's growth and development. Waldorf breaks education up into 3 stages or epochs: early childhood, elementary, and secondary. Each of these epochs are 7 years long. Materials and strategies for learning are uniquely tailored to each epoch based on how a child develops at those ages.



Who was Rudolf Steiner? And why pick Waldorf? You may ask.

Rudolf Steiner was a German nationalist, writer, philosopher, spiritualist, and educator. He was a contemporary and was in the same circles as Meister Guido von List. Steiner also participated in this early 20th century spiritual movement. Aside from religion, Rudolf Steiner was also personally invited by Friedrich Nietzsche's sister to assist in archiving her brother's works. Steiner was an admirer of Nietzsche and jumped at the opportunity to meet the philosopher and to assist in preserving his works. Steiner got involved for a time in theosophy, however in contrast to mainstream Theosophy, Steiner sought to build a Western approach to spirituality based on the philosophical and mystical traditions of European culture.

Rudolf Steiner used his deeply spiritual background, his emersion in European culture and nationalism, and his academic background to build an educational philosophy designed to educate and develop strong, proud, healthy European men and women. He saw that traditional education was not doing this, and he sought to fix it.

The first Waldorf school opened in Stuttgart, Germany in 1919, and today, it is the largest independent school movement in the world! With more than 1200 independent private Waldorf schools, and 2000 kindergartens in 75 countries. There are also numerous Waldorf-based public schools, charter schools, and academies. Waldorf also has a robust homeschooling program, of which the AFA takes part.

We chose Waldorf because Waldorf specifically sets out to develop the whole person. The program is designed specifically to give a quality education and develop the mind, body, and spirit of the European man and woman. Rudolf Steiner was a proud European, nationalist, and for lack of a better term: he was our guy.

We hope you'll take advantage of the program we offer, that Herr Steiner designed for us, by an Aryan, for an Aryan!



Goði Rob Stamm  
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## Remembrance & Holy Days



Holy Days | Asatru Folk Assembly.

**2025**

- > January 9 - Raud the Strong <
- > January 18 - King Blót-Sveinn of Sweden <
  - > January 18 - Þorrablót <
- > February 1 - King Eanfrith of Bernicia <
  - > February 9 - Eyvind Kinnrifa <
  - > February 15 - Disaping <
  - > March 9 - Olvir of Egg <
- > March 20 - Austrá (observed on March 15) <
  - > April 9 - Jarl Hákon Sigurðarson <
  - > April 10 - John "Stubba" Yeowell <
- > April 30 - Nornanótt (observed on April 19) <
- > May 1 - Sumarmál (observed on May 17) <

- > May 9 - Járnskeggja <
- > May 22 - John “Hoskuld” Gibbs-Bailey <
- > June 9 - King Athanaric of the Visigoths <
  - > June 13 - Erik Klasson <
- > June 20 - Miðsumar (observed on June 21) <
  - > July 4 - Sveinbjörn Beinteinsson <
  - > July 15 - Alexander Rud Mills <
  - > July 19 - Sigrblót <
  - > August 1 - King Osric of Deira <
  - > August 9 - King Radbod of Frisia <
    - > August 16 - Freyfaxi <
- > September 9 - Prince Hermann of the Cherusci <
  - > September 12 - Else Christensen <
- > September 22 - Haustblót (observed on September 20) <
  - > October 4 - Goði Þorsteinn Guðjónsson <
  - > October 5 - Meister Guido von List <
- > October 15 - Birthday of Founder Stephen McNallen <
  - > October 18 - Vetrnætr <
  - > October 23 - King Aoric <
  - > October 27 - Ragnvald Odiakarl <
- > November 9 - Queen Sigríðr of Sweden <
  - > November 18 - King Sexræd <
- > November 11 - Einherjablót (observed on November 15) <
  - > December 9 - Egill Skallagrímsson <
  - > November 18 - King Sæward <
- > December 20-31 - Jól (observed on December 20) <

## December



<https://youtu.be/EoxZehXhLGg>

## Days of Remembrance

*Egill Skallagrímsson | December 9th*



Y 904 - 995 ǀ

Egill Skallagrímsson, born 904 CE, was an Icelandic warrior, poet, farmer, and rune master. His parents were Skalla-Grimr Kveldúlfsson and Bera Yngvarsdóttir. Skalla-Grimr was a renowned and respected chieftain back in Norway, but migrated to Iceland with his wife and four children so that he could be free from the influence of King Harald Fairhair.

Egill's childhood was an extraordinary one! He composed his first poem at the age of three, and took revenge on another boy for cheating in a game at the age of seven. His skills as both a skald and berserker showed early on in life, and would be carried with him for the rest of his days.

Here I am at the hearth  
Of my host, Yngvar  
The Generous, who grants  
Gold to heroic men;  
Free-handed fosterer,  
You'll find no three-year  
Babe among bards  
More brilliant than me.

He was also a master of the runes! His most famous tale of rune magic involves healing a deathly sick woman. A local land owner had attempted to cast a love spell with runes carved into a bone, which was placed under her pillow, but had mistakenly cast a spell of illness on the woman instead. Egill burned the illness runes, and carved a healing spell instead. The woman's recovery was swift!

Upon healing the sick woman, he recited a poem, and famously said:

Runes none should grave ever,  
Who knows not to read them.

Later in his life, Egill killed a retainer of King Erik Bloodaxe and Queen Gunnhildr, starting a blood feud that would last for the rest of their lives. Queen Gunnhildr sent her two brothers to take vengeance on Egill, but they were quickly sent to join their ancestors in Hel's hall. Once Erik Bloodaxe became King of Norway soon after, he declared Egill an outlaw and sent a company of men after him. They, too, were killed in their attempt to subdue the war poet. Before finally leaving Norway, Egill killed King Erik's son Rögnvaldr and placed a horse's head on a niðing pole, saying:

Here I set up a nið-pole, and declare this nið against King Erikr and Queen Gunnhildr!  
I declare this nið at the land spirits there, and the land itself, so that all will fare astray,  
not to hold nor find their places, not until they wreak King Erikr and Gunnhildr from the  
land!

After Erik and Gunnhildr found themselves ruling the Kingdom of Northumbria in England, Egill soon found himself shipwrecked in their new realm. Egill went to the home of his friend Arinbjörn, who advised him to offer his head to King Erik in hopes that he would spare his life. Arinbjörn made a case for Egill, while Egill himself composed a short poem for the king.

Erik and Gunnhildr were not swayed by this, and told Egill that his offenses against them were too great to be forgiven. His execution was ordered to take place the following morning. Over what was supposed to be his last night on this side of the veil, Egill composed a twenty-stanza poem in honor of King Erik. When morning came, Egill recited the poem for the king, who was so impressed that he let Egill live!

After fighting for the Saxon King Æthelstan at the famous Battle of Brunanburh, Egill was rewarded two chests of silver for his service, and returned to his farm in Iceland. He remained prominent in local politics, as he had truly become a legend among his Folk. He lived to the age of 90, and passed beyond the veil just before Iceland began converting to Christianity. He was survived by five children, all of which he had with his wife, Ásgerðr Björnsdóttir.

Egill Skallagrímsson lived a legendary life of adventure and poetry, of love and war. His might and skill as a warrior helped win the most famous battle in Anglo-Saxon history, and his prowess in poetry was the height of a long tradition of Nordic verse. His legacy has lasted over one thousand years, and it will last thousands more!

Hail Egill Skallagrímsson!

***King Sæward | December 18th***



626 𐌰

During the turbulent times of the English Heptarchy, the seven Saxon kingdoms had begun their unfortunate conversions to the foreign faith of Christianity. The Kingdom of the East Saxons was not unaffected by this, with the bishop Mellitus tending to the Christians in the Essex city of London.

King Sæbert, father of Sexræd and Sæward, abandoned his troth to the Æsir in 604, becoming the first Christian king of Essex. When he died in 616, his two sons took over as kings and ruled the East Saxons jointly. Neither of them accepted Christianity, but openly and proudly continued hailing the Æsir and rightly restricting Christianity among their people.

When the kings happened upon Mellitus, Bishop of London, they were quite annoyed when he would give the Eucharist to Christians but not to his kings. Allegedly, they said to him:

Why do you not offer us the white bread that you used to give to our father, and which  
you still give to the people?

Mellitus told them that unless they would be baptized in the name of Christ, the “white bread” would “do them no good”. They responded that they did not need to bathe, but they did want some of the bread being handed out to their people. The bishop continued to refuse, until the kings became very angry and banished him from their kingdom altogether.

While these heroes were later killed in battle with the West Saxons, their dauntlessness in the face of encroaching Christianity is admirable. When the world around them, and

even their own father, abandoned the holy Æsir, King Sexræd and King Sæward stood loyal and true!

May we all find the courage to keep on the path that is true!

Hail King Sæward!

## Holiday

*Jól | December 20th-31st*



Jól is the 12-day period in December in which we hold our biggest celebrations. During the Jól season, we celebrate our families and our tribes and the bonds that hold us strong. We celebrate our Ancestors. We celebrate our Gods and the Wild Hunt. We celebrate the bright fires of the hearth that keeps us warm, and we celebrate the rebirth of the sun. We have made it halfway through the harshest time of the year. The sun begins to stay in the sky a little longer each day, moving us closer and closer to the fruitful and warm summer.

We celebrate by gathering together to feast and sing songs. We put up our Jól trees and our wreaths. We bake cookies and give presents. We build strong bonds and traditions that our children remember and pass on. It is a joyous time of the year.

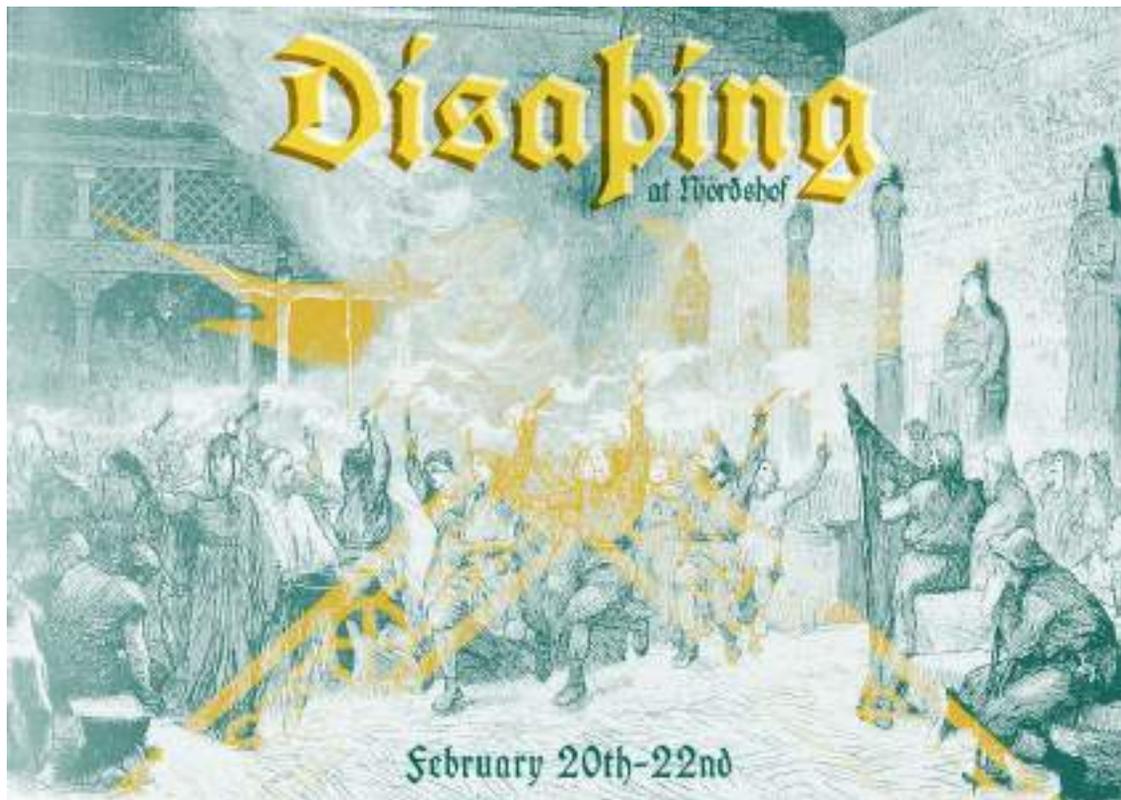
We begin the Jól season on the 20th of December, called Mothers Night. During Mothers Night, we celebrate our ancient mothers, the Dísir, who kept the hearth flames burning bright. One way to celebrate this is to extinguish all of the lights in the house. Light a candle to represent the hearth flame and, if you have children, give them pots and pans. Starting at the central part of your home, or the hearth (usually the kitchen and the stove, but can be a literal hearth if you have a fire place), let the children “chase the ill-wights,” or the bad energy, from each room by running through the house and banging the pots and pans. As you go through each room, light a waiting candle. You are bringing the light of the hearth, of the Goddess Frigg, of the Dísir, into each room to bless it. You can say something simple with each candle you light, like “The Goddess Frigg bring love and light into this room” or “The Dísir bless this home and all who live within it.”

