

Kvasir Academy Student Handbook

Welcome to Kvasir Academy's Goðorð program, a sacred path of devotion and knowledge dedicated to the worship of the Gods and Goddesses of the ancient North. Within these pages, you will find a comprehensive guide that will serve as your companion and source of wisdom on this sacred journey. As you embark on this remarkable path, we invite you to embrace the high standards, commitment, and honor that define our revered Priesthood.

At the heart of our teachings lies the unwavering pursuit of excellence. The Academy holds a steadfast commitment to providing the most profound and accurate information to our Goðorð, the aspiring priests and priestesses who have chosen to dedicate their lives to the service of the divine. We recognize that the Gods deserve the highest of standards, and it is our sacred duty to equip our Goðorð with the knowledge and understanding required to honor them appropriately.

Commitment is the foundation upon which the Sedian Priesthood stands. We expect each member of our sacred order to embody unwavering dedication to their path, embracing their responsibilities with grace and humility. Through your commitment, you will cultivate a deep connection with the divine, forging a profound relationship with the Gods of the ancient North and serving as a vessel for their wisdom.

Within these pages, you will find a treasure trove of knowledge carefully curated by the scholars and researchers of The Norroena Society. Countless hours of research, meditation, and reflection have been poured into the creation of this comprehensive course material, ensuring that it contains the most accurate and authentic information available. As you embark on this sacred journey, we implore you to approach the material with an open heart and a thirst for knowledge, for it is through this pursuit that you will uncover the ancient wisdom of our Gods.

Honor is the guiding principle that steers our every action within the Goðorð. We honor the Gods through our unwavering devotion, the sincerity of our prayers, and the purity of our intentions. We honor our fellow Goðorð through respect, collaboration, and support, recognizing that the collective strength of our Priesthood lies in our unity. We honor ourselves by continuously

striving for personal growth, fostering a deep connection with the divine within and allowing it to radiate through our actions in the world.

This course has been meticulously crafted to provide you with the tools and guidance necessary to embark on your journey as a Sedian Goði or Gyðja. Each section has been designed to lead you through the fundamental teachings, rituals, and practices of our sacred order. From the study of ancient texts to the mastery of sacred chants, from the intricacies of ritual design to the cultivation of divine communion, this handbook will serve as a compass to navigate the depths of your spiritual journey.

In embracing the teachings contained within these pages, you commit to upholding the sacred traditions of the Sedian Priesthood, fostering excellence in all that you do, and honoring the divine with unwavering devotion. Your path as a Sedian Goði or Gyðja will be one of self-discovery, growth, and profound connection with the divine. Through your unwavering commitment, you will be initiated into a lineage that spans across generations, standing among those who have come before you in upholding the ancient wisdom of the Gods.

May the holy Æsir and Vanir guide your steps, and may this handbook be a beacon of knowledge and inspiration as you embark on your sacred journey within the Sedian Priesthood.

About the Academy

Kvasir Academy is a religious academic institution developed to establish a higher educational standard for the Sedian religion. As an evolution of the work of the Norrœna Society, the idea is to create a series of learning programs and courses in order to teach the best possible material in both reconstructing and practice our ancient way of life. The lessons we teach form the epicenter of the entire belief system, and show people the way our ancestors believed and practiced, and how this can be manifested in the modern world. Far from existing as an anachronism, the idea is to establish real tradition from the ancients, using the source material to its fullest extent, giving us a framework from which we can develop a fully functioning religion. This religion teaches us devotion to the Gods and their sacred laws and practices they laid down long ago, and that we must honor them through the teachings they brought to us.

Because this is a *cultural* religion, every aspect of the faith must be revived in order to restore the foundation brought to us by Heimdallr. From performing the holiest of rites, to cooking in one's kitchen, the cultural and traditional practices can be linked to a devotional aspect of divine worship that becomes a part of a living faith. In order to systematically examine what has been left to us through these traditions we have developed the Twelve Fundamentals method of reconstruction, which allows us to focus solely on each aspect of the faith as we revive for today. These Twelve Fundamentals are Lore, Ritual, Law, Pantheon, Folk/Ancestry, Diet, Dance, Combat, Spirituality, Arts & Crafts, Nature, and Music. Every step we take in discovering aspects of these Fundamentals leads us one step closer to fully restoring the chain that was severed long ago, so that we can rebuild our faith and our folk to their former glory. This is our holy quest, and in becoming a student of Kvasir Academy, you join us in this quest to reclaim our sacred birthright.

