

BINDING THE WOLF

Addressing the Odinist Issue Within American Heathenry.

From Syn, Frigga's handmaiden

Introduction

Modern-day Heathens have become increasingly frustrated with various hate groups' cultural "misappropriation" of our sacred symbols; and, while we keep asking ourselves as well as one another what we can do, the answer eludes us. That is because the very soul of our religion as we know it today was and continues to be born out of the ashes of a racist ideology. That racist ideology "pre-appropriated" (before our present time) our chosen gods and our symbols in an effort to raise one specific group up over another and to annihilate those who did not "fit" within their ideal world. It continues to be used by some to further their agenda of racial superiority [1].

That is the raw ugly truth that we wrestle with; and while we can each deny that we are not "that", for many people, specifically those who are affected by these hate groups, it doesn't matter. Because to them, we are all the same until we demonstrate that we are not.

Although there are no actual numbers to support this, it is my perception that more Heathen groups than not have adopted a "universalist" perspective, which holds that the religion is open to all, irrespective of ethnic or racial identity. A minority of others (who tend to be louder and garner all of the negative media attention) adopt a racialist attitude—also called "Folkish" within the community.

For those not familiar with the term, "Folkish or Volkish" people and groups view Heathenry as a religion with inherent links to a Germanic race that should be reserved explicitly for people of Northern European descent [2].

The term "The Folk" is not in itself a racist term and just because you may hear someone refer to a group gathered as "The Folk" it does not mean that they are racist. For Universalist Heathen groups, the term may refer to their Kindred, the people who are attending the ritual, or believers in the Heathen religion or folkways. "Folkway" is a sociological term that describes the traditional behavior or way of life of a particular community or group of people.

Also, while the term "Heathenry" is used widely to describe the religion as a whole, many groups prefer different forms of designation, influenced by their regional focus and their ideological preferences.

Heathens focusing on Scandinavian sources sometimes use Ásatrú, Vanatrú, or Forn Sed; practitioners

ocusing on Anglo-Saxon traditions may use Fyrnsidu or Theodism; some of those emphasizing German traditions might use Irminism; and those Heathens who espouse folkish and extreme-right perspectives tend to favor the terms Odinism, Wotanism, Wodenism, or Odalism [3].

Additionally, some of these folkish Heathens further combine the religion with explicitly racist, white supremacist, and extreme right-wing perspectives, although these approaches are repudiated in various ways by most Heathens.

This document is meant to be thought-provoking and freely shared. It is hoped that rather than poke holes in my scholarship and references that you will read it, share it and have meaningful discussions with your Kindred and other Heathens as to how best to implement the suggestions that are provided at the end. Hopefully, you will also come up with some creative solutions unique to your own situation.

It is my intent to provide a high-level summary of the origins of the White Supremacy Movement in the United States and show how that movement became combined with modern-day Heathenry.

There is no attempt to provide suggestions for alternative reading material or organizations.

This article seeks to identify the major players and organizations historically affiliated with the racially-centric offshoots of Heathenry; and, focuses mainly on Odinism within the United States while identifying the central figures linked to these groups and offers what I see as some practical steps that universal/independent Kindreds and Heathens can take to:

- Combat the overall appearance of collusion with the Odinist racist ideology by no longer keeping a shameful silence, and,
- Ensure that our sacred symbols are not further co-opted by the Odinist racist agenda by taking them back.

But, first, a little history of the White Supremacist Movement and how the two (White Supremacy and Heathenry) became combined.

History

According to the National Consortium for the Study of Terrorism and Responses to Terrorism (START),

“White supremacy operates on the belief that Whites are intellectually and morally superior to all other races. This belief is based on a mix of religious, socio-cultural and pseudo-scientific assertions that phenotype—including differences in skin tone and physiognomy, among other things—equate to differences in intellect, moral virtue, and social sophistication.

