

RECLAIMING

QUARTERLY

Witchcraft and Magical Activism



**witchcraft activism magic art elements change labyrinth ritual
history goddess politics elements art magic activism witchcraft**

No. 99 • Mid-2008 • \$5.99



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Weeklong Intensives in the Reclaiming Tradition
across North America and Western Europe

www.Witchcamp.org

More information in this issue of RQ

Magic

Community

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Music

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Heart-Opening

Workshops

Campfires

Intensive

Laughter

Life-Changing

Witchcamp



Top photo Robin Parrott/CA. Lower pair courtesy Diana's Grove.

no. 99
Mid-2008

RECLAIMING

QUARTERLY

Reclaiming

P.O. Box 14404
San Francisco, CA 94114
reclaiming.org

Reclaiming Quarterly

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reclaimingquarterly.org

Reclaiming is a community of women and men working to unify spirit and political action. Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force. We see our work as teaching and making magic — the art of empowering ourselves and each other. In our classes, workshops, and public rituals, we train our voices, bodies, energy, intuition, and minds. We use the skills we learn to deepen our strength, both as individuals and as community, to voice our concerns about the world in which we live, and to bring to birth a vision of a new culture.

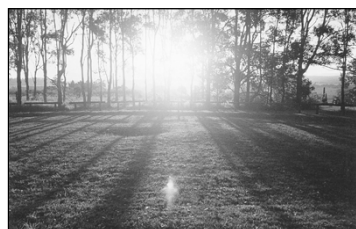
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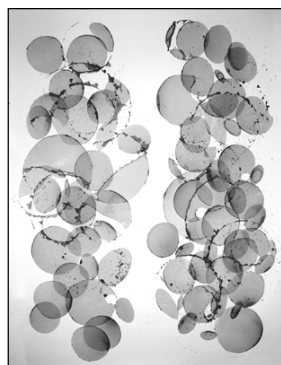
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COVER PHOTO

by Luke Hauser, www.directaction.org

BACK COVER BACKDROP

detail from a work by AManda Adamah
— birthing_etain@excite.com



Our Founder

RQ is descended from Reclaiming Newsletter (1980-1997), itself a distant offshoot of Ye Olde Gazetteer & Reclaymer (1613-1776). The latter traced its roots to neolithic rock carvings in southern Bohemia, before which RQ's past is shrouded in mystery.

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Views expressed in articles, graphics, and advertisements belong to the authors, not to the Reclaiming community or the production cell.

Producing RQ is a volunteer effort. You don't need to be in the San Francisco area to help! Contact (415) 255-7623 or quarterly@reclaiming.org

The following people helped produce this issue: Cerridwen, Ruby, George, Riyana, Jade, Ron, Naeomi, Abel, Aya, Lucia, Kai, Phoenix, Lynx, Ciana

Special RQ kisses: Lily, Carol, Jonathan, Lothlórien, Lisa, Aimee, Elka, Kat, Rain, John, Jim, Sabrina, Kala, Urania, Macha, Vibra, Starhawk, Rose, Yoeke, Seed, Ewa, Evelie, Wendy, Mer, Elfin, Copper, Ambar, Otter, Robin, Michael, the Spiral Dance cell, Church Street house — and to all our generous subscribers and contributors!

Who are we (and what is this magazine)?

Reclaiming Quarterly returns with our 99th issue — our first in almost three years. RQ was printed 1997-2005, and has appeared only online since.

Are we a quarterly? Not at this point. But we are attached the the “Q” in RQ, so we retained the title. As far as how often the print-edition appears, much will depend on the level of interest and support from the wider community.

The new RQ is published by a work cell based in San Francisco, with co-conspirators around North America, Europe, and Australia. We see our magazine not as “the” Reclaiming publication, but as one of many forums, both print and online.

Our mission is to bring together Witchcraft and magical activism. Our focus, developed in response to past reader-surveys, is on practical articles about magic in the world — from household magic to community rituals to grassroots activism.

RQ works together with Reclaiming's websites and elists to serve Reclaiming as well as the wider Pagan and activist worlds. We hope you'll find our feature articles interesting and challenging whether or not you walk the Reclaiming path.

In response to past experience and reader feedback, we have decided to omit several topics from our slender allotment of pages. Poetry and fiction ranked low in our surveys, and will appear rarely. Book and music reviews didn't fare much better, so we will offer only capsule announcements of interesting releases.

Similarly, discussion and analysis of Reclaiming organizing takes place on the Reclaiming elists, where everyone can take part in a timely and democratic way. For information on the elists, contact RQ or visit Reclaiming.org

Speaking of timely and democratic, we close with the Revolutionary Pagan Workers Vanguard — sacred guardians of the dialectical materialist interpretation of Reclaiming's Principles of Unity.

Want to know anything else? Contact quarterly@reclaiming.org, (415) 255-7623.

Submissions

RQ welcomes articles, photos, artwork, etc., related to activist, cultural, or spiritual happenings. You'll save yourself time if you contact us for submissions guidelines.

Submit via email or mail to the address below. For emails, copy and paste text into the message rather than sending attachments. We love photos of all kinds! Please query about how to send them. Print-photos will be returned on request. All other submissions are eventually used to line hamster cages, so save a copy.

We accept submissions anytime. When we're close to publication, we announce a deadline. Articles are sometimes held for another issue as space and topicality dictate. We reserve the right to edit for length, grammar, or readability.

Anything submitted to and/or appearing in RQ may be posted on our website. If you do not want your article or name to appear on the website (i.e., to show up on Google searches), please let us know in writing at the time you submit it.

Send to quarterly@reclaiming.org or PO Box 14404, San Francisco, CA 94114.

Advertise ~ Display Advertising

1/8 page	(business card)	\$55
1/4 page	(4.75" x 3.5")	\$95
1/2 page	(4.75" x 7.25")	\$185
Full page	(9.75" x 7.25")	\$360

*Discount for three or more issues.
Send camera-ready copy, or for electronic submissions, contact us via email. RQ also offers design services.*

Contact quarterly@reclaiming.org, or call (415) 255-7623.

To Our Readers

Welcome back to the print edition of Reclaiming Quarterly. After eleven Quarterly-less quarters, the magazine is back in print, on an occasional basis. How often this magazine appears will depend on reader interest and support.

As we prepared to send the new issue off to the printer, we cast a glance back at ten years of Reclaiming Quarterly magazine.

When we launched the magazine in 1997, the Reclaiming website barely existed. It took a bit of digging for us to come up with the names and contact information for the six Witchcamps then in existence. And when it came to listing regional contacts, we were limited to a half-dozen other groups with whom Bay Area teachers had personal contact.

Eight years later, when we ceased publication prior to the second Dandelion Gathering, our Regional Pages listed almost forty local groups, ranging from Witchcamps to small study circles. Many of these groups came together at the first two Dandelion Gatherings, in Texas and Massachusetts, and helped transform a loose network into a fledgling international community.

Our updated regional contacts list appears on pages 32-33 of this issue, and shows the geographical spread of Reclaiming, now well-established in Europe and taking root in Australia. This list is a work in progress, and new groups are steadily cropping up. For up-to-date information, visit the Reclaiming website or contact RQ.

The diversity of our community has been apparent at the Dandelions. Pagan Cluster political activists have been a strong presence. At the same time, folks whose main focus is deep magic and personal transformation play a guiding role in some of the Witchcamps. Mixed with these are solitary Witches and circles working in the Reclaiming tradition. Finding a balance for disparate tendencies has been a challenge for Reclaiming over the past decade.

We aim to reflect that diversity in our pages. Our theme this issue is “Magic in the World” – sufficiently broad to encompass as much of the past three years as we could fit into 48 pages. You’ll find familiar writers and artists, as well as new voices from around our network. This issue features articles from Australia and Western Europe, and from all over the U.S. and Canada.

What’s next for RQ? Well, issue #100, to be specific. Counting back to the 1980 launch of Reclaiming Newsletter, we’ve reached the century mark. We aim to make it a great issue.

Exactly when RQ#100 appears will depend largely on readers like you. Our primary support is subscriptions, donations, and ads. If you like what you’re reading – if you want to see this magazine flourish – we need to hear from you!

Until next time — *the RQ production cell*

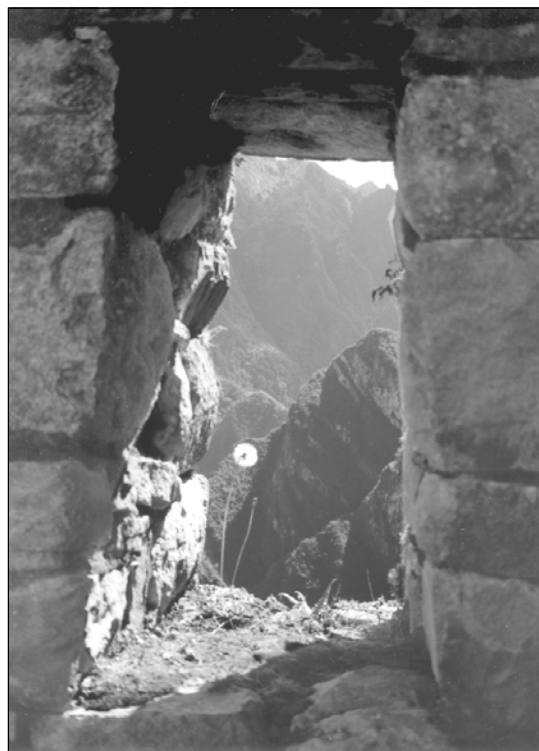


Photo by Gaimore.