In doing so, we shall create course material that will guide the student through their chosen topics and programs, in order to achieve goals that will allow them to become experts within the Fundamentals they seek to revive. This will allow our religious movement to grow and evolve within an educational field that maintains the highest of standards. By establishing such standards for our academia, we pass these on to the communities in which our students will become leaders in their chosen fields. By seeking excellence, we propagate excellence. By demanding only the best for ourselves, we create the best for others. This standard will then emanate throughout our entire religious sphere and create a new era for our folk to develop a tradition that will ring through the ages.

The Academy is set up so that students can decide for themselves the level of commitment they wish to embark upon. From short lessons here and there on a subject they are interested, to full-on programs of deep devotion and knowledge. All that we ask in return is that once that level of commitment is accepted, the student follows through to the best of their abilities. We will continue to develop content that will further the education of all of our students, and work diligently to maintain our high standards of teaching.

Our Vision: To reforge the future through the voices of the past.

Our Mission: To engage and inspire our students through educational excellence and a high standard of quality research in the reconstruction of our faith.

The Sedian Path

The Sedian Path or "Sedianism," was developed by the Norrœna Society as a response to the growing number of New Age gurus who have proclaimed to embrace this religion in order to aggrandize themselves or their political ideologies. It is meant to restore balance to our way of life. The term "Sedian" was developed from *Forn Sed*, meaning "Ancient Customs" or "Ancient Religion," one of the only terms we know our ancestors used to describe their way of life. Some may choose the more Germanic forms of *Sedisk* or *Sedish* in describing their path, but the tenets remain the same. We have adopted this as simply meaning that it is our way, our customs, our faith from the past, for today, and growing into the future. So Sedian simply means "Follower of the Customs," or "Follower of the Faith." We have 18 Tenets that define the Sedian Path, and all we ask of anyone who wishes to adopt them is that they do so wholeheartedly and never compromise them or allow others to do so in its name. Here are the 18 Tenets:

1. Sedian is a prefix applicable to any set path, e.g. Ásatrú, Odinism, Theodism, Irminism, or any other method of identifying one as part of the Germanic faith. We are not here to replace these terms, but rather to further refine them around a set of foundational religious principles. As such, we believe that to be Sedian is to practice the Germanic religion as the legitimate continuation of our forefathers' ancestral faith.

The native spiritual and religious path of our people can be called many things: Ásatrú, 'Faith in the Gods,' Odinism, 'Belief in the Odinic Pantheon' (with an emphasis on Óðinn as the Chief God), Theodism, 'Belief of the Tribe,' (with an emphasis on the Anglo-Saxon), and Irminism, 'Belief in The Great One' (*Irmin* being identical to *Jormunr*, a name of Óðinn). Each term has evolved organically to encompass a different set of principles and beliefs, and upon further reflection, many who might use the same term differ wildly in their interpretations; therefore, Sedian, as a prefix, brings clarity and refinement to the following term. Within this worldview, we desire for our Folk to retain whatever nomenclature they feel comfortable with and identify by whatever label they feel is best applicable. To be Sedian is to adhere to the following religious principles, whether one calls themselves an Odinst or an Ásatrúar, or whether they belong to any formal group or organization.

2. Germanic Hierology is our guiding principle in Faith.

Every religion has sacred written lore, or Hierology, that forms the basis for their traditions, religion, and spirituality. Where Hindus have the Vedas and Upanishads, the Japanese Shinto have the Kojiki and Nihon-gi, Chinese Daoists have The Way, and we have the Poetic Edda and Skaldic Poetry, from which we have developed our sacred epic. These texts were written prior to the Christian conversions and we view them as primary sources that form the basis of our methodology. The texts composed after the Christian conversions are secondary sources, and must be viewed with skepticism and handled with discernment. The Poetic Edda and Skaldic Poetry are Old Norse poems written in Iceland and Scandinavia before the coming of Christianity, and offer an insightful look into the worldview of our ancestors. In light of this, these texts provide a foundation to build our traditions, religion, and spirituality and constitute an objective authority about the faith of our ancestors.

3. We utilize the Epic Method as our principal method of reconstructing the ways of our ancestors and developing a truly religious belief system.

As with all belief systems, we have a pantheon and sacred written lore, or hierology. Every religious discipline has a methodology of research, and we are no different. Academia has brought us several schools of thought in researching the sources of our ancestral beliefs, each of which we feel have been detrimental to understanding our way of life. Thus, we utilize the Epic Method, which operates from the position that the Old Norse poetic sources represent a legitimate and indigenous spirituality that is whole and with an internally coherent narrative structure, and that this can be confirmed through comparative Indo-European religious studies. In gathering these indigenous primary sources, we can create a chronological timeline outlining the entire mythic narrative. From the first creation to the golden age of the Gods, and from the rise of the corruptive forces of Chaos to the final destruction at Ragnarøk and resulting new age. The Epic Method pulls from the Lore a cohesive account of how our ancestors viewed the gods, the world, and themselves. This school of thought was developed in the mid to late 19th century by Viktor Rydberg, and was eventually acknowledged by mainstream academia as being accurate in its claims of the indigenous

religious structure of the northern peoples, in opposition to competing schools such as the Nature School or Biblical School.