While traditional targets of White supremacist rhetoric and violence have been Jews and African Americans, the movement has broadened its focus to include other ethnic and religious groups, including Latinos, Asians, Middle Easterners, Muslims, and Sikhs. They have also

targeted individuals of different sexual and gender identities, such as gay/lesbian and transgendered individuals.

White supremacy groups advocate for what they perceive as the appropriate and natural racial hierarchy, which places the Aryan race above any other racial groups. More specifically, they promote practices and policies that are supposed to ensure the privileged status of the "Aryan" people and their social control over (what they perceive as) lesser races, particularly within the United States." [4]

White Supremacy has ideological foundations that originated within 18th-century scientific racism, the predominant paradigm of human variation that helped shape international and intra-national relations from the latter part of the Age of Enlightenment (in European history) up to and through the current time ([the 21st century](#)).

The author, Simon During, in his book, *Cultural Studies: A Critical Introduction*, states that "Scientific Racism became such a powerful idea because ... it helped legitimate the domination of the globe by whites" [5].

This was certainly true during the colonialization period in England, France, Spain, Portugal, and to some extent the United States. In every case, the people who were being colonialized were seen as inferior in every way. Over time they lost their own cultural identities as they adopted the customs and religions of their conquerors in order to survive.

The outbreak of the Civil War saw the desire to uphold White Supremacy being cited as a cause for the state of Texas (and others') secession; in its Declaration of the Causes which Impel the State of Texas to Secede from the Federal Union, it states:

"We hold as undeniable truths that the governments of the various States, and of the confederacy itself, were established exclusively by the white race, for themselves and their posterity; that the African race had no agency in their establishment; that they were rightfully held and regarded as an inferior and dependent race, and in that condition only could their existence in this country be rendered beneficial or tolerable. That in this free government all white men are and of right ought to be entitled to equal civil and political rights; that the servitude of the African race, as existing in these States, is mutually beneficial to both bond and free, and is abundantly authorized and justified by the experience of mankind, and the revealed will of the Almighty Creator, as recognized by all Christian nations; while the destruction of the existing relations between the two races, as advocated by our sectional enemies, would bring inevitable calamities upon both and desolation upon the fifteen slave-holding states." ([UCS Louisiana](#))

In L. Frank Baum's "Editorials on the Sioux Nation" (1890) the author of *The Wonderful Wizard of Oz* and its sequels wrote:

"The Whites, by law of conquest, by justice of civilization, are masters of the American continent, and the best safety of the frontier settlements will be secured by the total annihilation of the few remaining Indians." [6]

The denial of social and political freedom (based on race) continued into the mid-20th century, resulting in the civil rights movement... and brings us to the nexus point at which American Heathenry was born. The following figures and organizations emerged during the same time period:

1969: A Danish-born Nazi activist from Florida, Else Christensen, created the Odinist Fellowship and The Odinist magazine. The term Odinist originates in its current form from Christensen and her writings. She espoused the establishment of an anarcho-syndicalist society composed of racially Aryan communities [7].

The term "Aryan Race" is a racial grouping used by the proponents of such a grouping to describe people of [European and Western Asian heritage](#). It derives from the idea that the original speakers of the Indo-European languages and their descendants up to the present day constitute a distinctive race or sub-race of the putative Caucasian race [8]. It should be also be noted that the languages (or branches) allowed to be included as Aryan can be very subjective and may have additional modifiers such as language root, bone and muscle shapes, skin tone, eye color and shape, hair color and texture, and, given modern science, your DNA. "Aryan" is a loaded word given its use during the Third Reich where it was used to define whether one looked a specific way and therefore had the right to live and procreate while one who did not possess these traits was inferior and must, therefore be eliminated.

Christensen also came to be known as the "Grand Mother" among racially oriented Odinists, with many paying homage to her even if they had sought out a more aggressive approach to racial issues than that which she adopted. Alternately, many in the Odinist community know her as the "Folk Mother". A number of her ideas proved to be key influences on the American Odinist movement, most notably her political and economic "tribal socialism," her emphasis on recruiting people through prison ministries, and her emphasis on a Jungian archetypal interpretation of the Norse deities [9].