Jól ends on December 31st, a time when people can make oaths for themselves for the coming year.

An AFA tradition started by our esteemed founder Steven McNallen, focuses on celebrating 12 Ásatrú virtues: Industriousness, Justice, Courage, Generosity, Hospitality, Moderation, Community, Individuality, Truth, Steadfastness, Loyalty, and Wisdom. Each night, we light a candle in honour of each of these virtues. Founder McNallen has videos for each of these days on our YouTube channel, and we recommend that everyone take some time to watch them at <https://youtube.com/playlist?list=PL0yTPSg4bWmGWjP2ylRZSBfG3xr8cWllb&si=iL9TMInLwYqpEJ-9>.

## Upcoming National Event

*Dísaping | February 20th-22nd*



RSVP at <https://store.runestone.org/product/disathing/>.

You are cordially invited to Dísaping at Njörðshof, the Fourth Hof of the Asatru Folk Assembly from Friday, February 20th to Sunday, February 22nd in White Springs, Florida. This is the Hof's national event, so we will have great food, multiple rituals, auction, and more!

Please RSVP to get more information and to ensure we have enough food to feed all of our guests. Please register one ticket for each member of your family who will be attending. This event is completely free to attend.

RSVP at <https://store.runestone.org/product/disathing/>.



Witan Trent East  
[teast@runestone.org](mailto:teast@runestone.org)

## Be a Doer



### We need you to volunteer for the AFA!

Yes, you. We have work to do and need folk who are artists, editors, writers, accountants, lawyers, publicists, reputation managers, professionals of all manner, technical support, web developers, system admins, tradesmen, craftswomen, and more. See the list of amazing projects we have below. We will find a way for you to help our Folk.

Please email [volunteer@runestone.org](mailto:volunteer@runestone.org) to help us make a difference in our world.

## Baby Blanket Project

The Women of the AFA are proud to be continuing this fine and noble work we call the Baby Blanket Project! We're committed to ensuring all new babies born within the AFA are gifted a handmade — knit, crocheted, or woven — baby blanket! It's just our little way of celebrating each new addition to our folk!

This project has been going strong since 2020 and has been a resounding success! The Ladies of the AFA have knitted, crocheted, and sewn beautiful baby blankets for over 120 of our littlest folk, with more on the way. They've been delivered everywhere from Alaska to Florida to California to Sweden!



If you are a member of the AFA who is expecting a baby, please let your Folkbuilder know so that we can get a blanket to you. If you would like to contribute, either financially or by volunteering as a baby blanket crafter, let your Folkbuilder know about that as well, and we will get you in touch with the right people. It's so rewarding to see your handicraft being loved by our precious wee-Folk!

Would you like a blanket for your newborn, or to donate and help with yarn costs (yarn is expensive!)? Please email [babyblanket@runestone.org](mailto:babyblanket@runestone.org) today! Thank you!

## Folk Services



For some, it may be a natural disaster. For others an unexpected change in health, and for some just an unforeseen chain of events. Whatever the case may be sometimes we find ourselves in a sticky situation, and although we try and to work and do our best to pull ourselves out, sometimes we may need the help of our Folk community to give us a hand up...

That's when our folks Services Program comes in. We give one-time monetary grants to those members in need. These folks are so grateful and we know that once they get back on track they will contribute to this fund. For those that are able, we are in need of funds so we can be prepared for when these situations arise in our community. If you're able please place a donation today. Even a small donation adds up in the grand scheme of things and even \$5 or \$10 can help if enough people pitch in. If even a fraction of the folks who like the page did that each month, imagine the possibilities!

AFA Folk Services is intended to provide modest, one-time monetary grants to AFA members in dire need of basic services. It is also to be a source for referrals and information to help members get help beyond what the AFA can directly provide. For more information, please email [folkservices@runestone.org](mailto:folkservices@runestone.org).

Your contributions are earnestly solicited and of course, are tax-deductible! Please donate to Folk Services or one of our other AFA Fundraisers at <http://www.runestone.org/donate/>.

Thanks in advance!

## Calling All Folk Photographers



We have a real need for hi-res photographs of our members' gathering, being active in their kindreds, and showing what it means to live Ásatrú!



If you are willing to donate some hi-res photos for use in promotions such as the AFA Calendar, the AFA website, our publications, and more please email them to the AFA at [photos@runestone.org](mailto:photos@runestone.org). The larger the resolution the better, so please email them from the device where the photo was taken.

## Eir's Blessings



Everybody needs a little extra help sometimes. Women, being the frithy creatures that we are, are uniquely suited to the task of manipulating energy for the purpose of healing. Magic, you could say. Do you have a health concern and need a little extra energy? Are you battling with a depression or PTSD? Is your baby having a hard time with teething? Please reach out to us about these important concerns!

Once a month, women of the AFA get together to perform healing rituals all across the globe. If you would like to be included, please send a message to let us know!

At the same time, Women of the AFA! If you are interested in helping to create a frithful, healing magic, please let us know! It's easy, but it makes a huge difference to those in our community who need our help!

You can reach us at [EirsBlessings@runestone.org](mailto:EirsBlessings@runestone.org)

## Last Will and Testament

Recently, several members of our AFA family have passed beyond the veil. One was an old man in ill health, two were young men in the prime of life... all died with no legal will on record. Sadly, in two of these cases, our dead AFA members did not have their wishes respected regarding their funerals nor the final resting places of their remains.



We never know when tragedy will strike. We have a responsibility to our loved ones, we have a responsibility to our own legacies, to plan for our passing, and to make our wishes known. Planning for and contemplating our death is uncomfortable. Hopefully, we all have plenty of time for that down the road, but we can't count on that. Maybe we worry about expenses or hiring a lawyer. We all have excuses to put things off until later, unfortunately, sometimes the clock runs out before "later" happens.

We have found an amazing resource for our U.S. members to make legally binding wills in minutes online for **free**. This site also has resources to make Advanced Medical Directives and Powers of Attorney. It takes only **minutes** at <https://www.doyourownwill.com/>.

Please make your will **today**.

The AFA would like to collect signed original copies of wills for all our members and store them. We want to ensure that when members of our AFA family die, their wishes are honored. Please send these to:

Allen Turnage  
PO Box 16027  
Tallahassee FL, 32317

Lawspeaker Allen Turnage  
[aturnage@runestone.org](mailto:aturnage@runestone.org)



## AFA Prison Ministry



The importance of this AFA Prison Ministry is so much more than just for those who are actually incarcerated, it benefits not only them as followers of Ásatrú but their families and loved ones on the outside as they will see the noticeable change in their demeanor and demand that our faith commands for them to lead a noble life. We all are future ancestors and will help them be examples of our faith and not be a burden or a product of recidivism.

We are compiling letters from prisoners that are Educational, Empowering, and Encouraging along with special spiritual writings from our Goðar to create a quarterly newsletter to be distributed to inmates, institutions, and jails. Our mission is not about providing free books or literature to bored prisoners who simply want free stuff. We intend on making real-world change for the better of our folk.

"No packed rooms in the prisons; in each institution I have only a few people; occasionally about a dozen, but 5-6 is more common. I certainly do not want the Fellowship to be a club for cons, or ex-cons; the advantage is that when in prison the inmates have time to discuss and digest what they read, a point that often is lost to people on the outside in the hubbub of daily concerns" - Else Christensen

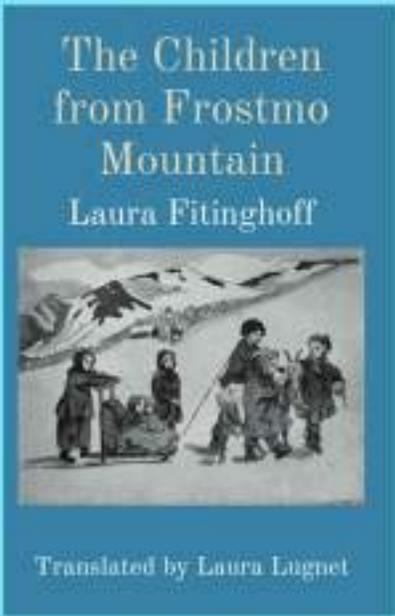
By the example of our Folkmother, Else Christensen, we will also be going into prisons as we are able to. Some of our Goðar and other leadership, will be going into the prisons to hold study groups, lead blot, and encourage continued growth in the Folk inside.

If you have a loved one who is incarcerated or know of someone who is Folkish and will benefit from this ministry, please contact us at [prisonministry@runestone.org](mailto:prisonministry@runestone.org).



Or if you'd like to donate to this ministry, there's a donation earmark set up on our site [here](#). The donations will be used to get small ritual items and books into the prisons and the hands of our Folk inside.

**Artisans of the AFA  
Support our Folk**



**The Children  
from Frostmo  
Mountain**  
Laura Fitinghoff

Translated by Laura Lugnet

This classic Swedish children's novel tells the story of seven destitute orphans and their goat who, one bitter cold winter day during the Swedish famine of the 1860's, set out on a harrowing journey in the hopes of a fate more noble than living in the poorhouse.

A wonderful gift for Swedish culture enthusiasts, lovers of classic literature, and children 8 to 12.

Available online through many retailers, or support your favorite local bookshop or Scandinavian Gift Shop by asking them to order it.



## Ancestral Food and Culture

*Bacon Wrapped Smokies*



Bacon Wrapped Smokies are a fall tradition with the Casto family and they are a hit at any event I've made them for.

You'll need 1lb of bacon per pack of cocktail wieners, aka lil smokies as we call 'em in the south, plus the cinnamon and brown sugar.

- Pre-heat oven to 350.
- Cut bacon strips into thirds, wrap smokies with bacon and secure with toothpick.
- Once smokies are wrapped place on cookie sheet lined with tinfoil.
- Sprinkle with cinnamon and brown sugar to taste.
- Once prepared bake at 350 for 30-35 minutes or until bacon is done.
- Leave to cool for 5-10 minutes and serve.