Dandelion Gathering III

The third biennial Dandelion Gathering (an all-Reclaiming conclave held April 2008) was just getting underway as RQ#99 came off the presses.

We timed it that way, so the new RQ — product of the combined labor of so many of us around Reclaiming — could be on hand for the gathering.

Of course, that put a slight crimp in our journalistic efforts, forcing us to cover the event before it happened. So we took time off from our diligent proofreading efforts to gaze into the magical dandelion-puff and foresee that Dandelion 2008 will consist of camaraderie, rituals, laughter, small-group brainstorm sessions, workshops, music, and the occasional meeting.

This is fitting for a gathering whose highest purpose is spending four days getting to know one another. The second meeting of BIRCH, the fledgling representative body connecting the various Reclaiming communities, will also be held at the gathering. But as we tried to look more closely, the dandelion-puff grew hazy.

For photos of the 2006 Dandelion Gathering, see page 47. To learn more about 2008 and future gatherings, stay tuned to RQ, or visit www.reclaiming.org

Alternate TAKES

Guardian UK

Number one source of international news in English, with good US coverage. Web pages are print-friendly, so you can practically assemble your own daily paper. No US paper compares — www.guardian.co.uk

Earth First! Journal

More international activist news than ordinary mortals can possibly read. Print edition published eight times a year. EF!J sets the standard for grassroots publications. \$25/year to Box 3023, Tucson, AZ 85702. Or visit www.earthfirstjournal.org

Indy Media Centers

Up to the moment, locally-based activist news from around the world. When the action is breaking, there are no better online sites. Their flagship site has links to dozens of local sites. Visit www.indymedia.org

Witchvox

Witches' Voice is the top networking site for Witches and Pagans online. Everything from religious liberties to the latest local ritual. Events are user-posted and come from every corner of Paganism. An inspiring site to browse. Visit www.witchvox.com

RQ.org

RQ.org carries photo-features and reports on grassroots activism and Pagan events, as well as reports on Witchcamps and other Reclaiming events. Our back-issue archives have dozens of magical and activist features. RQ.org's pages are print-friendly, so you can read offline too. Visit www.reclaimingquarterly.org

Books • Film • Music • Resources

BOOKS

The Fated Sky: Astrology in History, by Benson Bobrick. Basically a compendium of historical hearsay, Bobrick shows the centrality of the stars in Western history.

How Green Is the Green Party, by Rick Whaley. Longtime grassroots activist seeks the original bioregional, eco-feminist basis of the Greens, challenging electoral activists to live up to the full meaning of the Green vision.

Streets for People: A Primer for Americans, by Bernard Rudofsky. Dozens of photos and descriptions of streets around the globe that are used by people, not cars. Markets for meeting, not just selling. Liveable cities are possible.

Earth Psalms, by Angela Magara. This recasting of the biblical Psalms reaches into primal desires as well as deepest fears. The verses are captivating, pithy, stripped of pretense. Lovely to read silently or to share aloud with friends.

The New Time Travellers: A Journey To The Frontiers Of Physics, by David Toomey. This extremely readable book covers the history of physicists' explorations into the possibilities of time travel. Where science meets science fiction; dazzling and mind-expanding.

The Kinsey Reports. Have kids? How'd

Contributors: Benjamin, Kerrick, Jane Meredith, Kai, Riyana, Naeomi, Max, Luke, Abel, Melissa, Baruch, Robert, Selchie

we end up with such a confused society? If there's any required reading in school, it should be the Kinsey reports! (Sorry, "I saw the movie" doesn't count.)

Goth Craft: The Magickal Side of Dark Culture, by Raven Digitalis. An interesting and insightful guide to the magick of Death, Darkness, Body Modification, and the spiritual use of drugs.

Blessed Unrest: How the Largest Movement in the World Came into Being and Why No One Saw It Coming, by Paul Hawken. How nice that the culture of ecological transformation has moved

from eco-depression to standing together and working the work. Read all about it.

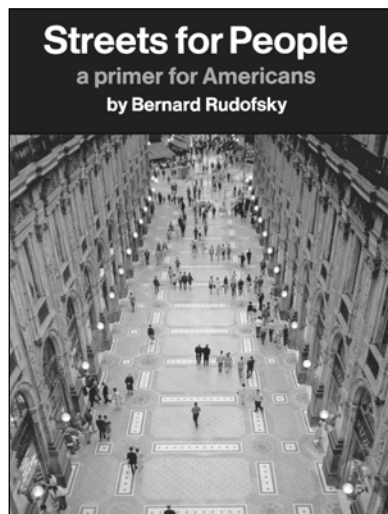
A World Full of Gods: An Inquiry into Polytheism, by John Michael Greer. A fascinating exploration into the philosophical and logical implications of polytheistic spirituality.

The Circle Within: Creating a Wiccan Spiritual Tradition, by Dianne Sylvan. A

beautiful and heartfelt guide to living and breathing the Craft every moment.

Hidden Passages: Tales to Honor the Crones, by Vila SpiderHawk. Eight stories about women who turn to the grandmothers of their cultures. Set in different eras, each reflects a reverence for the divine feminine.

Veganomicon, by Isa Chandra Moskowitz and Terry Hope Romero. Whether you're a vegan, someone who's concerned about global warming, or a health nut, this primer on plant-based cooking offers tons of inventive recipes plus an extensive section on cooking basics.



& More...

Loving What Is, by Byron Katie. A tough-love, no-nonsense way of letting go of misery-making thoughts. Shortcut to Buddhist enlightenment and non-neurotic mind.

Animal Vegetable Miracle, by Barbara Kingsolver, Steven Hopp, & Camille Kingsolver. This practical guide chronicles a year of eating locally and acting globally. A magical weaving of recipes, information, and anecdotes that inspire.

Practical Meditation for Busy Souls, by Margo Adair & Bill Aal. The founders of Tools for Change offer practical and heartfelt guidance to the magic, mystery, and wholeness inside each of us.

Conscious Dreaming, by Robert Moss. Neglecting your dreams? Moss offers a plethora of amazing dream-working techniques. The Book for dreamers.

Sacred Paths for Modern Men: A Wake-Up Call From Your Twelve Archetypes, by Dagonet Dewr. Mythical. Pop cultural. Humor, too. Deeply compassionate. Healing. Reclaim these dozen archetypes and live. Soul exploring. These are the voyages...

Astrology of Fate, by Liz Greene. Combines myth, astrology and Jungian psychology in a great mix to heighten your understanding of (and interest in) all three. Fun, enjoyable read with new twists on familiar characters.

MUSIC/AUDIO

Hazmat Modine, by Hazmat Modine. This New York-based "world music" band redefines the genre by blending harmonica-based Delta Blues with Tibetan chant. It's toe-tapping, catchy, and delightfully weird.

Cry Tough Dub Encounter Volume Four, by Prince Far I. Unusual medita-

more on next page

Six Tarot Classics

Six books that delve into the history and magic of tarot. These works address the question: "What is tarot?"

Cynthia Giles, *The Tarot: History, Mystery & Lore* (1992). A well-researched work on the history and lore of tarot. A serious yet readable book on where tarot came from, key writers and artists, how tarot "works," and the blossoming of tarot in the 20th century.

Aleister Crowley, *The Book of Thoth* (1944). Written to accompany the Thoth deck painted by Frieda Harris, this book might be Crowley's most readable work. Although he devotes some pages to arguing for an ancient Egyptian source for tarot, most of the book correlates the cards with the Qabalah. Insightful, humorous, combative — and always entertaining.

Papus, *The Tarot of the Bohemians* (1896). A work of wild speculation. Papus maps tarot against the Kabbalah, sacred names, various geometric shapes, numerology, anagrams, and pretty much anything else the imaginative author could throw into the pot. What Papus lacked in research he made up in provocative guesses and impressive-looking diagrams.

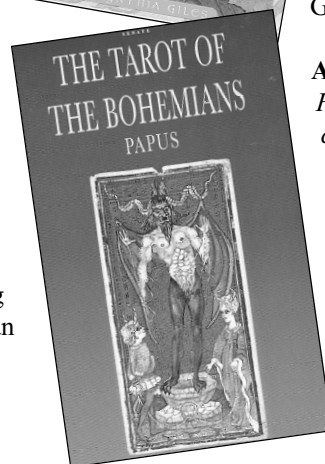
Arthur Waite, *The Pictorial Key to the Tarot* (1910). Written to accompany the deck painted by Pamela Colman Smith, the book set the study of tarot on a new footing.

The chapter on history laid to rest popular myths such as the Egyptian and/or Gypsy origins of the cards and set the direction for modern research, placing tarot's birth at Renaissance Italian courts of the 1400s. Waite's brief bibliographic survey of virtually every prior book on tarot shows the state of the "Art" prior to the Golden Dawn's work.

Angeles Arrien, *The Tarot Handbook: Practical Applications of Ancient Visual Symbols* (1997). The author, a cultural anthropologist, uses her expertise to decipher Aleister Crowley's Thoth deck by using ancient symbols and numerology. The book lends a feeling of having lived a day in each of the major and minor arcana. Charts

and spreads pave a path to a better understanding of life's hidden synchronicities.