Mattias Gardell in his book, *Gods of the Blood: The Pagan Revival and White Separatism*, states that:

"Christiansen upholds as ideal a decentralized folkish communalism modeled on self-sufficient communes like those of the Amish... Christiansen claims that tribal socialism allows freedom of "self-expression", private enterprise and encouragement for every member of the tribe to reach its fullest potential while also addressing the socialist concerns and sharing resources responsibilities and caring for the young the elderly and the disabled of the tribe. The concerns for the community as a whole and the welfare and the future of the tribe are of paramount importance, superseding those of the single member of the tribe." [10]

There is absolutely nothing inherently wrong with referring to your group as a "Neo-Tribal" group if, in fact, you are. Just be aware that the term "Neo-Tribal" can be a loaded term and may require an additional explanation, depending on your audience.

[Else Christensen](#) subscribed to the anti-Semitic conspiracy theory that Jews control the Western socio-political establishment, and believed that this would prevent the growth of any explicitly political movement to spread racial consciousness among those she deemed to be Aryan. Instead, she believed that Heathenry - a Pagan religion that she termed "Odinism" - represented the best way of spreading this racial consciousness. In 1969, Christensen and her husband Alex founded a group called The Odinist Fellowship.

Following the death of her husband in 1971, Christensen continued her work and relocated to the United States. That year she began publication of a newsletter called *The Odinist*, which continued for many years.

Early 1970's: From Arizona, Michael J. Murray (a.k.a. Valgard Murray) came to Odinism / Asatru through Elton Hall, the Arizona organizer of the American Nazi Party (ANP). Murray was involved with the ANP into the late 1960s [11]. He later became the Arizona organizer of the ANP [12] as well as a vice-president of Else Christensen's *Odinist Fellowship* [13].

1972: From Texas, Stephen A. McNallen created the Viking Brotherhood after reading a novel, *The Viking*, by Edison Marshall. He wrote a "Viking Manifesto" in which he stated that the Brotherhood was "dedicated to preserving, promoting and practicing the Norse religion as it was epitomized during the Viking Age, and to further the moral and ethical values of courage, individualism, and independence which characterized the Viking way of life, and, placed greater emphasis on promoting what McNallen perceived as the Viking ideals – "courage, honor, and freedom" – rather than on explicitly religious goals.

This fact is mentioned in several books: *Magical Religion and Modern Witchcraft* by James R. Lewis (1997); *Radical Religion in America: Millenarian Movements from the Far Right to the Children of Noah* by Jeffrey Kaplan (1997); and, *Jung's Wandering Archetype: Race and Religion in Analytical Psychology* by Carrie B. Dohe (2016).

Gods and Radicals has an excellent article that is worth reading in order to gain a better understanding of McNallen's controversial ideology of metagenetics. The article states in part that:

"The core of McNallen's Folkish ideology is the belief in a concept known as metagenetics. Metagenetics claims culture is passed on genetically within specific groups of people. Such genetic connections to culture also determine what deities one can connect to." ([Weaponization of folkish heathery](#))

While McNallen's own words seem banal, the implications of his theory are not:

"The idea of metagenetics may be threatening to many who have been taught that there are no differences between the branches of humanity. But in reflecting, it is plain that metagenetics is in keeping with the most modern ways of seeing the world. A holistic view of the human entity requires that mind, matter, and spirit are not separate things but represent a spectrum or continuum. It should not be surprising, then, that genetics is seen as a factor in spiritual or psychic matters. And the ideas put forth by those who see consciousness as a product of chemistry fit into metagenetics as well- for biochemistry is a function of organic structure which in turn depends upon our biological heritage." ([Metagenetics](#))

McNallen claims these ideas are based on, "intuitive insights as old as our people" but then proceeds to cite no sagas, sources, or examples to back this claim up (in other words, it's his version of unsubstantiated personal gnosis). The closest he gets is when he claims reincarnation by bloodline was a universal belief among the ancient Germanics saying, "A person did not come back as a bug or a rabbit, or as a person of another race or tribe, but as a member of their own clan."