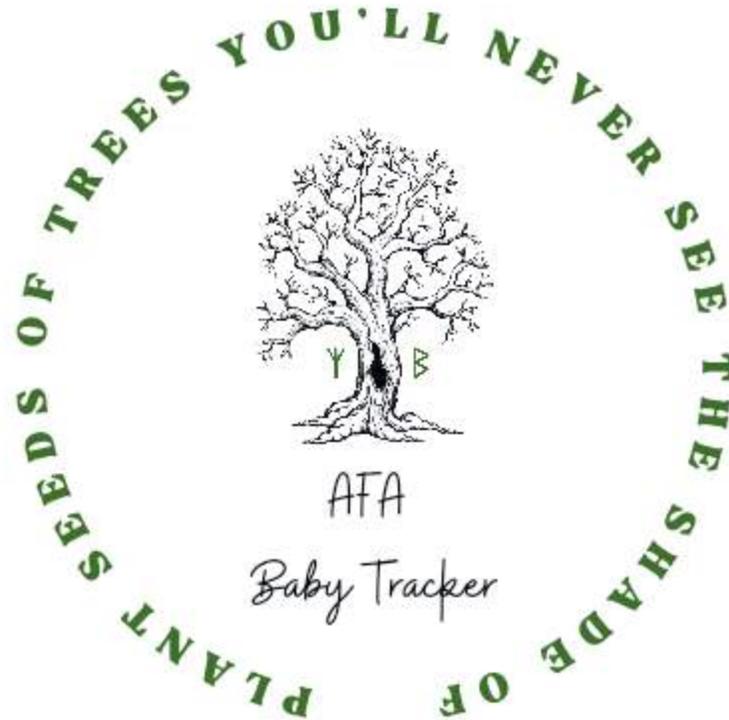


While they are best served fresh, you can refrigerate them the day before and heat them up before any gathering. I highly recommend making 2-3 packs of smokies for any small event because they go quickly.



Folkbuilder Alexander Casto  
[acasto@runestone.org](mailto:acasto@runestone.org)

## Baby Tracker



To show the growth of our Folk we present to you an ongoing baby tracker. We have been keeping track of how many children have been and are born within the AFA from 2022 and onwards. The ongoing tracking is proof that we are building something sustainable for the future of our Folk, which is a place for these children to grow up within and a place where they can feel proud of who they are!

Total babies born in 2025: 22

## AFA Reminder Texts

# GET AFA TEXTS STRAIGHT TO YOUR PHONE



REMINDERS, DAILY SPIRITUAL,  
PRAYER REQUESTS

CONTACT SIERRA AT  
[schapman@runestone.org](mailto:schapman@runestone.org)



Folkbuilder Sierra Chapman  
[schapman@runestone.org](mailto:schapman@runestone.org)

## Online Events and Meetings

# **Lore Study with Gothi Jason Plourde**

**Join us every Tuesday night**

**at**

**6:00 pm EST**

**5:00 pm CST**

**4:00 pm MST**

**3:00 pm PST**

**2:00 pm AKST**

**The link can be found in the AFA  
Spiritual Excellence Group on Mewe.**

**For more information  
reach out to Gothi Plourde  
[jplourde@runestone.org](mailto:jplourde@runestone.org)**

**AFA Ladies Book Study**

**MEAD CUP MONDAYS!**

**LADY**

**WITH A MEAD CUP**

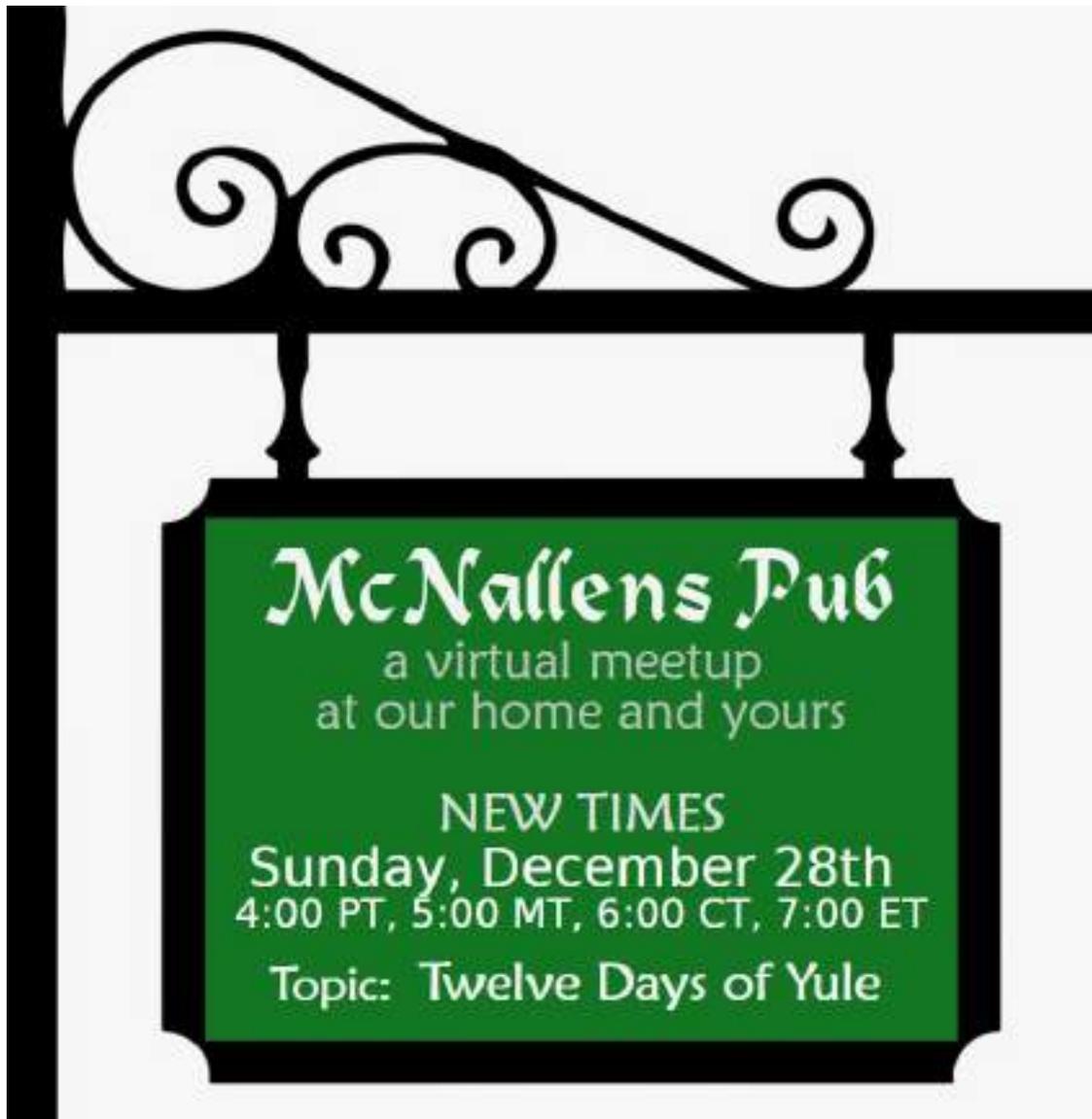
LADY WITH A MEAD CUP

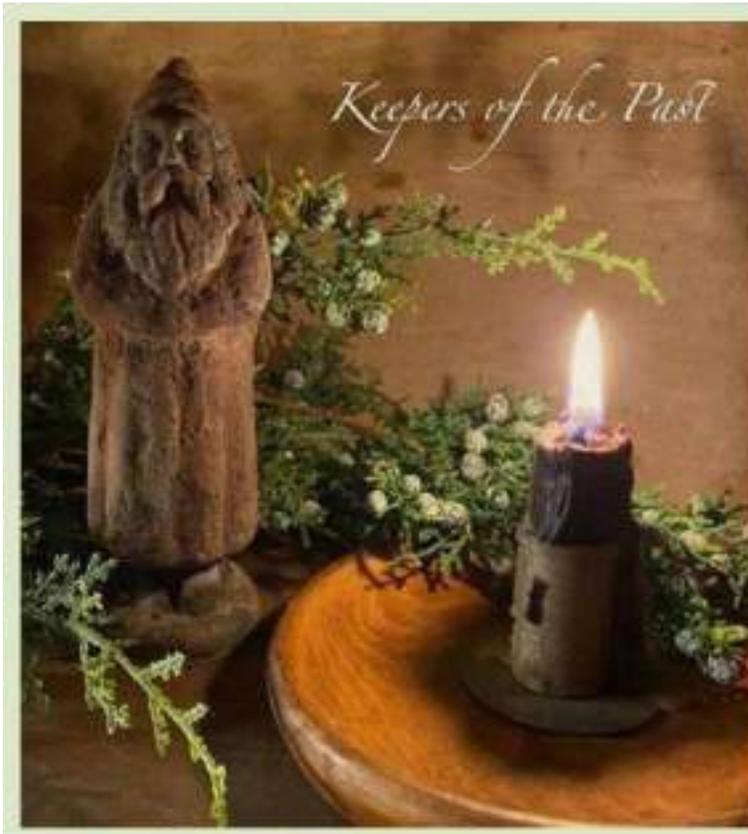
RITUAL, PROPHECY AND LORDSHIP IN THE EUROPEAN WARRAND FROM LA VENE TO THE VIRGIN AGE

Michael J. Dwyer

Every first Monday of the month  
 Starting June 2, 2025 5pm PT/8pm ET  
 PDF and Meeting Link available on MeWe  
 or by request

[landerson@runestone.org](mailto:landerson@runestone.org)