Stuart Kaplan, *The Encyclopedia of Tarot* (1978). Compiled by the owner of tarot-deck publisher U.S. Games, this four-volume encyclopedia is fascinating and definitive. Each volume contains several thousand illustrations of virtually every known tarot deck up to the mid-1900s, from Renaissance treasures to cheap woodblock decks.



More • Books • Film • Music • Resources

continued from preceding page

tion music distilled from classic 1970s reggae dub sessions. Volume Four features minimalist drum-bass-guitar-sax arrangements that are great for meditation and trancing.

The Summer Storm Journals, by Noe Venable. Luscious lines of pure poetry meet sweet, smoky harmonies in this Pagan-flavored mystic-pop album. Utterly enchanting audible bliss by a talented chanteuse who delves deep into spiritual realms while also staying grounded in her own intimate experience.

Sellisternia, by High Priestess. A tribal, ecstatic, psychedelic, Pagan-inspired, electronica album dedicated to the Goddess.

Raising Sand, by Robert Plant & Alison Krauss. Really! Sexy, spooky, beautiful. Reverb guitar signals pinged back from the moon. NDE vocal harmonies.

Appalachian rockabilly drone tones. Fortunes told, secrets revealed.

The Blinding, by Babyshambles. Not quite as rich as their debut, "Albion," this five-song CD is still a peak of current Brit-Pop.

InfraWarrior, by Monica Richards. A primal musical spell blending elements of Goth, Darkwave, Rock, and Tribal influences, reclaiming the sanctity of Earth and all Her creatures.

Witch Web, by Fiona Horne. A hip and upbeat Witchcraft concept album intended to guide listeners to the beauty and magick of every moment.

FILM/VIDEO/DVD

Sukhavati, by Joseph Campbell. A mythic journey to discover your own place of bliss, featuring an analysis of myths from the Hindu, Buddhist, Grail, and Goddess traditions. With images and music from around the world.

What We Lost in the Fire. A realistic look at a family dealing with addiction and recovery. Offers hope but no easy answers.

Stardust. Based on Neil Gaiman's novel. Old-school fantasy with plenty of humor. What would you do to own the heart of a star — key to eternal life?

Across the Universe. Gives new meaning to the Beatles as the "Soundtrack of the Sixties." Thin plot saved by clever use of catchy songs.

SEND US YOUR REVIEWS

Have a book, film, CD, or whatever that you want to share with RQ readers? Want to tell us your opinion of the latest blockbuster? Send us 25 words or less and we will include as many as space permits.

Send items to RQ, PO Box 14404, San Francisco, CA 94114, or email to quarterly@reclaiming.org

Thirteen Years Ago: a Vintage Reclaiming Newsletter

Reclaiming Newsletter, Issue No. 58 ~ Spring 1995

Cover by Rose: "The Glorious Hare of the Great Dawn of Springtime"

Feature articles included:

"Bridget Help Us!" by Patti

"Flower Trance," by Calla

"The Intuitive Body: A Review," by Cybele

"Promise of Spring," by Judy

"Spring," by Thorn

Advertisers included local magic shops Ancient Ways, Tool of Magic, and Rituals, as well as the Elderflower Womenspirit Festival.

Six Witchcamps were listed: Texas, Missouri (now Midwest), California, British Columbia, West Virginia (now SpiralHeart), and Vermont.

Reclaiming Newsletter No. 58 was produced by the RQ production cell's distant ancestors, whom we honor here: Reya, Patti, Julie, and Calla.

Reclaiming Newsletter



#58 Spring 95 \$2

Let It Begin: Activism In Brief

Who's Afraid of the Light Brown Apple Moth?

Will the light brown apple moth prove to be the invasive threat to California agriculture which the United States Department of Agriculture (USDA) claims it to be?

Or have damages to New Zealand agriculture been grossly exaggerated?

Should the vulnerabilities created by chemically dependent mono-cropping and other conventional agricultural practices be an excuse for eradication projects that put at risk public and environmental health?

What will happen to local organics if the California Department of Food and Agriculture (CDFA) is allowed to douse the California Peninsula and San Francisco Bay Area with pesticides for years to come?

To get a handle on the dangers of pesticides and learn about alternatives (from the perspectives of chemically-injured people, radicals, and even an anarchist and Reclaiming person), visit DontSprayCalifornia.org

You can also contact East Bay Pesticide Alert, (510) 895-2312, www.EastBayPesticideAlert.org

WorldChanging: Change Your Thinking

This is a future-building, tool-sharing site, carrying a web of voices and creativity from archaic to green cyber-age. You'll find non-apocalyptic solutions here, with hope offered. Visit www.worldchanging.com

Living River Elist

Keep up with grassroots activism on Reclaiming's Living River email-list. Learn about projects and direct actions across North America, many of which welcome new involvement. For more info, contact RQ.

Nuclear Power — Solution to Global Warming?

After several decades in the doghouse, nuclear power has recently emerged as an "alternate" source to carbon-based fuels. The governments of Britain and France have agreed to collaborate in promoting nuclear power around the globe, and voices in the U.S. — where no new plant has been licensed since the 1970s — are clamoring for increased investment in this "clean" energy source.

But nuclear power is not clean. It produces both low and high-level radioactive waste that remains dangerous for several hundred thousand years. No country in the world has found a solution for this waste. Building new nuclear plants would mean the production of much more of radioactive waste with nowhere for it to go.

The vast majority of public interest and environmental groups are opposed to nuclear power because it creates dangerous waste, brings unnecessary risks, and cannot rescue us from climate change.

Nuclear power is too slow, expensive, and inflexible a technology to address climate change, and would entail the building of thousands of new nuclear reactors. These reactors would result in intensified proliferation, waste, and safety problems.

New reactors would also drain investment away from renewable technologies. According to a new analysis by Public Citizen based on the work of governments, universities, and other organizations in the United States, Europe and Japan, it is technically and economically feasible for a diverse mix of existing renewable technologies to completely meet U.S. energy needs over the coming decades.

Clean, safe renewable energy sources — such as wind, solar, advanced hydroelectric and some types of biomass and geothermal energy — can reliably

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Green Scare Targets Environmental Movement

The term "Green Scare" refers to legal and extra-legal actions taken by the U.S. government against the environmental movement.

Like the Red Scare of the 1940s and 1950s, the state uses new laws and new techniques to harshly punish a few individuals in order to intimidate a widespread movement.

Over the past few years, the FBI and other agencies have targeted activists in the Pacific Northwest, as part of the FBI's Operation Backfire. Disgraced former Attorney General Gonzalez characterized activists as "eco-terrorists."

The government campaign has aimed especially at coercing activists to testify against one another, through use of grand juries and plea-bargaining threats. Such tactics could be turned against any "radical" group, and have broad civil-rights implications for alternative organizing.

To support groups working to end the Green Scare and preserve civil liberties, contact the Civil Liberties Defense Center, 259 East Fifth Ave, Suite 300, Eugene, OR 97401, www.CLDC.org



Resisting the Wall

Working for a world without borders

by April Cotte

At a child's birthday party in Redford, Texas, where I have lived for parts of the past twelve winters, men were sharing ideas for fixing the roof of the *jacal* (the traditional earthen structure) that I rented.

They explained how to use a traditional method of weaving "palma" through river cane and then covering it with adobe made from river mud. They showed me an elder's roof built this way thirty years ago.

I asked if there was enough river cane. One said "sure," full of support and enthusiasm for the project.

Then his eyes dropped and more quietly he said, "if the border patrol lets us."

10,000 YEARS OF PERMACULTURE

Redford and the river valley it follows are on the US/ Mexico border. For thousands of years people here, as in many communities along the Rio Grande, have interacted with the river ecosystem.

Traditional cultural practices make survival possible within the limited-money economies of some of the poorest counties in the United States:

- Along the river people gather plants for animal and human food and medicine. The river environment is an abundant corridor for fishing and hunting.

- River cane and river mud is the lowest-cost roofing and building material in this region for human and animal shelters and shade structures.

- Farmers still depend on the 2000-year-old tradition of diverted river water irrigation. Formerly gravity-fed, irrigation now depends on pumps that must be checked multiple times during the

day and night when running.

- Planting on the flood plains is common, and livestock depend on the river to drink.

- Elders are passing on traditions of using river clay to make pottery, and using river limestone to whitewash walls and for sweat lodges.

- Walking along the levy and the river, fishing, boating, wading in the river, swimming during the heat of the summer, picnicking on the banks and enjoying the cool shade by the river are traditional pastimes essential for health and physical exercise.

- Children here are taught to be connected to their whole environment, understanding nature better than many adult naturalists and biologists. They learn the specific relationships between the plants, ecosystems, animals, insects, birds, fish, and humans. They learn to tell when it will rain by the behavior of certain ants or the calls of migrating birds.

BROKEN BONDS, DYING TOWNS

Over the past half-dozen years, the U.S. government has attempted to alter Indigenous, tribal, and familial migration routes that are thousands of years old.

In rural Texas/Mexico, families on both sides of the border are related. Up until the events of September 11, 2001, there were many Class B Informal river crossings where people in remote towns between El Paso and Brownsville could legally cross the border to visit with each other, herd their cattle, bring milk to grandma, etc. These crossings were lifelines for the remote, predominately Indigenous communities on both sides of the Rio Grande.

Following September 11, a Redford woman looked out her window to see a truck dumping cement blocks in front of

the traditional crossing.

She went outside and asked, "What are you doing?"