4. We have Nine Níðs: Murder, Perjury, Adultery, Thievery, Greed, Slander, Sacrilege, Treason, and Cruelty. Violate the tenets of the Gods and face judgment accordingly.

Our morality is based upon extensive research into the source material and an in-depth understanding of the high-crimes against the faith. The very first act the Gods commit in the lore is to establish their holy Thing, where such transgressions could be discerned. The crimes are called Níðs or Níðar, and are disgraceful acts directly against the Gods or the community. Those who commit these acts are *níðings*, the dishonorable ones. When these people sink to the more chaotic elements of human nature and become slaves to their desires, they fail to recognize the importance of a code of conduct. These are the people who murder out of passion or personal interest; they deceive for personal gain or willfully lie after taking an oath. The níðing violates the sanctity of marriage and commits adultery, thus desecrating the honor of the one who pledged loyalty. They take what is not theirs from the greed that builds up within them, rather than celebrate with those who have what they desire. Akin to dishonesty, they work toward the detriment of others through false testimony, thus destroying any trust one might have in them. Through treasonous acts, they betray their Folk by selfish action while disregarding the consequences their actions have on those around them. Above all, they show cruelty, disregarding the pain and suffering their actions cause others. These are the Nine Níðs: violators will face the judgment of the Gods for their immoral and impious conduct.

5. We have Nine Kostur (Virtues): Honor, Honesty, Wisdom, Piety, Courage, Loyalty, Independence, Generosity, and Kindness. We acknowledge these virtues as holy and beloved by the Gods.

As people of high culture, we continually strive to be the best that we can be and rise above the mundane and the mediocre. We achieve this by setting before us a standard to live by, and it is within this code of conduct that we define our honor. In all that we do we remain honorable and strive toward a relationship of honesty and integrity. We seek to obtain knowledge and when understanding comes we measure our actions with wisdom, thus ensuring the integrity of the code and of ourselves. As pious and religious people we honor the Holy Powers as deserving of our

worship and veneration. As a proud Folk of strong stock, we are courageous; for without courage, we lack the strength to uphold the code. To our Family, Clan, Tribe, and Folk, we pledge loyalty, yet maintain our independence as free men and women. In all things, we build up our people through generosity and freely giving, within our means, to those in need. Whether they are in our *innangarðr* or the *útangarðr*, we will treat all people with kindness, respect, and compassion, unless given a reason to act otherwise. These virtues are an inversion of the Nine Níðs, which gives us a foundation as to how we shall strive to live our lives in accordance to the will of the Gods.

6. Sedianism is the modern expression of our religious faith, and adapts itself to the present of the modern world, while still respecting the authenticity and authority of our forebears.

Forn Sed, from the Old Norse, *Forn Siðr*, is a term referring to the ancient customs of our northern Teutonic ancestors. Sedian, a derivation of *Siðr*, simply means, ‘The Way,’ or ‘The Customs.’ Although we base our religious foundations from the past and reconstruct many of the ancient ways, we live in the 21st century and accept that adaptation is sometimes a necessary, and inevitable, aspect of life. This is why the Sedian path is ‘Our Way,’ a living tradition set within the present age. We carry our hearts in the past, yet we build in the present, to create a better future for our Folk. We reject change for the sake of change, however, and seek to always ensure that our modern adaptations are legitimate and in accord with our ancient faith and our ancestors.

7. We are Polytheists, and as such, we believe in the Gods and Goddesses as actual Powers within the natural universe.

We believe that there are many Gods and Goddesses as depicted in the Hierology of our faith and affirm the doctrine of Polytheism, the belief and worship of many deities. We reject the notion of a singular Godhead, the One, the Brahman or other forms of Monotheistic belief, as these are incompatible with the Germanic faith. As per Natural Law, we reject all forms of Universalism, for there is no unity, only multiplicity.

8. We do not abide pretenders within our ranks: Atheists, Secularists, anti-Christian reactionaries, or any that denies the divinity of our beloved Gods and Goddesses.