**December  
9<sup>th</sup> & 23<sup>rd</sup>**

5:00 PT, 6:00 MT  
7:00 CT, 8:00 ET

**AFA Eldri**

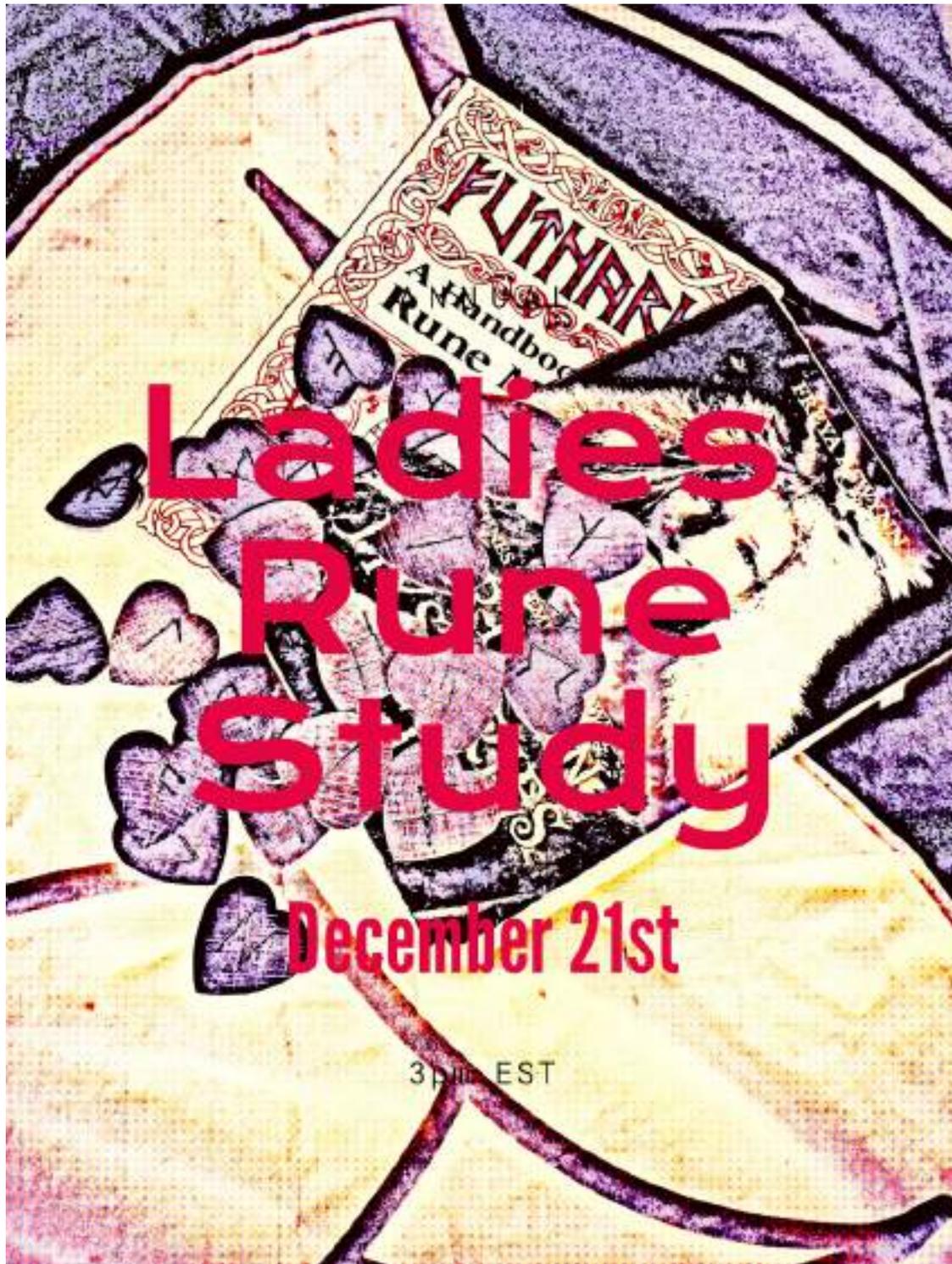
**Virtual Meetings**

A place for members  
age 50 and above to  
gather and chat.

**Join our MeWe Group**

**CONTACT**

Gyöja Sheila McNallen  
Sheila@runestone



We're still rolling along with our Rune Study! Our next meeting will be on December 21st. Please be aware of a temporary time change, it will be starting at 3pm EST. I hope to see you there! For questions, please contact [aplourde@runestone.org](mailto:aplourde@runestone.org).

**Just for Fun**

## Elder Futhark Runes

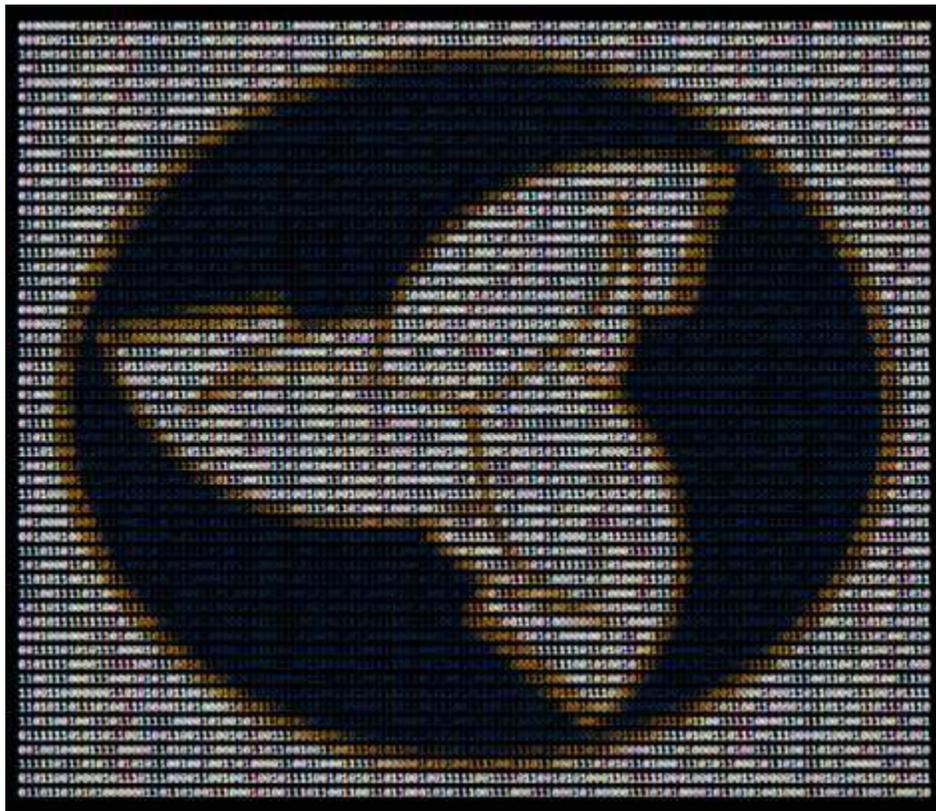
A  
 P I I Q L K K J O  
 J E R A G Y S L P  
 A H Q I A I G  
 J N G Z W T M  
 U S O I O  
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 A H W R P G S  
 Z O T H A L A B U V K V U I N G W A Z  
 M A N N A Z V D E R Q A Z Z P H N Z C  
 F P E R T H R O T A M I I N K W Z G D G F  
 E A E U W F A F L X V G H S P O A N L O L Q O  
 B L D H D I R P J O O T A T A L R E B W F X B  
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 E

1. Fehu   2. Uruz   3. Thurisaz   4. Ansuz   5. Raido   6. Kenaz   7. Gebo  
 8. Wunjo   9. Hagalaz   10. Nauthiz   11. Isa   12. Jera   13. Eihwaz   14. Perthro  
 15. Algiz   16. Sowilo   17. Tiwaz   18. Berkano   19. Ehwaz   20. Mannaz  
 21. Laguz   22. Ingwaz   23. Dagaz   24. Othala

Feel free to send your colored creations or finished puzzle to [press@runestone.org](mailto:press@runestone.org) for a shout-out in the next issue! Enjoy! Hail the Folk!

## AFA STEMCELS

*Science, Technology, Engineering, and Math  
 Community Education and Learning Service*



Have you ever considered a career in Science, Technology, Engineering, or Mathematics (STEM)? STEM positions have great work-life balance, high compensation, job security, and can be done remotely.

The goal of STEMCELS is to help AFA members learn the skills needed for technical positions and help them find gainful employment using our professional network. We currently have mentors in General Software Engineering, Data Engineering, and Embedded Engineering, including some with Silicon Valley experience. We are holding information sessions to help you decide if any of these disciplines are right for you. The sessions include:

- Possible career paths
- Necessary skills and mindset
- What a typical workday looks like

We have mentors waiting for mentees, so don't be shy.

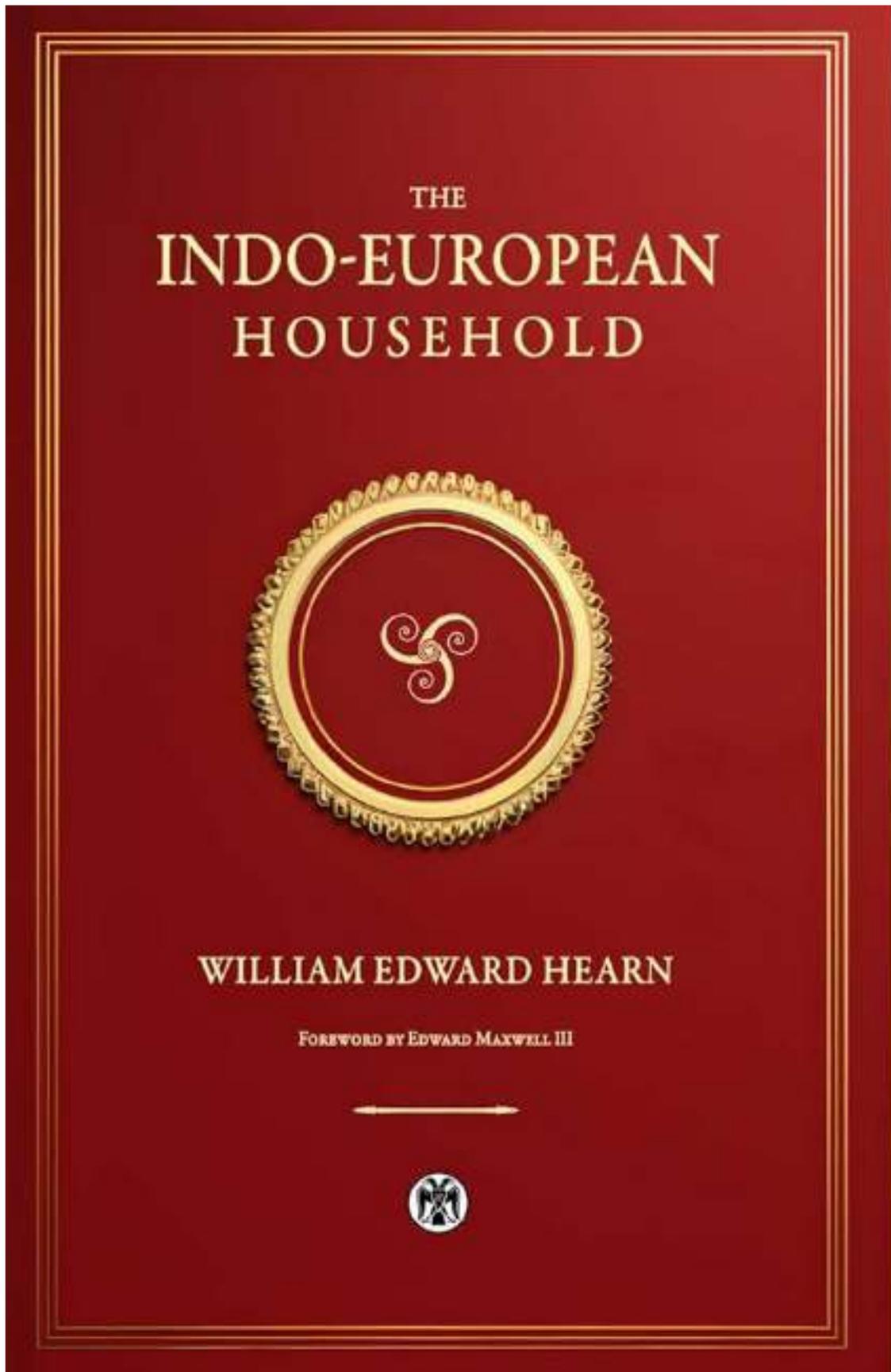
If this interests you or if you're interested in becoming a mentor in a different STEM field, please send an email to [stemcels@runestone.org](mailto:stemcels@runestone.org).



Witan Clifford Erickson  
[cerickson@runestone.org](mailto:cerickson@runestone.org)

## Aryan Book Review

*The Indo-European Household* by W.E. Hearn



The roots of the present are deep in the past; and modern civilization must be affiliated to the thoughts and actions of the tribes that, under their elders, used to

roam, thousands of years ago, over 'Airyanem Vaejo', the cradle of our race.

— W.E. Hearn

***Introduction:***

The Imperium Press released a publication of “*The Aryan Household: Its Structure and Its Development*” and the Press renamed it to “*the Indo-European Household*” so that they could release the book and replant it in the minds of practitioners and researchers without the cover being automatically labeled with the “*Nazi*” stigma. As everyone knows, you can’t judge a book by its cover, but people do so anyways, and this book is required reading for anyone interested in the lifestyle, thought-patterns, and cultural foundations of the Indo-Europeans. Therefore, it makes sense why they would alter the title for their publication so that this required reading might go far and wide and convert peoples towards the religion of their ancestral roots.

This text is a must-read, and I will repeat that a few times because it is just so true - this text provides much-needed context into the ethics and mindsets of those most famous ancestors of ours, the Aryans.