A Border Patrol Agent replied, "Protecting the United States from terrorists."

The recent documentary "Mexiphobia"¹ addresses the devastation the closures of these informal border crossings caused.

"You took almost a hundred years' worth of history, of supporting families from this interaction across the border," says Linda Walker, a business owner. "You took that away, and so what do you think those folks are doing for a living? You think they're going to let their kids starve? They're not. No, they've gone back to the things that we didn't want them doing. They're making a living, [and] they're not making it selling tacos anymore."

Another business owner says, "It's making criminals out of everyday people, the tourists and the Mexicans alike."

Due to these changes, many small Mexican towns are dying. "Everything's quiet," says Danielle Gallo of Boquillas, a small town in Northern Mexico. "No one plays music anymore. There's really nothing to buy and nothing to do. Everything has a feeling of destitution and despair, and it's not a happy place anymore. It's depressing."

GLOBAL INEQUITIES

Behind the border tensions are unjust and ineffective global economic policies, which cause mass migration of displaced people seeking to survive.

When the 1990s North American Free Trade Agreement (NAFTA) opened the door for subsidized farm products from the United States to enter the Mexican market, rural semi-subsis-

tence farmers — predominately Indigenous people — lost their capacity to survive. Many became displaced, moving from their land to find work in cities and in the U.S.

NAFTA encouraged *Maquiladoras* (U.S.-owned factories near Mexico's border with the U.S.), but these could hire only some of those workers. Others had to seek work in the U.S.

World Trade Organization (WTO) negotiations provided another blow to Indigenous subsistence farmers by forcing an end to communal land systems. The Mexican *Ejido* system was dismantled and for the first time since the Mexican revolution, rural people could sell their land and move.

Arnoldo Garcia, of the National Network for Immigrant Rights (NNIR) in Oakland, California, explained: "The [border] wall is part of a policy of militarization that was formulated in the 90s when NAFTA was planned. The government knew that with NAFTA there would be displacement, so they planned a strategy of militarization that was piloted in El Paso and spread to the whole border.

"[Militarization] is beginning on the border with the most vulnerable communities, but is intended to spread throughout the United States as our acceptance increases."

Garcia also described "Operation End Game," designed to end the backlog in deportations by detaining people in Hutto Residential Center (formally a prison) in Taylor, Texas.²

POLITICAL FALLOUT

For communities right on the border, the intense presence, militarization, and en-

forcement by border patrol agents also affects local elections and economies. Border Patrol agents and their families have a substantial percentage of the votes in Presidio County even though many are only stationed there for two years.

A local landowner explained that prior to 1985, Presidio was famous for its onion and cantaloupe crops. Farmworkers were local people that lived in Mexico, crossed the border to work in the U.S. fields, and went home on weekends to their own small farms.

The 1986 Immigration Reform and

the 1990s, I heard Border Patrol Agents state that 80% of illegal human and drug trafficking happens at *legal* ports of entry through deviousness and corruption.

In February 2008, Secretary of Homeland Security Michael Chertoff shared with the Daily News: "I don't see any imminent threat" of terrorists infiltrating from Mexico.⁴

So why all this effort to depict the "dangerous illegal immigrant" who crosses the U.S./Mexico border?

According to a friend, "This racist ideology around immigration provides a scapegoat for the U.S. government as

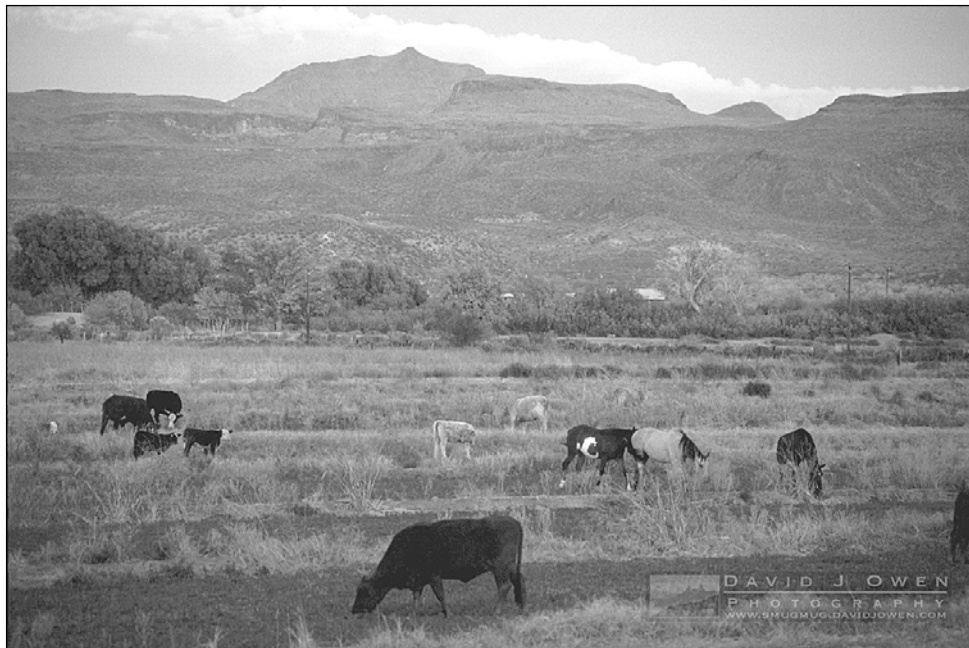
people deal with a failing U.S. economy and momentous losses of services."

I have heard people from across the political and economic spectrum who live on the U.S./Mexico border ask, "Why are they closing our border and not Canada's? What do they have against brown people?"

Enrique Madrid, Jumano

Apache Historian from Redford, Texas, explains that in order to have militarization you have to have an enemy. Propaganda and psychological warfare create that enemy. For at least a century, academic and journalistic references have transformed people on the border from farmers, goat herders, parents and home-makers to bandits, murderers, drug smugglers, human traffickers — and now terrorists.

Once you have an enemy, Madrid says, you can commit acts of war on that enemy. In 1997, Marine Joint Task Force Six (after being told by superiors that 75% of the people in the small town



Cattle graze in the foothills of the Bofecillos Mountains, near the U.S./Mexico border. Photo by David J. Owen.

Control Act made farm owners liable if they hired illegal workers. This had an immediate and drastic effect. In 1985 the payroll for farm work in the Presidio region was six million dollars (1985 dollars). In 2007 the payroll for farm workers in the region was thirty thousand dollars.

But are farm workers and other residents of the border areas the problem?

According to Ted Robbins on "All Things Considered," nearly half of all illegal immigrants in the United States enter legally through tourists visas and overstay.³

At Texas schools where I worked in

continued on next page

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of Redford were dangerous) shot a high school student, Esequiel Hernandez, Jr., who was herding his goats near the border.

And since 2001, the government has added the new “War on Terror” to “War on Drugs” and the “War on Immigrants” — all of which target Mexican immigrants.

NO BORDER WALL — NO MILITARIZATION

The struggle to stop the wall on the border is part of the bigger struggle to stop militarization on the border and to ensure the human rights of border residents and immigrants.

The Department of Homeland Security’s own environmental assessments show that plans for the border wall disproportionately affect low-income, “minority” communities.

In addition, Executive Orders signed by Clinton in 1994 (Federal Actions to Address Environmental Justice in Minority Populations and Low-Income Populations and EO13045, Protection of Children from Environmental Health Risks and Safety Risks) would be reason to halt progress on the wall, as would many environ-

mental and historical protection laws.

At this moment in the United States, however, section 102 of the Real ID Act gives Secretary Chertoff and the Department of Homeland Security the right to waive any laws that get in the



The Rio Grande, a few miles West of Presidio, Texas, where it meets the Rio Conchos. It was straightened and controlled by a levy that was forced on landowners in 1972. The road appears to have been smoothed by Border Patrol Agents so they can look for tracks. Photo courtesy of April Cotte.

way of protecting US Citizens from Terrorism.

The area within a hundred miles of the border is essentially becoming a de-constitutionalized zone. “It is not just the physical wall,” said one local resident, “it is the psychological wall that

stretches 50 miles to the checkpoint on the road. All of our activities are monitored. We are constantly watched and checked.”

People living in this zone do not have the same rights as people in the rest of the country. Physical violence, verbal violence, and the violence of being oppressed and surveyed by Border Patrol Agents and the FBI are a normal part of life.

Talking with local residents recently, I realized that we were talking for hours about injustices and violence in front of a three-year-old. There is no way to shelter the children when their sibling, friend, or uncle gets shot by marines on a covert

operation. Or when the border patrol watches you from high points around your house, can enter your space at any time, asking you to prove your citizenship and that of your children (any age), or speeds through your neighborhood.

You might be thinking: Why don’t people move from the border, move from those towns?

In Redford, many of the people have ancestral ties dating back thousands of years. They do not know of any other place that their people came from. This is their place.

One of the boys in Redford said, “We want a safe place. We don’t want too much accidents. We want people to drive slow for other kids to ride their bikes safe. That there is not too much violence like in other towns and not too many accidents happen. For people not to fight. Redford is fun. We can go on

Mexiphobia - a documentary film

Directed by Nevie Owens

This documentary, featured at the Big Sky Documentary Film Festival in Missoula, Montana, illustrates the consequences of current approaches to terrorism and immigration on the lives of those living in the border region.

The film focuses on the people in the small border towns, giving a human face to an issue often lumped together with drugs and violence.