He cites Carl Jung as justification for his theories and concludes:

"No doubt, on an earlier and deeper level of psychic development, where it is still impossible to distinguish between an Aryan, Semitic, Hamitic, or Mongolian mentality, all human races have a common collective psyche. But with the beginning of racial differentiation, essential differences are developed in the collective psyche as well. For this reason, we cannot transplant the spirit of a foreign religion 'in globo' into our own mentality without sensible injury to the latter." ([Stephen McNallen part one](#))

1973: From/in England, John Gibbs-Bailey and John Yeowell founded the Committee for the Restoration of The Odinic Rite or Odinist Committee [14]. Yeowell had been a member of the British Union of Fascists in his teens between the years of 1933-1936 [15].

"Established in the United States in 1979, the organization changed its name to The Odinic Rite after it was believed that it had gained enough significant interest in the restoration of the Odinic faith in 1980.

Today The Odinic Rite defines Odinism as the modern-day expression of the ancient religions which grew and evolved with the Indo-European peoples who settled in Northern Europe and came to be known as "Germanic". The Odinic Rite shuns such descriptions as "Viking religion" or "Asatru" insisting that the Viking era was just a very small period in the history and evolution of the faith." [16]

While you can go to their website and read some of the essays posted by some of their members and you can infer a lot from these essays, there is really very little information in terms of what the organization is about, the contents of their organizational meeting minutes, moot agendas, etc. They are behind a "locked, members-only" web-wall" ([Odinic rite](#)).

1976: McNallen created the [Asatru Free Assembly \(AFA\)](#).

Late 1979 - early 1980: Also from Texas, and a member of the Asatru Free Assembly (AFA), Stephen Edred Flowers, commonly known as Stephen E. Flowers, and also by the pen-names Edred Thorsson, and Darban-i-Den, founded The Rune-Gild, an initiatory order focused on "the revival of the elder Runic" tradition, advocating runic magic [17]. From 1978 to 1983 he led the Austin Kindred of the AFA [18].

Writing as both Stephen Flowers and Edred Thorsson, his prolific books have been instrumental in the advancement of a unique aspect of Heathenry. While it has been argued that his methodology for rituals, runic magick, and its derivatives, may not be purely Germanic and may have borrowed heavily from other magickal traditions; he is unquestionably the one who "got there first" in terms of being in the right place at the right time to get the concepts and words out there. Consequently, he is credited with advancing what has become standard Heathen practice for many people interested in both a magickal system and ritual practice that was separate and apart from the Western Mystery Tradition of calling quarters calling and circle drawing.

Into the present day, Edred Thorsson as a prolific writer, continues to support McNallen and his organization(s). All royalties from his books go to a racist organization: "Since 2013, the AFA has owned rights to many of [Edred Thorsson's books](#)."

1986 - 1987: From Arizona, Valgard Murray and his Kindred founded the Ásatrú Alliance (AA), which shared the Asatru Free Assembly's perspectives on race and published the Vor Tru newsletter [19]. He invited other Kindreds to a formational Althing in 1988 [20], and also served on the Board of Directors and as General Manager of the Ásatrú Folk Assembly [21]. In 1987 he served as General Manager of the AFA, and in 1986 founded World Tree Publications [22].