As Sedians we believe that the Germanic faith has certain standards of belief and do not recognize those who deviate from them as legitimate followers of the religion of our forebears. Among these

deviations in belief are Atheism and Secularism. We believe our Gods are existent real deities, not metaphors or illusions of the mind, and furthermore affirm that our religion is the fundamental grounding of our life, and no political or philosophical practice is higher. We likewise affirm that our faith is wholly our own and reject the practice of anti-Christian reactionism. We do not base our beliefs and values around the opposite of what Christians do, and acknowledge that many traditional faiths share some attributes or beliefs. We do not accept the values of Satanists, Luciferians, Occultists or others not of the Germanic faith.

9. We believe in Immanent Divinity and deny the existence of the Supernatural. There is only Nature and nothing exists outside of it.

Within the Doctrine of Immanence, it is believed that the spiritual world pervades our physical world and that the two exist in harmony together rather than in opposition between the natural and the supernatural. We believe that our Gods created the material world and the cosmology within which it rests, and that all things, including the Divine, exist subject to logical principles within this natural existence. We acknowledge no First Cause or appeal to that which lies outside of reality. All things which exist are rationally understandable and logically ordered within reality, and this includes what many understand as “the supernatural.”

10. The Sedian path is an ethnic path. Now and forever.

We deny that the Germanic faith is a Missionary Evangelical creed and understand that it is incompatible with Universalism, affirming it as a Tribal Religion focused upon its people. We are the descendants of Northern Europeans, and as such we embrace the native culture, religion, and spirituality of our Folk. Our religion is our birthright and our pantheon is worshipped as an inseparable part of our culture and heritage, and vice versa. The Gods and Goddesses speak to us through our blood, as they are our divine progenitors, and it is through our paternal lines that we trace our heritage back to these creative forces. Our religion is solely for those who are descended from the peoples of Northern Europe.

11. As an ethnic organization, we recognize that this is merely the Membership requirement of our tribes, and should not reflect an obsession with these ideas, but rather should be the catalyst by which we give our people their own spirituality and tradition.

There are many who form judgments upon others incorrectly based upon preconceived notions, whether from their own misunderstandings or misinformation given to them. The idea of supremacy and imperialism is foreign to our creed. We, as polytheists, celebrate the diversity of all peoples and promote the freedoms of every culture and ethnicity to celebrate and practice their own heritage in whatever way suits them. Each people has their own special identity and that identity must be cherished by both those that can claim it, while those on the outside looking in must respect that identity. Preservation of the diverse tapestry of all cultures is what makes up the beauty of the human experience, and as such should be sacred to us all. Therefore, we do not believe that our way is the way for all, only that it is the way for us, and reject the principles of supremacist political doctrines in our faith.

12. We do not accept or practice syncretism in any way, shape, or form. We have a pantheon that is of our people and thus it is disingenuous and disrespectful to devalue our system by inviting foreign elements.

As an ethnic faith, we are not interested in, nor do we seek, to amalgamate different foreign traditions, religions, or spiritual practices into our belief system. This is not to denigrate nor disparage foreign Schools of Thought, but to celebrate the richness of our own heritage. Each people, dating back thousands of years, have unique, and complex, inherent belief systems. Each have their own Gods and Goddesses, systems of morality, and world creation and destruction accounts; we are no different. The beauty of diversification is the freedom for each cultural group to retain the uniqueness that makes them who they are.

13. We recognize that the establishment of leadership must be developed by the holy laws of our faith, and that only through the institutions laid before us by Heimdallr-Rigr will we succeed as a people.

Our civilization has become mired in a never-ending struggle of ideologies, all of whom seek global domination, to the detriment of all peoples and cultures. Only by reclaiming our birthright and rebuilding the institutions laid down to us by Heimdallr himself may we again achieve the goals we have set for our faith. A monarch kept in check by the holy Thing, along with a caste system, must be our only plan of ruling or being ruled. This will re-establish our Folkway as the primary culture of our people and reject the modernist ideals that have turned against us. The law

of the Gods must rule our lives, and the establishment of our nobility and divinely sanctioned classes must come to fruition.

14. Family is the epicenter of everything we do and children are our most precious, cherished, and protected commodity; therefore, as a mandate, we must always strive to grow our Folk. Unless physically unavoidable, childlessness is unacceptable.

Our path is one that is centered around the family, and we structure our lives around the family unit. That which builds up the Folk is the core of the Sedian ideal. For a society to be strong, healthy, and prosperous, there must be a solid foundation upon which to build; this is the family – consisting of a Father, Mother, and children. Each family member maintains his or her role, thus ensuring the propagation of the Folk. Parentally, the Father and Mother work in unison to provide protection, give sustenance and shelter, nurturing, and the education and tools necessary to carry on the family traditions and Folkways. Without the strong marriage-union of a man and woman, there would be no children, which is why children are so valuable and integral to our people. Children ensure the numerical replacement of the parents and provide for the growth of the Folk, which ensures that our people not only survive, but thrive.