Born in 1826 in Ireland, W.E. Hearn was supplied with ample opportunities in his life to become a learned scholar, and eventually did so, deigning to become a law professor. He traveled throughout his life in this position, eventually ending up in Australia, lecturing on law and history. Then, the moment of inspiration struck in 1864 when a French scholar named Numa Denis Fustel de Coulanges wrote “*La Cite Antique*” which was a groundbreaking study on the Indo-Europeans, who were then known as “*the Aryans*” - this being due to the fact that the term “*Aryan*” can be traced to the Proto-Indo-European “*heryos*” which means tribe.

This term “*Aryan*” eventually made its way into every descendant Indo-European language, generally meaning “*high, noble, master, kinsmen, freeman, etc.*” with remnants of this root being found in modern European words such as aristocrat and arete. It was theorized that this was due to the fact that some proto-Indo-European ancestor of the later Indo-European tribes called themselves the Heryos, which would then make their descendants variations of that, such as Aryas, Arya, Harya, Frya, Aristos, Aire, etc. etc.. That was why the ancient Indo-Aryans and their ethnonym was chosen in the first place by those old scholars, because it was found to have clear cognates across the Indo-European world all relating to some sort of self-given (endonym) tribal title. When you see those Indo-European word charts showing “*father, mother, brother, sister...*” do not forget that “*Aryan*” has the same such Proto-Indo-European origins.

## The Origin of “Aryan”

### Possible derivatives and cognates found in Indo-European societies around the world

**H<sub>2</sub>erós ('Heryos')** | Proto-Indo-European  
"Kinsmen, peer, freeman, member of one's own group"

**Arā-** | Hittite (Anatolian)  
"Kinsmen"

**Arus-** | Lycian (Anatolian)  
"Citizens"

**Aryos** | Proto-Celtic  
"Freeman, noble"

**Arios** | Gaulish  
"Freeman, lord"

**Arjaz** | Proto-Germanic  
"Distinguished, esteemed, noble"

**Árīstos** | Ancient Greek  
Used in the plural to denote nobility ("best, noblest")

**Aire** | Old Irish  
"Nobleman, freeman"

**Ériu / Hériu** | Old Irish  
Self-designation

**Éireann** | Old Irish  
"Land of the Irish" (Ireland)

**Ārsī** | Tocharian-A (Agnean)  
"Brilliant, shining," self-designation, cognate of 'Arya'(?)

**Ārsī-kāntwa** | Tocharian-A (Agnean)  
"Tongue/language of the Ārsī"

**Āryos or Āryas (and Ārya-)** | Proto-Indo-Iranian  
Self-identifying ethnonym; also used as a prefix, e.g.: Aryamā, "fellow-clansman"

**Ārya** | Sanskrit  
"Member of *āryavarna*" [of Aryan Caste (lit. Aryan 'color')], not a slave or barbarian, "faithful to Vedic religion," self-designation

**Āryāvarta** | Sanskrit  
"Abode of the noble/excellent ones (Aryans)"

**Airyā** | Avestan  
Self-designation

**Airyaman** | Avestan  
"Member of the tribe"

**Airyānem Vaejah** | Avestan  
"Expanse of the Aryans"

**Alani** | Scythian/Sarmatian  
Colloquialized pronunciation of "Iran/Aryan"

#### Further reading:

"Iari and Iarmun-; Arya- and Airyaman: A Study in Indo-European Comparative Mythology," Bengtson (2016)  
<http://archive.vn/m287X>

Indo-Iranian: **Arya** and **Airyaman**

Old Swedish: **Iari** and **Iarmun-**

Old English: **Eorl** and **Eormen-**

Old Irish: **Aire** and **Airem**

Furthermore, during the era of Hearn and Coulanges, it was commonly known that the Indo-Europeans of Europe had come from the East, but there was great debate concerning where this eastern urheimat truly existed. Some claim it was in Anatolia, others say the Pontic-Caspian Steppe, others still claimed for Siberia, moreover there was a large contingent who believed the homeland was in Asia somewhere, perhaps Tibet or Northern India. The current debate has fallen to the largest camp being for the Pontic-Caspian Steppe, with a richly financed smaller contingent arguing for an Indo-Anatolian origin. Unsurprisingly, there is a Jew leading the genetic research on that front, David Reich - admittedly, he does give up on ground that he loses to the opponents, and he will work with them on the same papers and studies.

Of course, modern archaeo-genetics is proving more and more that the Kurgan Theory by Gimbutas held the nugget of truth, and that a polar migration brought certain R haplogroups down into the steppe, where they mixed with anciently related hunter-gatherer groups to form the famous "*kurgan culture*" or the proto-Indo-Europeans. The man who came up with the Indo-Anatolian hypothesis, Sir Colin Renfrew, has since vindicated the Kurgan Theory and he no longer expresses his prior claims. Regardless, for obvious reasons, this debate still rages on today. It's safe to say, I am a Hyperborean proponent all the way.

Why is this debate so important? Beyond from the obvious genetic factor, a large part comes from a nationalistic attachment to language. From “*The Horse, The Wheel, And Language*” by David W. Anthony:

Today Indo-European languages are spoken by about three billion people - more than speak the languages of any other language family. The vocabulary of the mother tongue, called “Proto-Indo-European”, has been studied for about two hundred years, and in those two centuries fierce disagreements have continued about almost every aspect of Indo-European studies. But disagreement produces light as well as heat.

Hearn and Coulanges were the first lights in this field, beyond from the titans who initially uncovered the linguistic connections, thereby opening the entire field to further study. These two scholars studied the culture and religion of the Indo-Europeans, specifically their religious social structures surrounding homes, dwellings, and religions. Hearn basically expounds on the concepts studied and outlined by Coulanges, this extending the point that the two studies could be viewed as intrinsically connected.

Their two books are by no means outdated or hard to read - “*the Indo-European Household*” and “*La Cite Antique*” should be required reading for any modern practitioner of Indo-European religions. Why are the Aryans so important, perhaps you ask?

From W.E. Hearn's own words:

That family of nations of which I write is confessedly the foremost in the world. It includes almost all the nations of Europe. It includes the Empire, once so great, of Persia, and the multitudinous tribes of Hindustan. Its history is more glorious, its renown is more diffused, its religion is more pure, its politics and its laws are more beneficent and more just, than those which prevail elsewhere upon Earth. It, too, is that great mother of men by whose sons vast continents have been, and still are being, won from the wildness of nature, and converted to purposes of human use and human enjoyment. By their strong arms and their bold hearts the aspiration of Poseidon has been fulfilled, and the Aryan name and the Aryan fame have been borne wherever Eos sheds her rays.



Maxwell shows that the Indo-Europeans can provide a much needed revival of Aryan values, values which are laced into our modern thinking, although heavily diluted and warped. For example:

The House Father, king of his castle, might well have understood the sentiment behind "don't tread on me" - this was the tacit rule among Indo-Europeans. ~~~ The Bronze Age steppe chieftain and the modern libertarian are very different animals, but there is a spiritual resemblance in the absolute jurisdiction of the basic social unit. And **it is in this basic social unit - individual vs. family or clan - that modern Western society departs most fundamentally from the Indo-European household. For us, the part is built up into the whole; man comes before society. For archaic man, the whole comes before the part.**

It may seem like Westerners are spiritually dead, and in many ways that is true, but there is a revival occurring in various echelons of Western society, subtle at first, but growing yearly and in many demographics of modern Aryans. The Aryan spirit is not dead just yet, and for that reason we should take heart and join our ancestors in the great struggle for the preservation and advancement of our race.

As the state struggles to keep together what naturally wants to separate, the clan will reassert itself as it has under similar conditions in the past.

I think the clannish desire is due entirely from genetics and the spiritual connection that is primordially based within the blood, the body, the DNA, and the electrons of the person. This primordial foundation is a wellspring that creates human culture, society, and religion; it motivates mankind towards all aspects of lived experience, from mundane chores and social duties, to lovemaking and childbearing, to war and trance-states. The genetic spirit is present in the actions of all men, whether they realize it or not, and that is why the jewish attempts to stamp down on the Aryan spirit will never work - we will never fully convert to their jewish ways like they so desperately desire, our genetic spirit will always shine through evolutionary innovation and we will always break down boundaries which stifle our spirits.

W.E. Hearn's gives his own reasoning for why this primordial clannish state desires separation:

Nothing was farther from the minds of archaic men than the notion that all men were of one blood, and were the creatures of an All-Father in Heaven. The universal belief of the early world was that men were of different bloods; that they each had fathers of their own; and that these fathers were not in Heaven, but beneath the Earth.



Mound of Hostages, Dumha na nGiall, 5000 year old Neolithic burial mound in Ireland



Teach Duinn, the House of Donn, Bull Rock Ireland, where Gaels enter the Otherworld to dwell in the halls of Donn, the first ancestor

For pagans, heathens, and practitioners of other ancestral religions this book offers an instrumentally pure glimpse into the world of the divine ancestors. Maxwell says this:

**This book sketches out in detail the religious life and social structures of the Indo-Europeans**, which as Hearn points out is interesting in its own right. However, in light of the present conditions the book takes on a significance far beyond what its author could have foreseen. He could not have foreseen the disputes over claiming the Indo-Europeans as a national treasure. **He could not have foreseen the revival of native European religions following their successful reconstruction.**

There is an old Gaelic saying that goes: *“I swear by the Gods my people swear by”* and that is the basis of what people call *“paganism”* because our people *do not* simply include the living kindred and relatives, but the dead as well, and those glorious ancestor-worshiping dead outnumber us by a large degree. Therefore, let us not mock the pre-Christian ancestors, even if you are a Christian - it is not befitting of a Western man with our genetics to mock our very genetic foundations. Do not cut off your nose to spite your face, so to speak.

Like many Aryan men in the modern era, I have turned from Christianity, but there is another eucatastrophic route available to us, and it resides with the honored ancestors. We have a direct physical, spiritual, and mythic connection with them that we do not have with Israel (or any other racial group for that matter) beyond from a nearly eighteen hundred year conversion to the cult of Christ. The ancestral Household cult, which was tens of thousands of years old, offered everything our people needed to spread across the globe during a time when most races were still playing with stones. We mined and worked metal, innovated new creations, tamed beasts, sailed oceans and rivers, and conquered foreign lands in a seemingly unending series of migrations and waves from our polar-and-steppe Urheimat. We did all of this fueled by the religious vigor offered to us by our ancestral Household cult, and it was a wholesome, authoritarian, creative, artistic, innovative, expansive, and balanced religion.