Here are the By-Laws of the Asatru Alliance (from their [website](#)):

(As approved by Althing, September 21st. 2263 Runic Era)

- Asatru is the ethnic religion of the indigenous Northern European peoples.
- The Asatru Alliance is a free association of Independent Kindreds seeking to preserve and protect the ancient faith of our ancestors.
- The Asatru Alliance is organized along tribal democratic lines, permitting the full expression of our religious opinions, opting for the sanctity of our Asatru faith.
- The Asatru Alliance does not espouse a priest class. Each Kindred is free to determine its own spiritual and tribal needs.
- The Asatru Alliance will promote the growth of Asatru through the sponsoring of national and regional Things and Moots. We will also publish magazines and books as needed to achieve our goals.
- A Thing Speaker will be chosen for AlThing by the host Kindred(s). The Thing Speaker may convene the Thing as needed. AlThing Delegates of Record shall serve as a standing legislative body with full authority of the Thing until the commencement of the next AlThing. The Thing Speaker or any Delegate of Record can call for a caucus of delegates for suitable cause.
- The Thing/Law Body has absolute authority in dealing with By Laws or other issues of the Asatru Alliance.

Kindreds

- The Asatru Alliance will promote the establishment and growth of Kindreds.
- The Asatru Alliance will not interfere with the functions of Kindreds unless petitioned by a majority of members of said Kindred for aid.
- Kindreds are free to apply for membership in the Alliance, or leave the Alliance, as voted upon by a majority of the subject Kindred membership.
- A Kindred shall consist of at least 3 adult members and meet on a regular basis.
- Each Kindred is expected to send a delegate to the AlThing each year. No attendance, no vote. Kindreds may address the Thing by proxy.
- Any Kindred can be removed for cause by the Alliance by the majority vote of the Thing delegates after a fair hearing.

Membership

- Any member of an Alliance Kindred is a member of the Alliance.
- Three or more individuals of the Asatru community can band together and form a Kindred and apply for membership in the Alliance.
- The Board of Directors of the Asatru Alliance shall be responsible for the screening of new Kindreds. There are three levels of membership in the Alliance. Formational, Probational, and Full Voting Kindreds. Formational Kindreds must send a delegate to the Thing to petition for Probational Kindred status. Probational Kindreds must attend a future AlThing and petition the Thing to attain Full Kindred status.

Approval

- These By-Laws are to be approved or amended at each Althing.

1987: In November, the Asatru Free Assembly disbanded (reportedly over whether or not neo-nazis could be admitted) [23], and on December 20, Edred Thorsson founded [The Ring of Troth](#) along with James Chisholm. The Ring of Troth defines itself as belonging to the Universalist and inclusive sector of Heathenry. Taking an inclusive, non-racialist view, it soon grew into an international organization.

In the Preface to the Special Yrmin-Edition of Thorsson's book, *A Book of Troth*, (2003), Thorsson states that "when it was first published in 1989, it was at first to be the official text for The Ring of Troth. After a few years, it was ousted from that position in favor of a more politically correct and collaborative effort called *Our Troth* by Kveldulf Gundersson" [24].

Thorsson goes on to state, "It was thought that a book contributed to by several authors would be more to the liking of those who'd like to build consensus rather than follow a vision." [25]

1989: Thorsson was expelled from The Odinic Rite (OR) following his "Open Letter to the Leadership of the Asatru/Odinist/Troth Movement" wherein he detailed his involvement with the [Temple of Set](#).

1994: McNallen founded the Asatru Folk Assembly (AFA), an ethnically-oriented Heathen group headquartered [in California](#).

1995-ish: Ron McVan, Katja, and David Lane created Wotansvolk, a white nationalist, neo-folkish, Neo-Nazi organization. David Lane, now dead, served a 190-year prison sentence in connection with the white separatist revolutionary domestic terrorist organization group The Order, (and for violating the civil rights of Alan Berg, a radio talk show host) [26]. (Alan Berg was killed.) The Lanes founded 14 Word Press in St. Maries, Idaho to specifically publish David's writings. McVan joined 14 Word Press in 1995 and founded The Temple of Wotan (co-writing a book by that name). 14 Word Press - Wotansvolk proceeded to publish several books for the practice of Wotanism before becoming defunct in the early 2000's [27].