15. Fatalism is a sacred tenet of our ancestral ways. As such, we recognize that law and order are the foundations of our beliefs, and to deny this is a rejection of the decrees of the Nornir and the Gods as recorded by our Hierology.

Fatalism holds that events are subjected to fate, i.e., actions that are predetermined. As our sacred lore records in *Vǫluspá* 20, the Nornir “established laws, allotted life to the sons of men, and established *qrlog* (destiny).” As such, we submit ourselves to the will of the Nornir, the Gods, and the Goddesses. The existence of Fate and Prophecy runs through the fabric of the Germanic religion and people, as evidenced in the sagas and myths. Therefore, we affirm that Predeterminism and Fate are critical to the faith, and reject notions of radical free will.

16. We perform Blót as a sacred exchange between *ǫnd* and *óðr*. Understanding this is pivotal to our spirituality.

As reverent acts toward our Higher Powers, namely the Nornir, the Gods and Goddesses, and the *Álfar*, we perform Blót, or ritual sacrifices, as physical manifestations of our worship. These

rituals range from the consecration and offering of an animal before boiling the meat and giving thanks during the feast, to a libation over and into the sacred elements of earth, air, fire, or water. In this holy act, we participate in the sacred exchange between our gift of Spirit (ǫnd), given to us by Óðinn, and our Soul (óðr), given to us by Hœnir. In the act of communicating with the Higher Powers, the transmission of our will is heard by the gods, as we activate our óðr through the inspiration of our ǫnd, thus bridging the gap between us and the divine.

17. We understand that the foundation of our religion is education and will not accept leaders that are not backed by credentials from sacred learning institutions.

As with any philosophy, ideology, or religion, one cannot merely rely on personal gnosis alone and retain any sense of credibility. Nor can one solely rely on the information presented by mainstream scholars who do not hold to the faith to which they study. Many scholars and academics, having differing sets of worldviews from ours, interpret our lore through the lens of a foreign observer and therefore lack the ability to properly understand and contextually interpret the ancient texts. As Sedians we believe that anyone claiming the title of Goði must possess a rigorous theological education as in any other religion. For this reason, The Norrœna Society will develop the Kvasir Academy, an academic institution of higher learning meant to provide education and credentials for those worthy to become true leaders of our Folk.

18. We recognize a Pan-Germanic interpretation of the faith and reject theological tribalism.

Although we recognize the rights of various Clans and Sects within Sedianism to operate under culturally specific tribal monikers, we would reject the notion that these constitute meaningful theological differences within the Germanic faith. We approach our religion as something which is manifestly true and of divine origin, not sociologically crafted by the hands of man and the ravages of time. Whether he is called Wotan or Woden or Óðinn, we know this deity is a singular being which is true and correct for all members of the faith and in all time periods, because the Deity is himself objectively real and not based on the beliefs of man. We also respect the rights of Clans to use more culturally specific languages among themselves, but also acknowledge that Old Norse, the language of the Poetic Edda and the poetic scriptures of our peoples is our religion's *Lingua Franca* due to its unique preservation of the faith and account it holy for that reason.

In order to complete any Kvasir program, one must fully accept and embrace these 18 tenets of Sedianism. They must become a part of deep held convictions, a faith that will guide you throughout your journey and strengthen you in your path towards the Gods.

The Goðorð Ethic

1. Always seek to keep the peace, even if strife is brought before you, and never take hasty vengeance.
2. Keep your word, always.
3. Maintain your resolve in the face of fools. Be brave and true when dealing with deceit.
4. Do not associate with those practicing the black arts.
5. Do not engage in lustful pursuits without love and marriage.
6. Do not over indulge in intoxicants.
7. Always stand your ground, even against a formidable foe. Be decisive and mindful of future consequences.
8. Always shun evil, beware of lies, and never engage in adultery or wantonness.
9. Always take care of the dead and prepare them for their final rest.
10. Never trust the vargr (outlaw).
11. Seek inner peace and calm. Never lead in anger.

Duties

Our ancestors noted that only the most righteous of men were chosen to be Goðorð. This means that one must embark upon this journey with a sense of commitment and duty to the task at hand and to fully embrace what it means to represent something meaningful and devout. This will enter into every aspect of your life as you seek to set the example all others should follow. To be a spiritual leader one must be humble and kind, knowledgeable and trustworthy. You must be quick to help others and quicker to right wrongs. Your sense of duty and honor must exist above all other things, and you must be able to set aside ego and personal pursuits in order to do what is best for the whole. You no longer are a single entity, isolated and seeking personal gain. You are a representative of something much greater than yourself, and must embark upon daily reflection into your thoughts, actions, and words. Not all will be able to commit themselves to this. Not all will be able to truly walk this path of righteous devotion, but those that do will understand that theirs is a life of service and of responsibility. But it is also one of legacy and of renewal. When you are initiated into the role of the Goðorð you take up the mantle of the ancients, and become a representative of a holy order that spans into the farthest reaches of time. This role must never be taken lightly, it must never be treated with disrespect, and each member of our order will work to keep the honor of all the others in check. If you feel that you cannot live up to these standards, if you do not have the time or the ability, now is the time to part ways and seek other means by which you may honor the Gods. But if you feel you can take up the mantle of our sacred priesthood, now is the time to take the first step forward.