Last of the Clan, by Faed Thomas

This book allows for the modern Aryan, the current Aryan, the last Aryan, to finally glimpse the inner workings of his ancestral spirit. In the words of Edward Maxwell III:

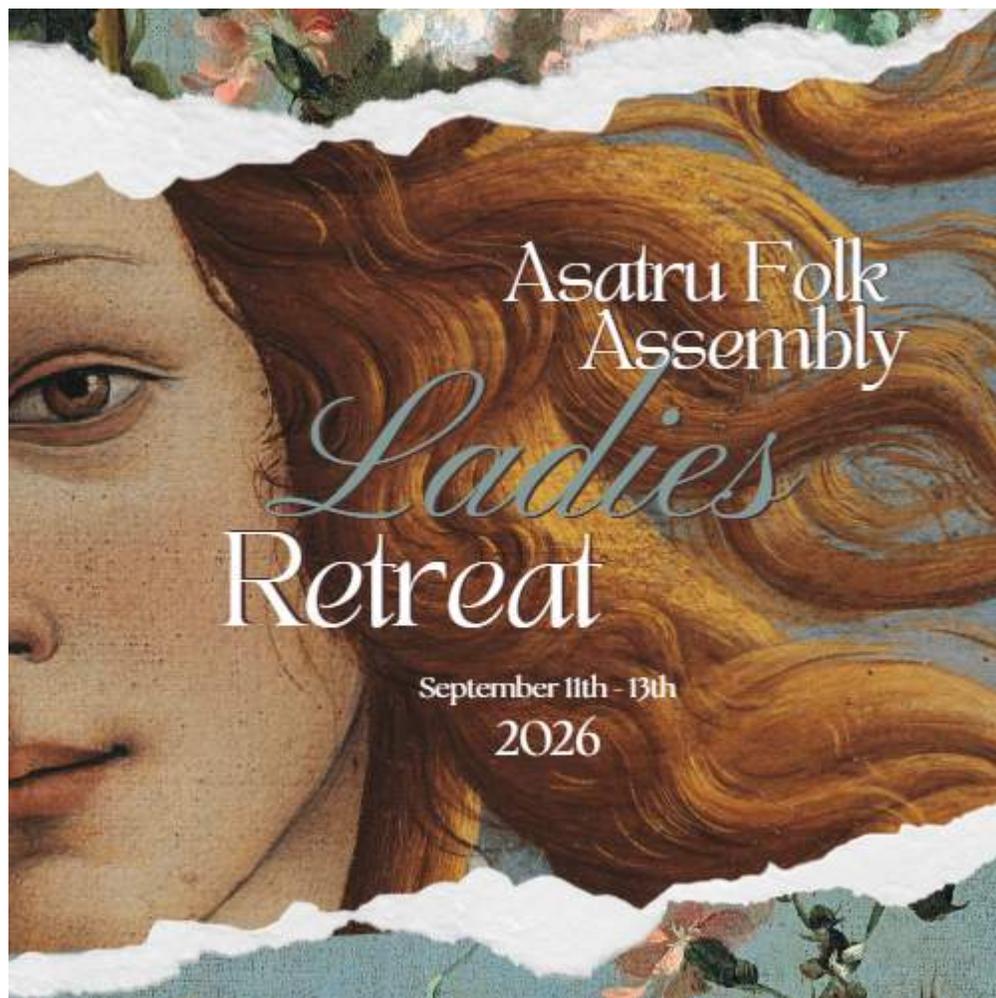
The Indo-European Household remains vital and relevant. In its time it was regarded as a first-rate work of jurisprudence within the field of Indo-European studies, a field which was still young. Today it is of far wider import than its author could ever have imagined, and as our world continues down its inevitable path, it will only become more relevant.



Folkbuilder Aidan McMillan

[amcmillan@runestone.org](mailto:amcmillan@runestone.org)

## 2026 Ladies' Retreat



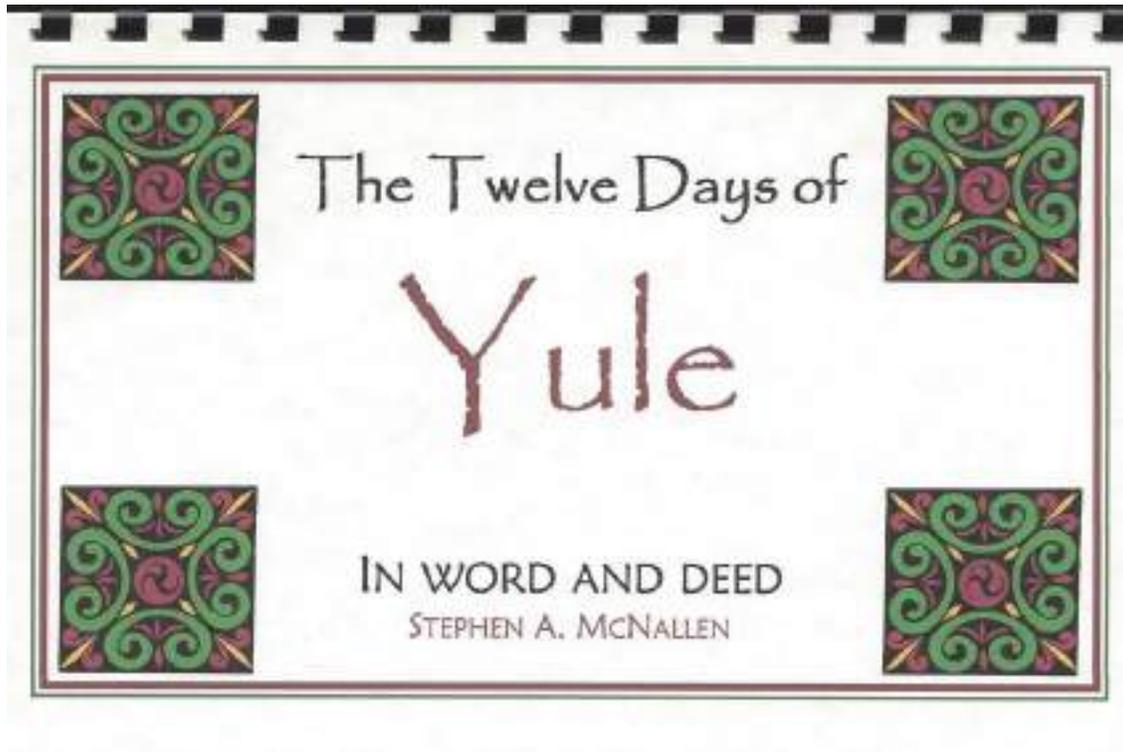


**Runestone Store**

**MERCH DROP**



Now here! Freyshof Merch! Shirts, Flags, and Pins!



And, last minute, just barely in time for the holidays, *The Twelve Days of Yule* by Founder Steve McNallen!

Get all this and more at [Runestone.org/Store](https://runestone.org/store)



Witan Clifford Erickson  
[cerickson@runestone.org](mailto:cerickson@runestone.org)

## Freyshof

### Upcoming Events at Freyshof





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### Helping Tend the Grove at Freyshof



Some things on this are big, some are small. Any donation is greatly appreciated!

Freyshof Amazon Wishlist > <https://tinyurl.com/FreyshofWishlist>

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## Freyshof Monthly Members' Meeting

# Freyshof

## Monthly Members' Meeting

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2nd Thursday of the Month at 730pm Eastern



Links Emailed and Posted to MeWe  
Contact any Folkbuilder for assistance

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**Did You Know?**



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## The District Poetry Corner

*A Baby's First Fallen Frost*



Ɖe first of ðe frosts has fallen ðis year  
and blanketed ðe baums and beams wip a sash  
composed of crystal: a coat of silk  
garbin ðe branches and buds now bare  
of greenery. Ɖe grass now gives a knee  
to ðe comin' queen of ðe cold, arrivin'  
on a carpet of leaves lain down lovin'ly  
by ðe trees all towerin' around ðe town.  
My darlin' daughter dear got to see  
ðe first of her frosts, in ðis very fall!

My mini-miss's introduction to ðe monarch  
of ðe snowy satrapy was sweet, but brief,  
as ðe lady of ðe kiᅇdom of cold merely came  
and went, only windiᅇ her way þrough our town  
briefly, but beautifully, to revist our burh  
on yet anoðer eve one day.



Chris Savich  
Apprentice Folkbuilder  
[csavich@runestone.org](mailto:csavich@runestone.org)

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## Europe



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**Indiana**

*Simple Moments, but Meaningful Ones*



This month was a good one. We got together for our moot at the Viking Chili Bowl, and honestly, the food was good and the company was even better. We sat, talked, laughed, and just enjoyed being around each other. Nothing fancy — just good vibes and good people.



Later in the month we celebrated something even sweeter: the baby shower for our little girl Stella Rae. Pictures, balloons, family, and all the excitement that comes with waiting for a new baby.

Simple moments, but meaningful ones.  
Good food. Good friends. Good memories.  
And a whole lot to look forward to.

Hail the AFA, Hail the Folk, Hail the Gods!



Joshua Bailey  
Apprentice Folkbuilder  
[jbailey@runestone.org](mailto:jbailey@runestone.org)

### *November's Blótar*



For the month of November, I had decided to honor some of the Ásynjur and the Nornir. Blót was done for Frigg, the Nornir, Freyja, as well as Saga. The runes I talked about, and that we performed Galdr, with were Eiw haz, Perthro, Gebo, and Laguz.

For the record, I will never get over my crippling stage fright, but that is secondary so long as gifts are given in piety, sincerity, and devotion.



Also worthy of note, for the Feast of the Einherjar, Goði Jonathan Rock did a Sumbli and it was another, outrageously awesome, giant event! Once the crowd died down and everyone went home, the ones still hanging out had broken off into their own groups and cliques and continued snacking and drinking on the leftovers. The group I was with requested an Óðinn Blót, so upstairs we went to the sacred space. We Galdred, Othala and as one of the women blessed our mead, I quickly put together a couple poetic verses in my head to deliver:

"You lead our race from the Eurasian Steppes  
 You gave us the gift of breath!  
 You who fights with all your might!  
 Who hung from the Tree for 9 Long Nights!"

Óðinn Blót is by far my favorite.

Anywho, that's about all I've got for this article.



I lied, 1 more thing:

I am looking for a copy of the following books and I will pay fairly for them —

- Clive Tolley, "Shamanism in Norse Myth and Magic volumes I and II"
- Bernard Mees and Mindy MacLeod, "Runic Amulets and Magic Objects"

### *Upcoming Events*



# December Blótar

**Every Sunday at Noon except on  
Asatru Folk Assembly Holidays.**

**Rushville, Indiana**

**Contact Apprentice Folkbuilder  
Jacob Rutledge  
[jrutledge@runestone.org](mailto:jrutledge@runestone.org)**



Jacob Rutledge  
Apprentice Folkbuilder  
[jrutledge@runestone.org](mailto:jrutledge@runestone.org)

*Indiana Einherjarblót*



Friends and Folk,

This month we gathered to honor those great warriors of our Folk who have come before and who watch over us still, sharpening their swords in defense of our Gods and our people.