The 14 Words: "We must secure the existence of our people and a future for white children." [28]

1995: Ron McVan, originally from Philadelphia, Pennsylvania [29], became involved with white separatism in the 1970s after reading the works of Ben Klassen [30], a Republican Florida state legislator who supported George Wallace [31]. During this time, Wotansvolk published monthly pamphlets and operated a prison outreach program [32]. While Wotansvolk is one of many groups active in prisoner outreach, it seems to be (far more) successful in its outreach efforts than other Asatru / Odinist programs" [33].

The term Wotanism in modern times emphasizes white nationalism, white separatism and an ethnocentric, pan-European interpretation of modern Paganism. "WOTAN" is also an acronym for Will of the Aryan Nation. The followers often selectively cite Carl Jung's theories of an "Aryan collective subconscious", specifically his 1936 essay "Wotan" [34].

Present Day: One of the others convicted with David Lane, Richard Scutari, has become a frequent contributor to extremist publications. His definitions of a political prisoner and prisoner of war have become

the standard definitions used by most white supremacist groups, and have been printed in numerous publications, including the skinhead magazine Hammerskin Press (now defunct) and Tom Metzger's White Aryan Resistance newspaper. Scutari writes letters to the extremist newsletters and magazines to which he has access, including the National Alliance-owned Resistance magazine and Fenris Wolf (also defunct). Scutari also actively promotes Nordic paganism as a form of racist religion [35].

Order member Richard Kemp, also a copious writer, has become a "spiritual leader" at the U.S. Penitentiary in Sheridan, Oregon, where he is serving a 60- year sentence. As reported by David Lane's 14 Words Press, Kemp is now the "gothi" of the Wotansvolk at Sheridan. Because of his involvement in Asatru, Kemp was invited to speak at the Nation of Islam's Day of Atonement program at Sheridan and has also been instrumental in organizing a "Midsummer Solstice" celebration and weekly Asatru services at the prison [36].

While Heathen Universalists and some non-folkish Odinists have rejected what they perceive as an attempt to appropriate the revival of the ancient native faith of northern Europe for political and racial ends [37], folkish Odinists, such as McNallen of the Asatru Folk Assembly, generally support Lane's version of Wotanism and the Fourteen Words [38].

In 2016 McNallen turned the reins of the AFA over to Matt Flavel, Allen Turnage, and Patricia Hall [39]. The AFA then "declared point blank that non-white and LGBT Heathens were not welcome in their tradition."; which then triggered the drafting of [Declaration 127](#).

<https://youtu.be/RIrcB1sAN8I>

Conclusion

Knowledge is power; and, with that power comes great responsibility. A central division within the Heathen movement concerns the issue of race and there have been numerous "calls" for Heathens to address the sordid aspects of racism affiliated with our religion that have become progressively bolder over the past several years. The images and tragedy of Charlottesville, Virginia's [Unite the Right rally in August 2017](#), followed by the neo-Nazi rally in [Newnan, Georgia on April 21st](#) of this year (2018) [disturb us](#). So, what are we as Heathen's to do? A recent article in the Atlantic provides the following advice:

"Unfortunately for heathens, there are racists who have also adopted the Ásatrú faith. This, in turn, can create the impression that the racism issue represents the faith's central feature. The struggle of heathens today is ultimately not just about rescuing their symbols from racists, but also about dismantling the broader idea that this rescue mission is what defines them."

"There's more to heathenry than just the fight against racist groups," (Ulrike) Pohl said, adding that to get this point across, heathens need "a combined strategy" that blends internal theological work, public political activity, and education geared at non-heathens. As for educating heathens with racist leanings, the most important thing is to be able to offer them a richer, more compelling vision. "If we can offer a sense of community and a sound theology, I think it'll be easier to explain to people why the blood-and-soil idea makes no sense historically

or spiritually," she said. "The best way to get people to come over to the bright side is to simply be cool." ([The Atlantic](#))

From what you have just read, while you know that what Ulrike Pohl states is correct, her advice doesn't go far enough.