The film also contrasts the differ-

ences and inconsistencies in policy between the Mexican border and the Canadian border by visiting Glacier National Park, part of the Waterton-Glacier International Peace Park straddling the U.S.-Canadian border.

“It’s very clear that the reason [the policies differ] is because the Canadians are white and the Mexicans are brown,” says attorney Patricia Kerns.

The *Mexiphobia* trailer can be viewed on YouTube.

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Consensus: How It Works

This article is adapted from nonviolent direct action handbooks. See end of article for more info.

Consensus is a process in which no decision is finalized until everyone in the group feels comfortable with the decision and is able to implement it without resentment. Ideally, the consensus synthesizes the ideas of the entire group into one decision.

The skill of coming to genuine consensus decisions is a hard one. It involves willingness to change and openness to new ideas. People must be committed not only to expressing their own feelings, but also to helping others with opposite views to express those as well.

Because the ideal of consensus is to reach a decision that is not only acceptable to everyone, but is best for everyone, there must be a "bottom line" of shared beliefs about what is best for all concerned. These are the principles of unity. These basic agreements will undoubtedly not encompass all the beliefs of each individual in the group, but rather, will help define the working relationship of the members. This may vary from the specific goals of a coalition formed around a single action, to an in-depth, ongoing process of self-definition in a small collective.

Whatever their scope, without basic agreements and a willingness to work within them, consensus will not succeed.

Unlike voting, consensus is not an adversary, win/lose method. With consensus, we do not have to choose between two alternatives. Those who hold views different from ours do not become opponents; instead, their views are seen as giving us a fresh and valuable perspective. As we work to meet their concerns, our proposals are strengthened.

Consensus is not the same as a unanimous vote. It does not necessarily mean total agreement. Rather, it means that a proposal has gone through a synthesis process in which everyone has a

chance to express feelings and concerns.

Blocking: Any member of the group may block consensus, but a block should be used very cautiously. A block is not just a "no" vote, or an expression of disfavor. A block is used only if the blocker believes that the proposal is harmful or unethical. When blocking is used for less serious reasons, it frustrates the consensus process, cutting off the chance to synthesizing new options.

ROLES IN A CONSENSUS MEETING

Facilitator: Helps move the group through the decision-making stages. By calling on quiet people, soliciting opinions from those who hang back, and limiting those who tend to dominate, a skillful facilitator makes sure every person has a chance to participate fully. Helps the group resolve conflict and make decisions by summarizing, repeating, or rephrasing proposals as necessary. The facilitator should remain neutral on topics being discussed. When an issue arises about which the facilitator feels strongly, he or she should step aside and let someone else facilitate.

Vibeswatcher: Pays attention to the group's process. Stays aware of the feelings people are not expressing. Reminds the group to relax and take breaks as needed. This role is especially important in large meetings.

Other roles: notetaker, timekeeper.

CONSENSUS AND ACTION

The goal of every decision-making process is not just to decide on a solution, but also to carry out that plan of action. It seems that a person's commitment to any decision is in proportion to their sense of participation in that decision. Consensus attempts to involve all members of a group, not just the "leaders."

People sometimes complain that consensus is time-consuming. Especially when a group is learning to use

the process, it may seem cumbersome. But this is compensated by the increased energy and enthusiasm with which people carry out a decision. There is no dissatisfied minority to undermine a decision. Because group members feel part of the decision-making process, they often take on responsibility in new areas.

PROCESS GUIDELINES

One major contribution of the feminist movement to social change movements is awareness that effective group process and meaningful personal interactions are crucial factors in a successful movement. Nonviolence begins at home, in the ways we treat each other.

Relationships within the group cannot be separated from the accomplishment of political goals. Effective group process, in fact, means valuing cooperation over competition, recognizing the contributions of each individual, and decentralizing power through a non-hierarchical organizational structure.

Try these techniques in meetings:

Use go-rounds. Equalize participation by going around and allowing each person to speak for a specified time.

Value feelings. Include time in meetings for expressing emotions and for personal interactions.

Meet separately. Allow women and men to meet separately to facilitate self-awareness and strengthen participation. This applies to other groups as well, such as people of color and whites.

Meet in small groups during larger meetings so that people who feel uncomfortable speaking in large groups can speak more freely. Small groups give each person more speaking time. A spoke from each small group can report back to the larger group.

Share skills, rotate responsibilities.

Effective use of consensus depends on commitment to collective process. More info: www.reclaimingquarterly.org/web/handbook

Stop the Torture

On March 19, 2008 — fifth anniversary of the Iraq War — activists in a number of U.S. cities protested for peace and an end to torture.

In San Francisco, several marches and direct actions marked the date. On March 15, two dozen protesters were arrested as part of a larger rally at the gates of the Chevron oil refinery in Richmond, California.

On the morning of March 19, hundreds of people (including many Reclaiming activists) took to the streets for a raucous and colorful march. The morning ended with civil disobedience die-ins resulting in over 100 arrests.

For more photos, visit the RQ website. To get involved, contact Direct Action to Stop War — bayareadirectaction.wordpress.com



Photos by Luke Hauser • www.DirectAction.org

— Stop the War

March 19th, 2008



Reclaiming & Direct Action

Reclaiming was born from the wave of civil disobedience protests in the late 1970s and early 1980s. Although the focus of the actions was anti-nuclear and anti-militarist, Reclaiming and kindred groups were articulating a broader vision of social change.

For stories and pictures of the 1980s protests, visit www.DirectAction.org



Activists focus dramatic attention on the U.S. prisons at Guantanamo and Abu Ghraib at the March 2008 San Francisco protests. Over 100 people were arrested, including about twenty from Act Against Torture. Contact www.actagainsttorture.org.

Earth Activism

My Personal Journey

By Starhawk

A few years ago, I spent a month in Scotland helping to design and build an ecovillage encampment for the protests against the G8. As part of that work, we had to present our plans for graywater installations and composting toilets to the relevant local authorities, including members of the town council of Stirling, the small city that had given us land to camp on.

I went before the committee with plans, drawings, graphs and photographs, and introduced myself. One of the members smiled and nodded.

"Ah, Starhawk," he said. "I know your work."

That was gratifying, and our plans were approved with no difficulties. At the end, he looked at me, somewhat perplexed.

"As I said, I've read a number of your books. I understand why you'd be involved in the political aspects of this. But what I don't understand is, why the compost toilets?"

From trancing with the faeries to shoveling shit—that sort of describes the trajectory of my life and work over the last few years. Why, indeed, would anyone take that path?

For me, it's a direct outgrowth of my deepest understanding of the Goddess — that She is life itself, and that connection with the Goddess means embracing the sacredness of all of life.

Moreover, it means that this world itself is the terrain of our spiritual journey, the place where our growth and development is enacted, where our challenges are faced and our truths are lived.

From that point of view, taking responsibility for our own shit, on every level, is a spiritual necessity. There is no

dess, as a young woman, was to her femaleness, to images of what Carol Christ calls "beneficent female power" that were so lacking in the world I grew up in. My actual encounters with the Goddess, with that deep sense of interconnection, awe and wonder and love that infuse the universe, were always in

nature. Throughout the eighties and nineties, as I became more and more aware of the grave ecological crises we face, I began to feel a deep pull to do more than chant and sing about healing the Earth, but to learn some practical techniques for doing it. "Grow food," I was told in trance. "Teach people to grow food."

I first heard about permaculture when I was writing early drafts of *The Fifth Sacred Thing*, from a

friend who had taken a design course. I began reading about it, talking to practitioners, and learning, but it wasn't until 1996 that I was able to take a course myself, with my friend Penny Livingston-Stark.

Permaculture is a system of ecological design, a set of ethics and principles that guide us in developing human systems that can meet our needs while regenerating the natural environ-



Permaculture, soil testing, and bioremediation have been part of restoration efforts in New Orleans. Reclaiming folks have worked with Common Ground Relief and other grassroots groups to support local efforts at rebuilding communities. Photos courtesy of Starhawk.

myth more fascinating, no realm of spirit or faerie more strange, exotic and entrancing, than the amazing creatures of the microbial world whose birth, growth, death, and decay makes compost out of waste. For gardeners, soil builders and Earth healers, there is no greater treasure than compost, with its recycled nutrients and complex colonies of microbial life.

My original attraction to the God-

ment around us. While food growing systems are probably its primary application, it can also be applied to social systems, living systems, urban planning — pretty much every human endeavor. I found it a helpful framework for learning the practical skills of Earth healing and for developing and implementing real solutions to our environmental problems.

I've always been an activist — for me, the understanding that the Goddess is immanent in nature and human beings means you can't just sit back and let idiots destroy Her without trying to do something about it. After the successful blockade of the World Trade Organization in Seattle in 1999, I dove into a period of frenetic activism as the global justice movement grew — in part because I had lived long enough to know that movements are like waves, you have to catch them when they are rolling in, and know that they don't last forever.

In the mobilizations against the WTO, the World Bank, the International Monetary Fund and the G8, I met thousands of activists, many of them young and on fire with fervor for social justice. But many of them, I found, did not know what the solutions were. In permaculture and related movements, I knew hundreds of skilled designers, gardeners, builders and inventors who had amazing solutions, but often didn't seem to recognize the vested interests and power structures that were keeping them from being put into place.

So in May of 2001, Penny and I began teaching a new kind of permaculture course, one which would have its grounding in Earth-based spirituality and would also incorporate training in organizing, political strategy, and direct action. We called the course Earth Activist Training.