Integrity

As a student of Kvasir Academy, you will be held to a higher standard in your activity. This means that you will conduct yourself in a manner befitting the station you are seeking to fill. Periodically, our administrators may look at online posts or ask for references from friends and family to determine whether or not you are in compliance with our guidelines and ethics. The idea is not to seek to punish the student for transgressions, but rather to guide them as they seek to improve themselves and gain a stronger connection to the Gods. Divinity calls for order, and the need to regulate ourselves in our behavior and honor is necessary.

In our faith we have Nine Niðs. These are Murder, Adultery, Thievery, Perjury, Cruelty, Sacrilege, Greed, Treason, and Slander. Committing any of these crimes while in the program will

result in immediate removal, and may cost one their position among the Gođorđ upon initiation. Anyone who has ever committed any form of sex-crime, especially against children (which is the Niđ of Cruelty) will not be allowed entry into the program and will face swift removal if they have hidden such crimes, past, present, or future.

Consequently, no one may enter the program who is currently addicted to alcohol or any narcotic drug. Loyalty to the order must come first, and addictions will always lead us to question one's integrity involving loyalty to the order, or to their drug of choice. It is imperative for us to maintain our standards of behavior and quality of individuals we are giving the honor of this duty and responsibility, and we do not take this lightly in any way.

The Gođorđ will be sworn members of a sacred order, and as part of that order they are expected to uphold a moral standard above the rest. They are to be chosen amongst the most righteous men and women of our folk, which is how our ancestors viewed this. Carefully examine the expectations of our priesthood, know that you can faithfully follow such a life, then join the holy order with full recognition of the demands placed upon you. Yours will be a life of service to your community, of having answers for those needing guidance, of being a role model to those around you, and of establishing a higher standard for our faith as a whole.

The Gođorđ Ethic (see above) guides our priesthood into the proper development of a sacred order that allows us to truly revive the ancient ways and rebuild our connection to the Gods. With a true Gođorđ in place, they act as a conduit between this world and the next, helping us to forge the bonds of order and holiness that can firmly establish the sacred laws and practices that will lead us back into the Golden Age. Of course, the above set of rules are simply the core, and the creation of a proper law code is pivotal to the reconstruction of this faith as well, which would include the Gođar as those who arbitrate and pass judgement.

Requirements

Students must purchase the required reading material before entering the classroom.

Students will be shown vendors by which they can purchase their initial ceremonial items. Purchase of these items will be required in order to continue with the class, as they will be used in

demonstrations and class participation. In the beginning, students can use substitutes based on need and affordability, but eventually the students will need to acquire items that they feel they can use throughout their career as a Goði/Gyðja, and pass on to the next generation.

Students will also require a computer or laptop to complete the courses, and will need to download any software required for completing the course.

As the course progresses, student will be required to become more acquainted with each other, as they begin to form bonds and develop friendships for the future. The bonds are important and necessary, as they will need to feel comfortable in helping each other navigate the material and help one another to stay within the requirements of the Academy and of our Priesthood.

Every person that enters into the program must have a decent level of reading comprehension and the ability to understand what is offered. They should have some level of oration skills and the ability and willingness to develop those skills. There will be some, though not all, that may wish to engage in the ancient methods of singing the rites, and thus may wish to develop their singing voice as well, though the latter is not a requirement.

Enrollment

Once you have looked over the material within this handbook, you will send a query letter to info@norroena.org, where you will explain why you feel that you best fit within this program, give any background information you would like to provide, and provide your personal assessment of your view on Sedian belief. We will then review this information, and if the query meets our standards you will be set up for a Student Interview. The interview will be conducted in order to get to know the student better, understand their intentions and interests, and get a feel for their focus upon entering the program. At any time Kvasir Academy reserves the right to reject any applicant for any reason, and will make absolutely sure that our student body fits the required model for our school.