Here are the suggested "12 Steps to Bind the Wolf":

- Compose and publish statements on all of your social media sites (or your personal profiles) that proclaim that you are: inclusive (if you are), independent of all other Heathen groups (if you are) and most importantly, fly the "Heathens Against Hate" flag.

I first became acquainted with the Heathen's Against Hate banner via Woden's Harrow on [Frigga's Web](#) in 2003 and its "Heathen's Against Hate" banner campaign. While Woden's Harrow is now apparently defunct, I have an old copy of the document, which says in part:

"It is a sad necessity that requires me to make this page, but because of a few racist, Nazi, and Satanic websites that have a relatively high profile on the WWW, I feel this disclaimer must be placed on my website. The sites to which I refer claim to be Asatru or Norse Heathen while promoting Heathenism as white supremacism or a kind of Satanism. Of course, the practice the Old Northern traditions and other forms of ancient Paganism -- the ancestral religions of much of Europe and the world -- has nothing to do with race hatred or with Satan.

Heathens Against Hate is a banner campaign I started after seeing the Pagans Against Fascism banner created by the Wolfshof of Germany. Many legitimate Asatru and Pagan organisations in Europe have had such problems with the negative publicity given to Heathenism by the violent actions of racists, that they have had to put strong anti-Nazi and anti-fascist disclaimers on their Pagan Web sites. These disclaimers let visitors immediately see the orientation of the site. I think that this is a good way to educate the public and encourage non-Pagans to find out the truth about our religion. I originally made this statement as a disclaimer for my own site."

Directions were then included on how to link to the Woden's Harrow Heathen's Against Hate banner campaign or which words to use to declare that you supported the Heathen's Against Hate banner campaign.

Re-creating the banner for your social media site(s) is fairly easy: using a freeware picture of a raven (or two or three); write the words "Heathens Against Hate" under it and post as appropriate.

- Become acquainted with [Declaration 127](#), and, actively support its tenets, as stated here and on the website:

"The Asatru Folk Assembly (hereinafter referred to as the AFA) has a long and well-documented history of discrimination on the basis of ethnicity, sexuality, and gender identity. In a recent statement, the AFA declared point blank that non-white and LGBT Heathens were not welcome in their tradition. While the undersigned organizations listed here fully recognize the AFA's right to govern themselves as they see fit, and with full autonomy, we hereby exercise

the same right.

"We will not promote, associate, or do business with the AFA as an organization so long as they maintain these discriminatory policies.

"The AFA's views do not represent our communities. We hereby declare that we do not condone hatred or discrimination carried out in the name of our religion, and will no longer associate with those who do. We will not grant the tacit approval of silence in the name of frith (frith), to those who would use our traditions to justify prejudice on the basis of race, nationality, orientation, or gender identity.

"The AFA is free to stand for whatever principles it sees fit.

"They are free to stand alone."

Implementation of Declaration 127 will vary by individual and Kindred. It's a tough conversation to have and you may be surprised how others view Declaration 127.

- Refer to Odinists as White Supremacists and Nazis -- [because that is what they are](#).
- Refer to these groups as being domestic terrorist organizations, because they are.

While "Domestic Terrorist" is a state-definition which also includes the American Indian Movement, The Earth Liberation Front, and many indigenous and POC justice movements, it is not my intent to disparage these groups. I am just not sure what else we can call a group of people whose sole aim is to eradicate a group of people based on their DNA and sexual orientation. I am open to suggestions.