We've been teaching them ever since — and in fact, now more of my time goes into EAT courses than Witchcamps — in part because around the same time I pulled back from teaching most of the Witchcamps in order to leave space for others to step forward into leadership.

EAT courses are two weeks long, and while we begin and end every day



with ritual and weave magic into much of our teaching and work, we spend less time in intense ritual than at a typical Witchcamp, and more time learning practical skills and the science and theory behind them. A typical day involves a morning circle where we create sacred space and learn a magical skill, a longer morning session devoted to some aspect of earth healing — water harvesting, natural methods for cleansing soil and water from toxins, sustainable forestry, etc. and an afternoon session where we put that skill into practice. In the evening, we might have a slideshow, a ritual, a guest speaker, or an interactive session. It's intense, but I find the balance of theory, magic, and hands-on is also renewing, and not exhausting in quite the same way as spending a week doing three-times-a-day trance as at Witchcamp.

Out of the EAT courses has emerged an approach to activism that applies the magical principle that we are stronger when we work for what we want, and not just against what we don't want. EAT students created a Green Bloc to bring permaculture techniques into mobilizations — both teaching workshops and also providing infrastructure for encampments. They've locked down in community gardens to protect them and carried plants into the

streets to protest genetic engineering. They've enticed some of the thousands who come to mobilizations to put energy into local community gardens. They've even built a mobile, bicycle-driven composting toilet to provide relief for those long blockades.

That was how I ended up in that council meeting in Scotland, building compost toilets for the encampment to protest the G8. But it was later that same year, after Hurricane Katrina hit New Orleans, that we felt a call to take the work to yet another level.

As New Orleans lay in ruins, torn by the elements and abandoned by the federal government, a group called Common Ground Relief formed and put out a call for activists to come down and help resist attempts by the military to forcibly evacuate those who had managed to remain in the city, and also to offer services which FEMA, the Red Cross, and the National Guard were utterly failing to provide. The Pagan Cluster, our group of Reclaiming-inspired magical activists, organized ourselves to go down and help out.

I went because for my whole life I had always had a sense that our present system is unsustainable and would ultimately crash and fall apart. Katrina, a

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hurricane intensified by the warm seas of global warming, seemed like the harbinger of things to come. I wanted to see what the world looked like when everything had fallen apart, and whether or not our skills, organizing methods, and magic had anything to offer.

What I found was a place devastated beyond imagining, almost surreal in its zones of complete destruction and other areas that were physically intact but emptied of people. It was a place where every large-scale system, from the government to the Red Cross, was virtually nonfunctional, and where the most effective work was being done by small scale, self-organized grassroots groups like Common Ground Relief. We picked up garbage and helped distribute supplies. Some Pagan Cluster members volunteered at the clinic, while others helped in the main organizing — some ended up spending months and years in New Orleans. I found that we did indeed have valuable skills and methods to offer — and also that we did not have the ability to employ them at the scale that was needed. I'm still digesting that insight.

A small group of us — myself, Juniper, Lisa, Scotty from the Rhizome Collective in Austin — began a bio-remediation project to bring to the com-

munity some of the low-tech methods of healing soil from toxins. We worked with local permaculturalists and were given use of a community garden. We brewed up actively-aerated compost teas to break down biofuels and planted Indian mustard greens and sunflowers to uptake heavy metals. We tested soil and seeded selected areas with mushroom mycelium to transform toxins to compost.

I learned a tremendous amount from the project — in no small part, about our own limitations. And the experience left me with a great sense of urgency, in preparing for and attempting to mitigate the disasters to come.

There's a Native American proverb that goes, "If we don't change our direction, we're going to end up where we're headed." Where we're headed, without a major, fast, global shift in our technology, food production, economics, and values, is a world of multiple Katrinas, intensified storms, rising seas, drowned coastal cities, drought, famine, and the wars that come in their wake.

We still have a small window of time to avoid that fate, and we have the knowledge we need to do it. I believe we bear a special responsibility, those of us who love the Goddess, who honor the sacredness of life, who draw our sense of renewal and our vitality from contact

with the elements and the natural world. We belong in the forefront of the movement to heal our damaged earth, to learn the skills and tools for doing so, and to agitate for public policies to put those skills to work. There's no more vital work we can do at this moment in history.

How do we begin? There are, of course, changes we can make individually, from changing lightbulbs to driving less and walking more.

But the big changes we need to make are at larger than individual levels. The first step is to educate ourselves. Read, take courses, learn what the policies are that we should advocate for. My latest book, *The Earth Path*, is full of helpful suggestions, and there is no lack of information around us now.

Many people in our extended community have these skills to offer. Midwest Witchcamp at Diana's Grove, where I'll be teaching in June 2008, has a theme of Priestessing Gaia. Feral and I will offer a path on the microcosm, where we'll look through the microscope at the world of tiny life around us and explore it with all our magical tools. Other paths will focus on nature awareness. Within the Reclaiming community are many gifted teachers offering ways

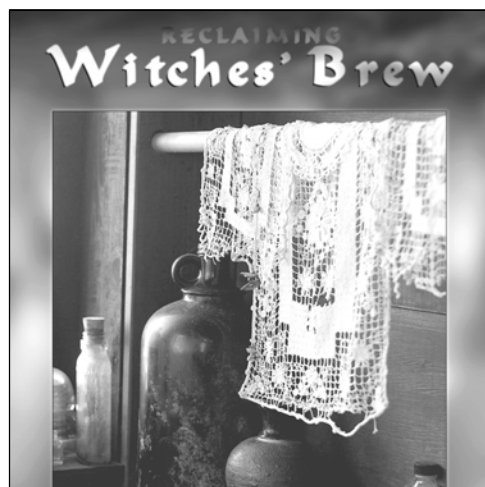
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Why Are Witches Called Witches?

by Johanna-Hypatia Cybeleia

Why do we call Witches Witches? What else could they be called? What did the word *witch* mean originally?

Debate continues to surge over the question of what a Witch *is*. Leaving aside that identity issue as too large to be contained in an article of this length, I took an interest in a side issue kicked up in the course of this debate: how the word *witch* got into our vocabulary in the first place, and what does it say that equivalent words don't say.

The etymology of *witch* has never been settled to everyone's satisfaction, although I favor one theory, discussed below, as most likely to be the real one. Different etymologists have promoted several different theories and it does not look like they will reach consensus any time soon.

First, one of the most popular theories circulating in the Witch community is that the word comes from an Old English root meaning "to bend." In this light, a Witch is an adept at bending forces to her will, at bending the course of reality which she shapes by her mastery. It's easy to see why this explanation is widely accepted. It confirms our preference for how we wish to see ourselves. There is in fact a Proto-Indo-European root **weig-* or **weik-* which combines related meanings including "to change," "to turn," "to bend," and "to weaken." Both forms probably came from a more basic form **wei-* "to twist, weave, braid." Latin *vicis* "turn, change" and German *Wechsel* "change" show the first sense. The two senses of bending and weakness are found in, for example, willow osiers and withy weirs made of thin, pliable tree branches. From this

concept is derived the word *wicker*, something made of osiers; and *weak*, originally something that could be bent easily, like a willow branch.

Another sister word branched from this same root is the *witch* in witch hazel. In an article about the *witch*-word, witch hazel (*Hamamelis virginiana*) deserves a passing mention to clarify its origin in relation to the "magick woman" meaning of *witch*. Was it named "witch hazel" because of wise women's use of such healing herbs? Sorry, romantic as that sounds—no. Witch hazel is called that because of its pliant branches, from Old English *wice*. Still, given that Hazel is also a girlname, the temptation to name comical cartoon

feel, a stronger case to be made for another etymology.

Eric Partridge, in *Origins*, connects *witch* with the Latin word *victima*, referring to ritual sacrifice, and he says these both derive from Proto-Indo-European (PIE) **weig-* "to sacrifice." The Germanic origin of *witch* refers to the concept of sacredness connected with the ancient religious use of sacrifice. Partridge connects it with Old High German *wihen*, German *weihen* "to consecrate," and OHG *wih*, Middle High German *wich*, "holy."

John Ayto's *Dictionary of Word Origins* and Joseph T. Shipley's *Dictionary of Word Origins* both echo Partridge in connecting *witch* with *victima* "sacrificial offering" and *weihen* "consecrate." What this suggests to me is that the name of Wicca comes from the very concept of religion itself. Shipley also relates the idea of victim to the root of victory.

The etymology in the *American Heritage Dictionary*, 4th ed., cites "Old English *wicce*, *witch* and *wicca*, wizard, sorcerer." These are derived from Proto-Indo-European **weg-* "to be strong, be lively." Derivatives include *wake*, *watch*, *wait*, *vigilante*, *veille*, *vegetable*, and *velocity*.

Specifically, the *AHD* connects *wicca* with the concept of being awake, and traces it back to the suffixed form **weg-yo-* (the Germanic **wikkjaz* necromancer, "one who wakes the dead").

The *AHD* does not corroborate Partridge's etymology connecting *wicca* with *victim*; it does not even trace a PIE root for *victima*, but stops at Latin without going any further back.

But note that the fourth edition of the *AHD*, published in 2000, disagrees with its *witch*-etymology from its first



Witches "Hazel" must be irresistible. Other plant names that come from this same Indo-European (IE) root are *wych elm* (from the same Old English word *wice*) and *vetch* (from Latin *vicia*—because of its twisty tendrils).