Attendance

Students will need to be able to set time aside to commit to the class. While makeups will be permitted, not turning in required assignments will result in removal from the program. Students are advised that the program requires commitment and dedication, and that it is necessary for

students to have the material completed at the set times given. Each week a recorded testimonial going over the material for the course will be provided by the student to demonstrate comprehension and practice. Every week that they do not engage with the course and do not turn in these testimonials will be considered an “absence.” After the third absence their presence within the program will be put under review. If they are absent again after this they will be removed from the program. Each semester of the course will consist of six weeks of course material followed by a two week break with homework. This will give each course approximately 5-6 semesters, give or take. After each semester, the Attendance guidelines reset so that absences from a previous semester will not count against the one at present.

Calendar

The schedule of the program will consist of six weeks beginning after Misseri Midsummer (Sunday between July 23-30). We will take off on national holidays and holy days of our calendar. During the month of *Sólmánuðr* (Monday between June 18-24 to Midsummer) we will have our summer break.

Privacy

No material within the course may be shared on any platform other than those approved within the program. Any student found to share the material will be immediately removed from the program and will not be allowed to return. Students may share that they are a part of the program, but may not discuss entrance or the practice of any other students within the program unless given express permission to do so. Upon graduation of the program, students may choose an apprentice by which they can share material, but only through a process of approval. Anyone ever sharing material publicly concerning this program will be stripped of their accreditation and declared outlawed from the order.

Curriculum

Each week the students should have the following:

1. A reading assignment.
2. A video.
3. A quiz.
4. A Zoom lecture/discussion.

5. A spiritual exercise.

Added assignments will include:

1. Essays.
2. Presentations.
3. Review Tests.

Grading

Each student will be graded by how they comprehend the course material, and how well they perform on tests. Testing that has low scores will require makeups. You will only be given one makeup before quiz or test, after which the final grade will be noted. The grading spectrum will be a traditional curve of A-F, with A be a score of Excellence and F being one of Failure. At the end of each semester final grades will be sent to the student via message or email.

Nine Steps to Gođorð

The entire program of achievement within this arena of study lies within a nine-year program by which students may gain various levels of status and knowledge. There are three tiers of study that students may undertake, with each tier leading into the next. These are:

Blótmaðr/kona: This is a three-year program by which students learn the ritual and lore of our faith. They will begin with the most basic introductions into these concepts that will teach them step-by-step not only what it means to perform these rites, but also how to utilize them in furthering their understanding of the lore and how to express this within the community. In this program they will learn the Fundamentals of Ritual/Prayer, and Lore. The academic portion of this program will consist of one year of intensive study, followed by two years of experience:

Ritual Course	Lore Course
Semester 1	Semester 1
Understanding Ritual	Understanding the Lore
Explaining Ritual	The Sacred Epic

Semester 2	Semester 2
Preparing Yourself	The Six Ages
Tools	Knowing the Gods Through Lore
Semester 3	Semester 3
Sacred Space	Parables of the Epic
Trúfylgja	Counselling Applications
Semester 4	Semester 4
Leikr	The Gods Are Role Models
Reið	Morality in the Lore
Semester 5	Semester 5
Blót	Lore as Religion
The Calendar	Telling the Tales
Semester 6	Semester 6
Rites of Passage	The Schools of Thought
Prayer/Galdr	Heresy
The Goðorð	

Upon completion of the academic portion of the course, the prospective Blótmaðr/kona will then submit a monthly journal of activities pertinent to the course, including daily prayers, activities within their local community, memorization of rites, public performance, and any and all ceremonies they officiate. These submissions are requirements of the program and failure to submit them will be treated the same as truancy within the academic program. This means that after three failures to submit complete logs their enrollment within the program will be brought up for review

to see if they will be allowed to continue. They will be required to perform all of the seasonal festivals and at least three *Trúfýlgja* rites and one Rite of Passage each year. They will also be required to fully understand and apply the parables of our lore, and demonstrate this in discussions with those within their community.

Upon completion of the three-year program the person will be initiated as a Blótmaðr/kona and given the oath-ring as their insignia. However, at this point they may only possess the ring and use it on their altar. They may not wear it or administer oaths with it until they have reached higher ranks. Their folk may swear oaths on the ring, but these can only be personally administered or officiated over by a Goði/Gyðja or Hofgoði/gyðja. They will also be given their *Skikkja* or cloak, which is a blue cloak draped over the right shoulder as the side of sacrifice (Óðinn sacrificed his right eye and Týr his right hand). This cloak must be worn loosely with no brooch.