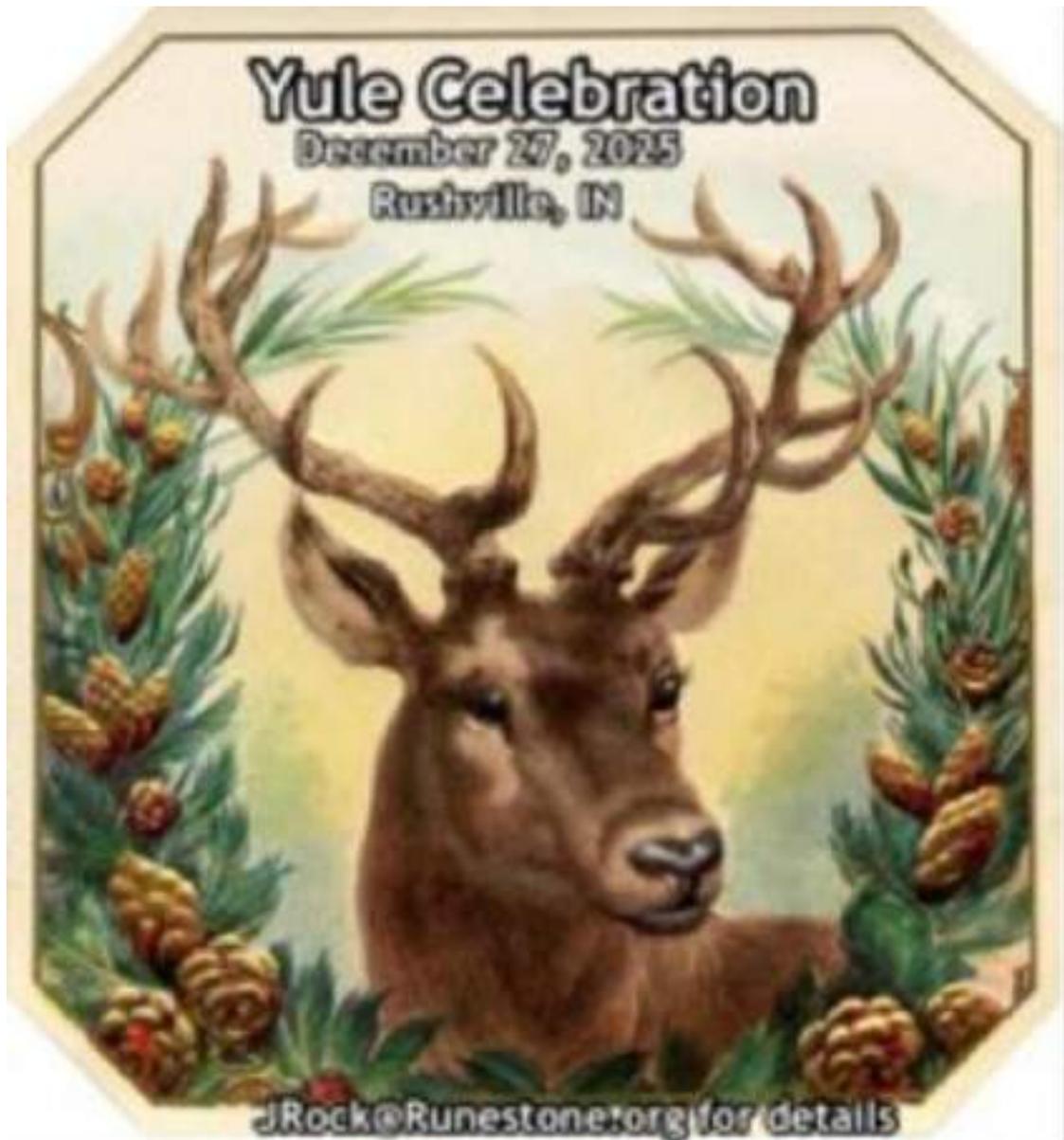


Just as they are ever vigilant and ready for battle, so must we be ever ready to do our small part in the protection of our faith, our family, and our Folk.



Hail Victory, Hail the Folk, and Hail the Honored Dead!

*Upcoming Events*



Goði Jonathan Rock  
[jrock@runestone.org](mailto:jrock@runestone.org)

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## Massachusetts

*Massachusetts Einherjarblot*

November the 15th saw Asatru Folk Assembly members gather for the holiday of Einherjarblót at the old Winnekenni Castle in Haverhill, Massachusetts. The location is beautiful and shows off quite an Aryan design and construction. It also has great views from the field surrounding it to a lake and woodlands. We could see further than summertime as the leaves have all fallen.



The day was cool to cold out and as long as the Sun was up, it was easily manageable, but as the afternoon got on and the shadows lengthened, it began to get quite cold. Before we get to that though, I should tell of how even though there are some picnic tables there, we chose a spot closer to the woodline and setup the food. As usual, the normal cheeses and crackers, chips and dips were available as merriment was made with old and new members sharing Wunjo.



Also, as is usual when in a public place, we setup a temporary Högr while decorating it with idols and other items harkening to the Einherjar. We spoke of the Holiday, the Einherjar, Óðinn, Freyja and related subjects but soon enough it was time to Blót. Outside, under the pale sun and clear skies, we processed to the Högr and held Blót.



When Blot was over, we blessed the meal and tucked into it. The food and desserts seemed to warm the body some but the cold began to get the better of us and we had to break camp. Saying goodbye is always a long process but this one took exceptionally long. There will be more Blótar and Moots to look forward to in Massachusetts this winter!



Folkbuilder Ronald Boardman

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## Michigan

### *Midmichigandering All About the Place*



Friends and Folk,

2025's November Moot here in Michigan was certainly not at a beach: it was far too cold for that. Instead, we checked out a lovely little restaurant in Midmichigan. The conversation was pleasant, and everyone's food was good. My meal was a tad smaller than I would have liked, but it was delicious nonetheless.

After, we ventured to a little park, which had a nice secluded grove already made for us. On the way there, we spoke of our veteran ancestors. We held Einherjablót there, and poured out the libation into the river as thanks to the Landwights.

Hail the Gods, hail the Folk, hail the AFA, and hail the Einherjar!

*Upcoming Events*



Folkbuilder Chris Savich  
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**New Brunswick**

*Introducing Myself*



My name is Jordan and I am one of the new Apprentice Folkbuilders and I am taking this opportunity to introduce myself and tell the Folk a little about myself so they may better know who they are speaking with.

As already mentioned, my name is Jordan and I am a husband and father. I grew up in Barrie, Ontario, Canada and joined the Canadian Armed Forces almost immediately out of high school. I did my basic training in St-Jean, Quebec in the spring of 2013, before continuing my trade specific training in Gagetown, New Brunswick. After becoming trade-qualified, I was posted to CFB Valcartier in Quebec. Unfortunately I injured my leg while training, resulting in my career ending in a medical release. This wasn't the end of my medical struggles either, because we found I had a brain tumor known as an Acoustic Neuroma.

Thankfully after two surgeries, October 2016 and May 2018 respectively, the tumor was 99% extracted without major complications. While the surgery was successful, I did not walk away totally untouched. Between my service injury, my surgery, and my time spent training, I now live with chronic headaches, joint pain, and the effects of PTSD.



These days, I enjoy marksmanship, playing guitar, lifting, spending time with my sons, and interacting with the Folk. It is my personal goal to try to learn as much as I can of our peoples history and spirituality while also guiding my sons into their future.

I am certain that the ancestors and the Æsir not only watched over me, but ultimately helped me not only heal but gave me the clarity that can only be found at the edge of life. It is only by exploring our limits that we can live to our full potential, and that is also why I now find myself making efforts to help others not only find their way home, but also explore the limits they set themselves.

Hail the Gods!

Hail the Ancestors!

Hail the Folk!

### *Upcoming Events*



Jordan Wardrobe  
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# New Hampshire

## Upcoming Events

# Guest Check

Date	Table	Guests	Server	Check Number
<i>10-03-2024</i>	<i>Table No. 12</i>	<i>4</i>	<i>Olivia Wilson</i>	<b>037594</b>

APPT - SO - VEG/POT - BEV

# "Meat" & Greet

## Barbecue Moot

Your email goes here

Come meet New England's newest  
Apprentice Folkbuilder and have some  
great food!  
Sunday 21 December 2025  
Concord NH  
4pm  
Contact AFB Angela Robichaud  
[arobichaud@runestone.org](mailto:arobichaud@runestone.org)

Thank you. Please come again.

Date	Table	Guests	Server	Check Number
<i>10-03-2024</i>	<i>Table No. 12</i>	<i>4</i>	<i>Olivia Wilson</i>	<b>037594</b>



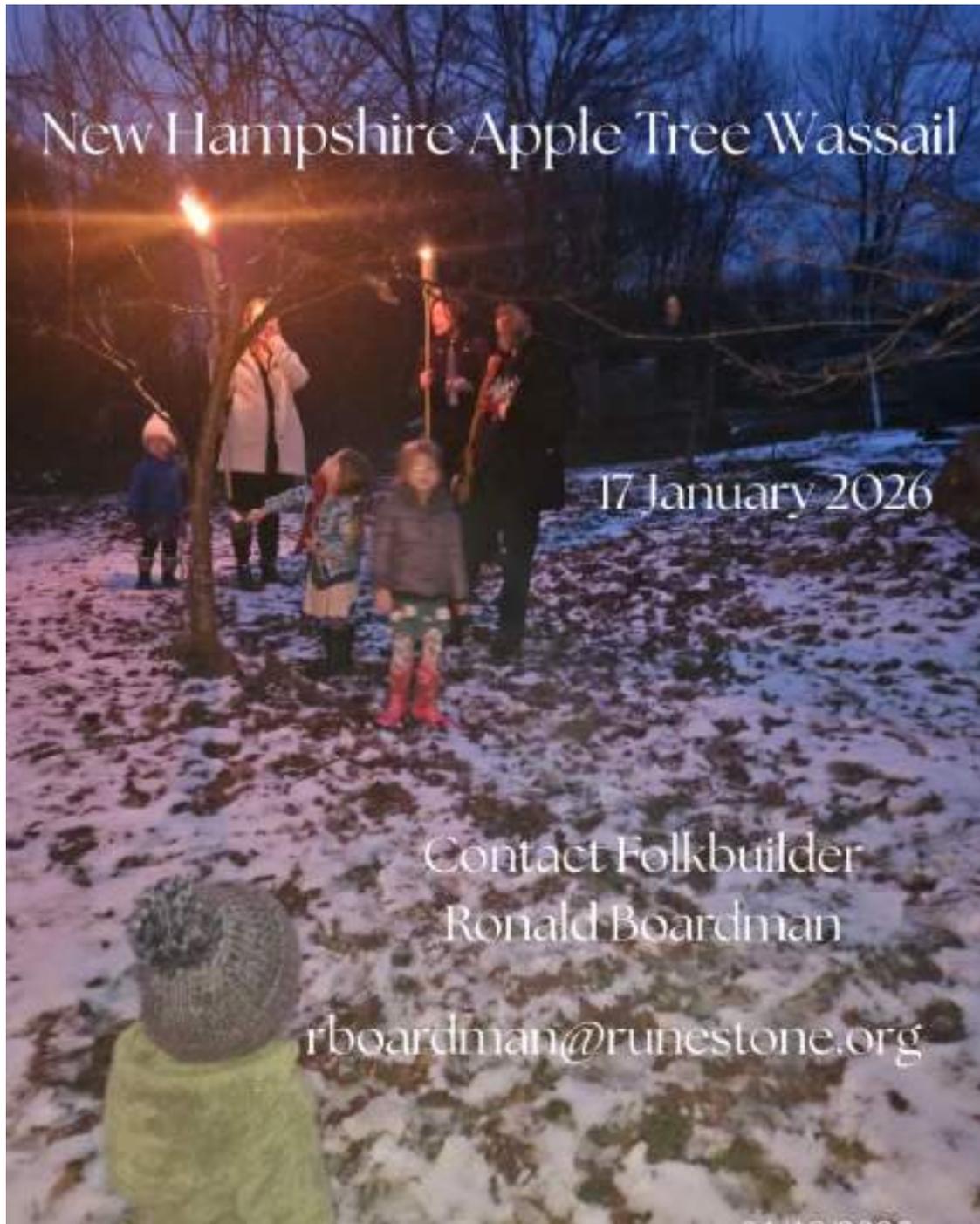
Angela Robichaud  
Apprentice Folkbuilder  
[arobichaud@runestone.org](mailto:arobichaud@runestone.org)

*Upcoming Events*

A poster for the 'New Hampshire Yule Sumbl' event. The background features a silver metal cauldron with a lid, a bowl of soup, and autumn leaves. The text is overlaid in red on a dark blue background.

**new hampshire**  
**yule sumbl**  
**27 DEC 25**

**contact folkbuilder**  
**RONALD BOARDMAN**  
**RBOARDMAN@RUNESTONE.ORG**



Folkbuilder Ronald Boardman

[rboardman@runestone.org](mailto:rboardman@runestone.org)

***Where Wights Watch:  
How Environmental Stewardship Nourishes the Soul of Our Folk***



This past month, our Shire folk gathered along the riverbanks to do something simple yet profoundly meaningful: clean our local waterway. Buckets, gloves, and trash bags in hand, we worked shoulder-to-shoulder removing bottles, old metal scraps, and other debris that had slowly accumulated along the shore. It was honest work—hard in places, muddy in others—but for many of us, it became something far deeper than a community service project. It felt like a return to our roots.