From the concept of turning, in the root **weig-/weik-*, we get the words *week* and *wicket* (originally "door that turns"). In addition, *vicar* and *vice-* in compounds like vice-president (changing roles), and *vicissitude*, all from the above mentioned Latin *vicis*. All in all, I find the constellation of meanings around this root quite fascinating and thought provoking, and it would be nice to derive the word *witch* from it. After all, many of us Witches like to sing, "She changes everything She touches," to express our sense of the Goddess at work in our Witchcraft. But there is, I

Photo by Michael Starkman

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edition of 1969. The first edition derives *witch* from the PIE root **weik-*2 and says: “In words connected with magic and religious notions (in Germanic and Latin).” The first edition derives both *witch* and *victim* from this root, but says **weik-*5 “to conquer” is a different root. There are so many differences between the etymologies in the fourth and first editions of this dictionary, it looks as though the etymology department had been overthrown in a coup d’état and replaced by a radically different faction.

Barnhart Dictionary of Etymology says:

Witch. n. About 1250 *wiche*, in Genesis and Exodus; sorceress (about 1000), feminine of *wicca* sorcerer, wizard (about 890). These words are related to, and probably derivatives of Old English *wiccian* to practice Witchcraft, itself related to Old English *wigle* divination, *wiglian*, to divine, and *wig* idol — all cognate with Old Frisian *wigila* sorcery, Witchcraft, and probably *wicken*, *wikken* to bewitch, divine, Old High German *wih*, *wihi* holy, Old Icelandic *ve* temple, and Gothic *weihs* holy.

So Barnhart agrees with Partridge about connecting it with Germanic religious words meaning “holy, sacred,” but doesn’t trace it back to Proto-Indo-European.

The etymology in *Webster’s New World Dictionary* has a different explanation for the source of the witch-concept: “IE base **weik-* to separate (hence set

aside for religious worship), whence Gothic *weihs*, holy, OE *wig*, idol.” This dictionary’s etymology for victim derives it from the same root and cross-references it to *witch*. However, I have not found any other source that has **weik-* as an IE root meaning “to separate.”

An Indo-European Comparative Dictionary by Stuart E. Mann does not show *witch* or *wicca* among its daughter language derivatives. But it does derive the Old English word for “idol” from a different root: from **ueik-* “like; likeness,” the source of the Greek word *oikos*, icon. Mann derives the Germanic root for “sacred” this way: from **ueik-* “settlement, dwelling” (the source of Greek *eikona*, “house, home,” from whence we get ecology, and Norse *vik* “village”). According to Mann, the Germanic forms of this root produced Gothic *weihs*, “village,” Old High German and Old Saxon *wih*, “temple,” Middle High German *wich* “dwelling, town; (adj.) holy,” cf. also *wihe*, *wiwe* “dedication.”

It seems etymologists cannot quite agree on the ultimate source of *witch*, but I would say the connection of *wicca* with other ancient Germanic religious words meaning “sacred” and “holy” is the strongest. This corroborates the Wiccan claim that they are reviving (or rather reconstructing) the Old Religion.

A large part of the fascination that this specific English word *witch* holds for me is the sense of its unique aptness for

the subject. Perhaps modern English-speaking Witches benefit from having a special readymade name for people in magickal Earth-based religion, a name that already has a strong, deep resonance behind it. Words for Witches in other languages often simply amount to the grammatically feminine version of “magician.” For example, Arabic *sahirah*, French *sorcière*, Greek *magissa*, Hebrew *mekhashefah*, Lithuanian *burtininke* all mean “female magician, sorceress.” In Persian, a completely genderless language, the unisex word *jadugar* has to serve indiscriminately for magicians, sorcerers, Witches, warlocks, and all other such occult practitioners, male and female alike.

While I think I like the English word *witch* best of all for its uniqueness and its many levels of suggestibility, some other languages as well have interesting witchwords.

Italian *strega*, like *witch* in English, has this unique sense of “woman who works with magick in an Earth-based religion.” It comes from Latin *strix* meaning “screech owl.” The screech owl being a symbol of Hecate, the Goddess of ancient Witches, its name has been transferred to the Witches themselves. Going further back in mythology, the screech owl was also a symbol of the Mesopotamian Lilit. The continuing presence of this symbol, this creature of the night, associated with the Dark Feminine, takes us back through the hidden story of women throughout

The adept

who can **bend and shape** these swirling energies

is the original magician, the original **Witch**,

pioneer of the **sacred**



the ages, across the shadows of time.

In Italian, the female meaning of *strega* is primary, the reverse of usual gendered patterns in languages where the word for the male magician takes the unmarked, hence more important, form. Here the feminine form is unmarked, while the word for warlock, *stregone*, is derived by adding a masculine ending. In this sense, *strega* is a close match with English *witch*, derived from the Old English feminine form *wicce*.

That the feminine definition of *witch* is primary is shown by the definition of *warlock* as “a male Witch,” not the other way around. This focus on the feminine is two-edged: Witchcraft or *stregheria* got a special name to mark it as a specifically feminine type of magick. This may have been because male domination set it apart to denigrate it as inferior to male-controlled magick. But that in turn, taking it further back, attests to women’s original mastery of the Craft, their independent female power which had to be suppressed.

Both genders of Spanish *bruja* and *brujo* are apparently equal, with precedence given to neither, as a simple vowel switch at the end is enough to change gender. *Bruja* comes from a similar semantic origin as the English words *heathen* and *pagan*. The source of *bruja* is Latin *brucus* “heather.” The English word *briar*, from French *bruyère* “heath,” also originates in this Latin

word. The implication is that *brujas* were pagans of the rural areas where heath and heather grow.

But the Latin word itself was borrowed from an ancient Celtic word, **bruko* in Proto-Celtic. This is, for example, the source of Irish *fraoch* “heather.” The Celtic word derives from—and this is where it gets interesting—the Proto-Indo-European root **werk-* “turn, twist, bend.” This is an extension of the more basic root **wer-* “to turn, bend,” which has produced many daughter words including *worth*, *weird*, *verse*, *vertex*, *wreath*, *wring*, *wrench*, *verge*, *wrist*, *wrestle*, *ribald*, *warp*, to name a few. Somehow these two Proto-Indo-European roots **wei-* and **wer-*, with the suffixed *-k* making them **weik-* and **werk-*, both produced words for Witch in English and Spanish. It’s downright uncanny. We even find an etymological connection to the Weird Sisters!

German *Hexe* is another woman-specific Witchword, and goes back to the same Germanic root that apparently produced English *hag*. Old High German *hagzisse* and Old English *hægtesse* are clearly both from the same Common Germanic origin, said to have referred to a terrifying female spirit, perhaps along the lines of Lilith. It literally means “hedge rider” or “hedge straddler,” i.e. one with a foot in both worlds, between the worlds as a Witch. The later development of English *hag* into a pejorative synonym for *crone* is part of a well-known syndrome associating wise women with cronehood. For a further

discussion on the history of the word *hag*, see the entry in *Womanwords: A Dictionary of Words About Women* by Jane Mills.

BENDING AND SHAPING ENERGY

To sum up my feelings on the question of where the English word *witch* came from: while my research has inclined me to think that *witch* can be traced back to the root **weig-* referring to the sacred, I also feel attracted by the derivation from **weig-* or **weik-* meaning “bend.”

I feel like speculating on an even deeper connection linking these two concepts, one rooted in women’s early shamanism, perhaps inspired by some entheogenic mushroom. The shamanic realm of the sacred is where energies flow, swirl, bend, twist, and writhe like the totemic serpents of wisdom.

The adept who can bend and shape these swirling energies is the original magician, the original Witch, pioneer of the sacred.

Johanna-Hypatia Cybeleia is a grandmother, linguist, musician, and queer activist in the Washington, DC area. She loves to indulge in foreign languages, espresso, and silk scarves.

For a fascinating look at the history and semantics of words used for Witches in various languages, especially Hebrew, see Alexei Kondratiev, “Thou Shalt Not Suffer a Witch to Live: an Enquiry into Biblical Mistranslation.” Enchanté #18 (1994) pp. 11-15. Online at <http://www.draknet.com/proteus/Suffer.htm>

Photo by Michael Starkman

The Three-Fold Heart

by Oak

Thirteen years ago Coven Triskets, of which I was a member, met several times with Victor and Cora Anderson, the founders of the Feri tradition. We were all Reclaiming Witches working towards what we came to know as a Feri initiation. Reclaiming is a tradition spun of many threads, a strong one of which is Feri. Many concepts core to Feri are also core to Reclaiming, like the Iron and Pearl Pentacles and the concept of us having three separate yet interdependent souls. It was after our meetings with Victor and Cora that Reclaiming Witches began to work with the concept of the Black Heart of Innocence. The Black Heart is the soul in its natural state, unfettered by the restrictions of society. It is the child in the story “The Emperor’s New Clothes” who speaks the truth. The Black Heart is primal, sexual, and innocent.

All of us were teaching at Witchcamps at the time, and our excitement about the Black Heart soon infused the wider Reclaiming community. It was a time when many of us were coming into our own power, and the Black Heart was a potent symbol of speaking truth and speaking up. Looking back, I cringe at the many mistakes that were made. Frankly, I and my covenmates were

damn obnoxious. Even so, or perhaps true to a certain Reclaiming style, our arrogance had a glamour. The Black Heart caught on, and now many consider it core to the Reclaiming tradition.