- Shun them (similar to what is outlined in Declaration 127). If you currently go to moots that host both Odinists and Universalists together, request that another moot be created (or actively work with other Kindreds and do it yourself) and exclude those individuals and groups from the new event(s). Keeping Frith is no longer acceptable. We don't keep Frith with domestic terrorists!
- Examine your group's origins. If you are modeled after another group, and, if you don't know, inquire where they got their organizational model. Look at the titles of your organizational officers and clergy. If you are using terms that originate from an Odinic or similar group, consider changing them. As the Wiccan's say, "Lineage is important!" Know the lineage of your group.
- Examine your ritual material; where did it come from? Simply saying "The internet." or "Out of some book.", is not the correct answer. It is incumbent upon all of us to sift through everything we are reading and doing, including the words that come out of our mouths to ensure that they don't originate from an Odininist group. This includes how you celebrate your Sumbels, your Blots and your holidays. If you decide that nothing needs to change, make that a conscious decision and know why you are not making the change; be able to articulate that to your Kindred and guests.
- To circumvent supporting McNallen, his successors and his / their organization(s), (when purchasing material from author Edred Thorsson / Stephen Flowers), consider buying your material from used booksellers since the profits generally go to the bookseller, not the author.

This is something that I have wrestled with as a magickal practitioner. It's not easy to just "not buy his books" and purchase something from a more current author. If you look in the bibliography of most books on the Northern Mystery Tradition, they reference Thorsson. Part of the reason that Runic magick works is that the people who are using the Runes (for writing and magickal purposes) have all agreed that they mean what they mean. (This is the [Magickal Law of Names](#).) To make a shift away from Thorsson will take time, if that is indeed what we must do. Just sit with that for a moment...

- Consider stripping out any words or language of Odinist origin and further personalize each of your Blots by adding readings, poetry, meditations that are centric to the agricultural calendar. Look to modern England, Germany, and Scandinavia to see what holidays they celebrate and borrow some ideas from them. All of them center on family, food, and alcohol! Look around you and take seasonal cues from your own "backyard".

The beauty of practicing a "living religion" is that the Gods and Goddesses we worship speak through us and we are FREE to create ritual and liturgy that resonates with us. That includes allowing our gods to inspire us to create something that is uniquely ours.

- Depending on your comfort level with magickal rituals, consider creating recurring rituals in your tradition (perhaps the same months as Yule, Summer Finding, Mid-Summer and Winter Finding) that explicitly focus on banishing whatever protection that these Odinist individuals and groups enjoy by working with Tyr and "binding" them; much as Tyr bound the embodiment chaos, the wolf Fenris. By focusing solely on the groups within your state or locale, Heathens as a whole can be more effective on a larger level [40]. Do this quietly and with only the most trusted members of your Kindreds. In the spirit of a gift for a gift, be prepared to offer copious amounts of ale, mead and other suitable sacrifices as part of this ritual. At the same time, TAKE BACK OUR WORDS, OUR SYMBOLS, and OUR GODS! Where ever possible and safe to do so, find ways to use our sacred language, symbols, and gods. Conduct cleansing rituals to free them from hate. Share those rituals with others. Collaborate with other Kindreds and do similar rituals around the same time that focus on the same things.

- If people confront you about your jewelry, tattoos, mode of dress, gently tell them that you, your ancestors and your gods don't support terrorists and that your gods are working on a solution. Have a short elevator speech ready with a few talking points about what you do believe and a little bit about your Kindred (if you have one) and invite them to a Blot. Open your heart and try not to be defensive. Seek to understand that they don't understand and that some people, based on their personal experience may be fearful.

- If practical and you feel comfortable, "do the work" within your community; work with a disadvantaged school, a shelter, or other collaborative projects with your local Unitarian Church as a Heathen. Wear your hammer and be proud. Talk about yourself and your group's ideology and share something about your religious traditions. Host a coffee or a workshop at your local pagan bookstore to talk a little bit about your religion.

If enough people take these 12 Steps to Bind the Wolf, we will prevail. Together we are stronger than when we are standing alone as rugged individualists. By talking to one another, organically the movement will

catch fire (the rune Kenaz) and we will prevail. When we prevail, our Gods and Goddesses and our Symbols will also prevail and we can bind the wolf with ice (the rune Isa).

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