## **Stewardship as a Sacred Duty**

In our faith, we speak often of connecting to our ancestors and honoring the land that shaped our people. The land is not an abstract symbol to us—it is the living foundation of our story. The waters, forests, and hills our forebears walked are the same kinds of places where we now raise our children, gather with friends, and find quiet moments of reflection.

To care for the land, then, is not merely an environmental act. It is an expression of loyalty to our lineage and a reaffirmation of who we are. When we protect the rivers, forests, and fields, we protect the physical and spiritual environment that has always nourished our Folk.



### **The River as a Living Being**

As we worked along the riverbank, something unexpected reminded us of the sacredness of our task. A river otter—sleek, quick, and curious—surfaced nearby and watched us for a moment before slipping back beneath the water. To many, this might have been nothing more than a charming wildlife sighting.

But to us, it felt like a blessing.

In our belief, Landwights—the spirits of place—are ever-present. They are the quiet guardians of the natural world. When the land flourishes, the wights flourish. When the land suffers, so do they. Seeing that river otter, on that particular morning, felt like a nod of approval, a small but meaningful acknowledgment from the unseen world that our efforts were welcome.

Whether the otter was a Wight or simply carried their message, the moment struck all of us. It transformed the clean-up from a duty into a dialogue—humans and land recognizing each other.



### **Why This Work Nourishes Us**

Environmental stewardship is not only good for the land; it is good for the soul. Here's why:

1. It reconnects us to the physical world. — Modern life pulls us indoors and away from the rhythms of nature. Getting our hands dirty brings us back to what is real.
2. It teaches humility and gratitude. — A river does not need us—but it benefits from our care. That balance of power reminds us of our place within the wider web of life.
3. It strengthens our bonds as a Folk. — Working side-by-side reminds us that community is built through shared purpose, not just shared words.
4. It honors the ancestors. — They lived with the land, not above it. Each act of stewardship brings us closer to their ways.

5. It invites the Wights to walk with us. — When we treat the land with respect, the spirits of place take notice. That presence enriches our lives in ways beyond the physical realm.



### **A Small Act With a Deep Impact**

Cleaning a riverbank may seem like a small gesture in a world struggling with large-scale problems. But meaningful change begins with local hands and local hearts. When our people take responsibility for the land around us, we create places where future generations can find beauty, strength, and peace.

As we packed up at the end of the day, looking back at the clean shoreline and remembering the river otter's visit, it was clear that our work had mattered. Not just for the river—but for us.

In honoring the land, we honor our ancestors.  
In renewing the land, we renew ourselves.

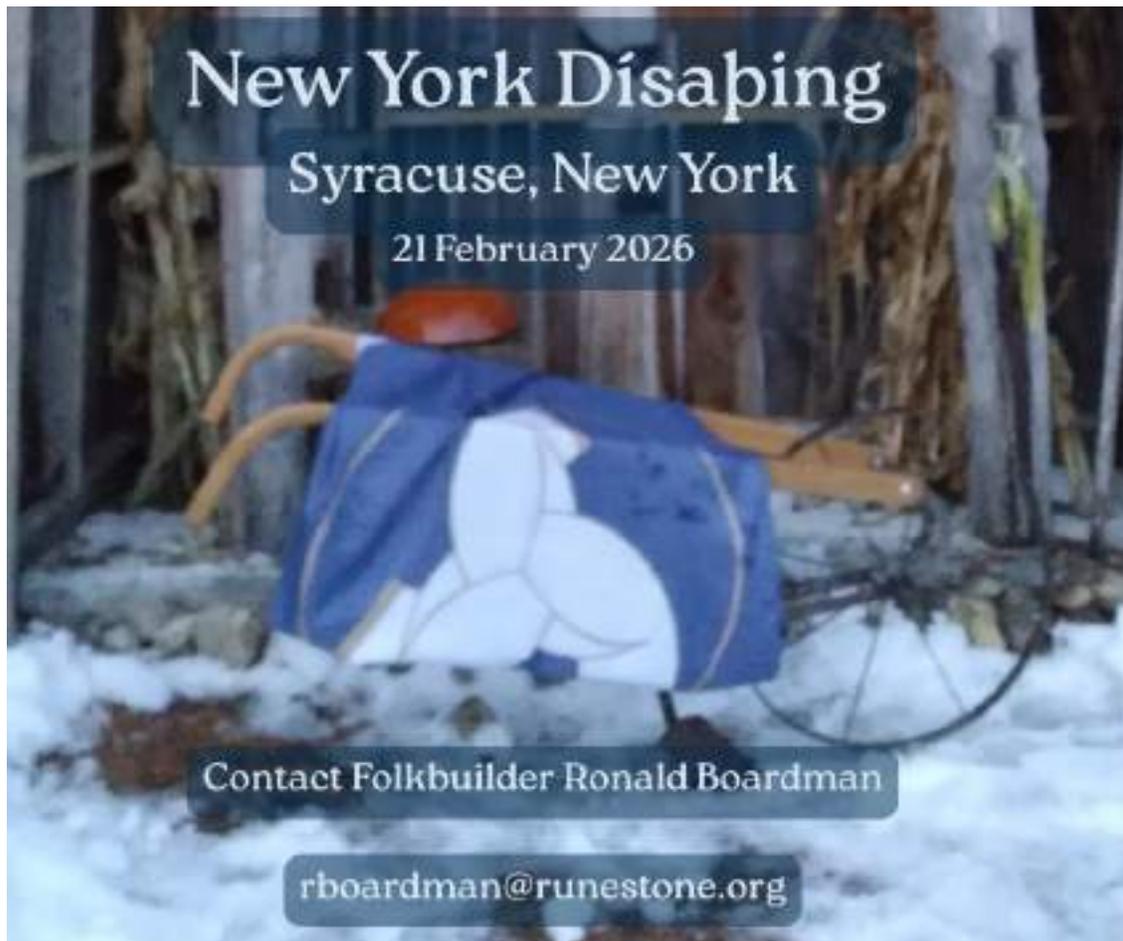


Folkbuilder Tyler Sagert  
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## New York

### *Upcoming Events*



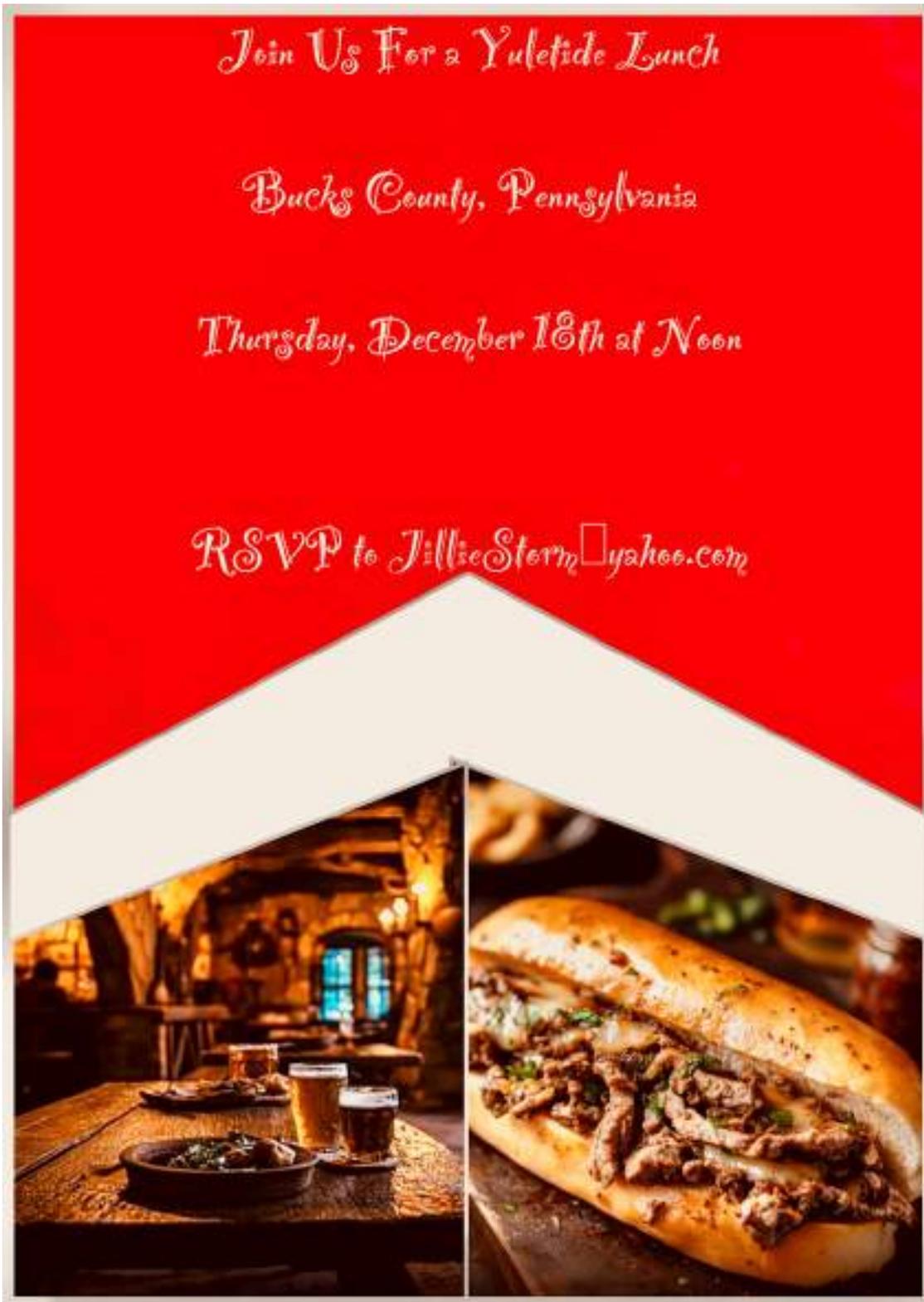


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## Pennsylvania

### *Upcoming Events*



**Sweden**

*Upcoming Events*



Vermont

*Vermont Einherjarblot*



A trailhead in Saint Johnsbury, Vermont saw New England Asatru Folk Assembly members meet for Einherjablót. It was the 8th of November and quite pleasant out as far as weather goes. One of the semi local lads chose the spot and it was a good one. Not a few of us spent some hours on the road for the Blótferð here and as always, I was grateful for the dedication of those who came.

Under the sturdy wooden pavilion, we laid out foods for the feast which would come later and the snacks and appetizers to hold us over. A small grill was setup and some hot dogs were slowly being cooked on it.



Friendships made and friendships refreshed were the order of the day with some healthy conversation of the meaning of Einherjablót and where it stems from. This led to Blót itself.

On a table setup to be a temporary Hörgr was laid items the Einherjar would recognize with flame from the candles holding steady though we were uncertain that would be the case. Under the Sun we stood. The Allfather was loudly hailed during Blót as well as the

Einherjar. We gave the Æsir honour and Gifts with open hearts and the rite of Blót was finished.



Before the end of the holiday though, we blessed the food and sat to eat together. It was a good day and the only time an effort was made to have to do something was when we had to say our warm 'farewells' and 'til next time's' and there is always a next time for the Asatru Folk Assembly.

### *Upcoming Events*



winter wassail

13 DECEMBER 2025

WOODSTOCK, VERMONT

contact folkbuilder  
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