Goði/Gyðja: This three-year program teaches students the laws and duties entailed within the religious leadership. Here they will learn the basic concepts behind our sacred laws, then advance towards knowing how to hold a Þing, how to establish legal proceedings, how to settle disputes, and how to give advice. Here they will begin to take on the roles typically seen within a priestly role, such as marriage counseling, grief counseling, handling disputes, developing duties within a group, etc. The academic portion of this program will consist of one year of intensive study, followed by two years of experience:

Semester 1:

The Concept of Divine Order

Lore on the Law

Semester 2:

Níð and Ergi

Eschatology

Semester 3:

The Sacred Space

Marriage

Semester 4:

Children

Death and Óðal

Semester 5:

Atonement

Settling Disputes

Semester 6:

The Þing

Crime and Punishment

Again, upon completion of the program, the prospective Goði/Gyðja will be required to submit a monthly log consisting of their application of the lessons they have learned within the academic program. These will include settling disputes, establishing a Þing, giving advice, creating the procedures of a religious grievance or *Mál*, and so on. These submissions are requirements of the program and failure to submit them will be treated the same as truancy within the academic program. This means that after three failures to submit complete logs their enrollment within the program will be brought up for review to see if they will be allowed to continue. They will be required to establish at least three Þings in one year and fully demonstrate the step-by-step process by which they develop the proceedings.

Upon graduation of the three-year program, the person will be initiated as a Goði/Gyðja, with all rights given by our Academy. They will then be allowed to use the oath-ring and officiate over oaths given with it. However, they may not wear the ring until they have achieved the rank of Hofgoði. At this time, they may choose among the Blótmaðr/kona students one apprentice by which they can teach and guide as they seek to gain their knowledge and status. They will also be given a serpent-brooch to represent their role in bringing justice and overseeing the oaths, which are punished by serpents in Niflhel. This brooch will be pinned to their *Skikkja*.

Hofgoði/gyðja: In this three-year program, the student will learn all the methods for developing a Hof and a religious community. Consequently, this religious community is also called *Goðorð*. Here one shall develop the skills and concepts surrounding establishment of a permanent religious place, demanding respect for its laws and taboos, and maintaining the grounds in devotional respect for the places dedicated to our holy divine. From this course, one will need to actually begin building their Goðorð or community and establish their Hof as part of the program. Many will not be able to achieve this and will wish to remain in the role of Goði/Gyðja, but those that do will need to have the ability to set up a Hof as part of their station. In this program you will learn the following:

Semester 1

Building a Hof

Building a Community

Semester 2

Leadership

Organization Skills

Semester 3

Establishing Aesthetics

Maintaining Tradition

Semester 4

Dealing with Transgression

Clan-Building

Semester 5

Collecting *Hoftollr*

Spending *Hoftollr*

Semester 6

Passing it On

The Future

Again, upon completion of the program, the prospective Hofgoði/gyðja will be required to submit a monthly log consisting of their application of the lessons they have learned within the academic program. These will include commitment to maintenance of the sacred space, establishing rules and order for your Hof, collecting the *Hoftollr*, and so much more. These submissions are requirements of the program and failure to submit them will be treated the same as truancy within the academic program. This means that after three failures to submit complete logs their enrollment within the program will be brought up for review to see if they will be allowed to continue. They will be required to either have a Hof built within a community already, or oversee the building of the Hof during their course, upon which every step will receive sanctification and cataloging.

Upon graduation of the Hofgoði/gyðja program, the person will be initiated into the order of our high priesthood, and then allowed to wear the oath-ring they earned when the program began. This ring must be worn at all legal gatherings, but then is placed upon the Stalli or altar when a ceremony to the Gods is performed. This completes the training into the priesthood, but begins a lifetime of service, by which they are bound to the Gods and to their people. This ring is a constant reminder of both the justice they serve and this holy binding. It can only be severed by dereliction of duty or acts of villainy. They may also choose among any within the previous ranks of the program an apprentice to guide into the position and help them in their tasks.

Graduation

Upon graduation of the academic segments of the program, the student will receive a certificate of completion, stating that they have completed the academic portion of the program, upon which time they may enter the experiential phase of the program. Once they complete the experiential phase, they are inducted into the order of those graduates working towards building a priestly function within our religion. Within this order, graduates may look to elders and teachers to help them along their path. They may be chosen as an apprentice amongst those ranked higher within

the order, and they will learn from the experiences and knowledge gained from those that have come before them. At least once a year, we will seek to bring all within the order together for a formal gathering.

Ritual Course

Required Reading: *Æfinrúnar* I and II. The *Ásatrú Edda*.

Material Requirements:

1. A drinking horn.
2. 3 Copper bowls.
3. An antler (hlautteinn holder).
4. Set of runes.
5. A statue of Freyr, Odin, and Thor.
6. A fire-bowl.
7. A ceremonial hammer.
8. An oath-ring (starter, but one will be given at end of course as insignia).
9. Vestments (to be worked out as course progresses)