A year or so ago I began working with the concept of the Green Heart of Connection and the Pink Heart of Compassion. Some Feri practitioners say that the Black Heart is the state of being we speak from when the points of the Iron and Pearl pentacles are in balance. I have rarely seen this in action, but instead have seen the Black Heart operating as the heart of the Fetch, of the primal Younger Self. For many people, reclaiming the beat of this heart is difficult, and requires diligent work. It means letting go of what other people think and feel, and speaking truth with a wide-open heart. It is one of the strengths of Feri, but I have also come to view it as one of its weaknesses.

To speak from only one soul, one part of our psychic structure, is to be off balance. Feri has been said to be an amoral tradition. This has never been appealing to me, and never been my experience of my souls being in alignment. The Black Heart is amoral, just as the Fetch is. Neither are concerned with structures of morality or ethics, but beat to the drum of individual and independent primal desire. As I have worked in

the past couple of years to integrate the traditions of Reclaiming and Feri, the beat of the Black Heart called out to be met by other beats.

Reclaiming is a tradition that, in theory, has a clear moral compass, as expressed in the Principles of Unity. As a Witch who is a blend of both Reclaiming and Feri, I felt a need for more than the beat of the primal Black Heart. For more than a year now, I have been working with the Black Heart of Innocence belonging to the Fetch, The Green Heart of Connection belonging to Talking Self, and the Pink Heart of Compassion which resides in the Divine Self.

How did this come about? One day, in the midst of an online debate among Feri initiates about power, I saw and felt these three hearts clearly. Imagining them beating as one has become a core piece of my personal practice. The debate was about something Victor had supposedly said, about those with great power having a black aura similar (to the untrained eye) as auras of psychopaths and sociopaths. This was repulsive to me, and an example of why a Black Heart not balanced by the beat of connection and compassion can lead to a misunderstanding and even a perversion of spiritual power. There is power in working solely from the Black Heart, but not beauty. I could not, and still can



Photo by Michael Starkman.

not fathom why anyone would strive to appear to the untrained eye as a dangerous psychopath or sociopath. This strikes me as a glamorization of amoral power, or power for its own sake. Those who really walk a spiritual path are not amoral. Far from it. Those who walk the path of Spirit have their souls in alignment, and each soul has a heart that dazzles. With all hearts beating in rhythm, the aura shimmers with the golden light of all spiritually attuned beings. There may be Feri practitioners with black auras, but my strong advice is to give these practitioners a wide berth.

Somewhere in arguing my point, the hearts showed themselves to me. The Green Heart of Connection is the heart of Talking Self, of the part of us who makes connections, uses words, and wants to communicate. This heart beats with concern for what effect its words and deeds will have on the world and community. It beats with a deep understanding that everything we do has a consequence and that for every action there is a reaction. This heart is aware of being just one of many who live on this Earth, and seeks to co-exist and co-operate with others. This heart understands and is concerned with context, with looking at how one thing relates to another. Unlike the Black Heart, it understands timing and diplomacy. The Green Heart holds itself accountable for its actions.

The Pink Heart of Compassion is the heart of the Divine Self, the part of us who is tapped into our God/dess self, who is organized around the good of all, and not concerned with self-interest. This self and heart has the wide vision of the Goddess, beyond time itself. Love emanates from the Pink Heart and is the center of this soul.

Part of aligning my three souls is imagining and envisioning these three hearts, seeing them clearly in my mind's eye, and feeling the beat of my own heart and feeling it as all three of these beating as one. When I am in conflict with others, or have something difficult to say, I try to act with all hearts beating as one. I ask myself if what I am saying is true, necessary, and kind. The Black Heart beats out truth. Listening to the Green Heart, I imagine the effect of my words and ask myself if these words are

needed. Is this a time I need to speak up? If it is, I breathe into my Pink Heart, and strive for each word to be kind, and stemming from love.

To be Reclaiming Feri is to embrace all our selves/souls, and to strive for these souls/selves to work in alignment. Over the years, I've had some hard and difficult things to say, things my Black Heart demanded to be said. But I have learned to temper my fierce Black Heart with the beat of the Green and Pink. My Green Heart has made me accountable and responsible for the effect of my words, and my Pink Heart has made me ground my words in love. Over and over again, I ask if what I am about to do or say is true, necessary, and kind. I check to see if one of the hearts has a louder beat. In my striving to be kind, am I not telling the truth? Am I feeling that something needs to be said, and am rushing to do so before it has circulated a few times through the beat of the Pink Heart? Am I saying something that is true, but completely out of context? Am I willing to be accountable for my words? Asking these questions, and waiting for the hearts to beat as one, I've gotten better at knowing when to keep silent, and feel less regret when I do speak up.

To work in any community, in any group of human beings, is challenging. To work in a group of Witches is even more so, as we are tuning into not only what is said, but the energies behind it. My belief is that a community that beats solely to the rhythm of the Black Heart will not be tolerable for long. Truth, like power, needs to be mitigated by compassion, and by our understanding that we all are connected and interdependent with the Earth, and with each other. The concept of the three hearts grounds the power of truth in compassion and connection, allowing beauty to shine through.

Deborah Oak Cooper is an elder in the Reclaiming tradition. Also an initiate of Feri, she works to integrate the two traditions from a "Reclaiming Feri" perspective. She has practiced psychotherapy in San Francisco for over twenty years and is an artist, aromancer, and writer. Visit branchesup.blogspot.com

Feri Tradition Triple Soul

by T. Thorn Coyle

Many Gods have three faces, or aspects. Feri Tradition reminds us that our soul is made up of three distinct parts. These can work together in harmony or become disconnected, causing imbalances within.

Though Feri is the only tradition of Witchcraft to use the concept of the tripartite soul, the idea surfaces in many cultures.

Sticky One — In Feri, the first division is Sticky One, the energy body that most closely follows the physical body. Energy "sticks" to it, is drawn in and stored. Sticky One carries our animal or child nature, our instinct, and the immediacy of our connections to sex, food, sleep, and exercise.

Shining Body — Shining Body includes your energetic aura, an egg shape around you. This is the seat of communication and intellect, of giving and receiving information rationally, energetically, and psychically.

Sacred Dove — This is a sphere that reaches above your physical head like a halo, intersecting all parts of you. This is your own divinity, or God soul, and connects with all the other realms, including the ancestors and Gods.

In Feri tradition, all three parts of the soul can change, grow, strengthen, and come into alignment. The Witch's way is not to leave her body behind and strive for a purely spiritual existence. Our very spirituality is embodied. All three souls are one, rooted in our body in this lifetime.

— Excerpted from *Evolutionary Witchcraft*, by T. Thorn Coyle. Her new book, *Kissing the Limitless: The Magic of Self-Possession*, is due out in Spring 2009. Visit www.thorncoyle.com

The Magical Housekeeper

Sweat marks, stains, & reaching our goals

By Yoeke

Every little girl who wants to grow up to be a Witch needs to start her apprenticeship by cleaning the dusty, messy, magical house of her teacher. This is what the old stories teach us.

But how do we bring this knowledge to everyday use? Here are easy ways to transform your household chores into powerful magic (and clean your house at the same time).

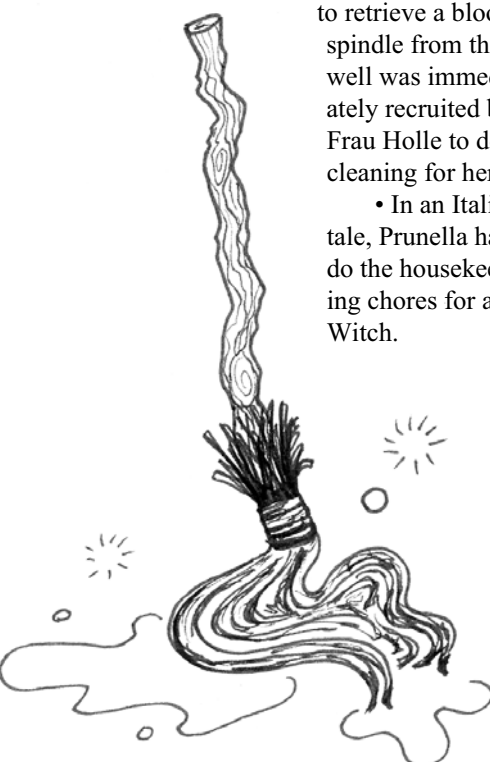
SNOW WHITE AND HER SISTERS

Snow White isn't the only heroine that had to survive her story armed with broom and dustpan. Fairy tales are filled with the adventures of her cleaning and sweeping sisters.

- Gretel was mercilessly exploited by the candy-house Witch.
- Cinderella had to finish the dirtiest chores before a charming prince returned her glass slipper.

- In a German story, the sad sister who had to retrieve a bloody spindle from the well was immediately recruited by Frau Holle to do cleaning for her.

- In an Italian tale, Prunella has to do the housekeeping chores for a Witch.



HUMAN

Life's debris.

We are dust.

Please

*be careful with
the garbage bags.*

- From the Danish we learn how Esben becomes the Witch's underpaid laborer.

- Russia gives us Baba Yaga, the Witch who lives in a little house raised on crows' feet and compels an innocent Russian girl to keep her house clean.

In short: fairy tales from all over the world emphasize that if you want to apprentice with a Witch and become a wise woman, you need to start by learning how to use a broom. Before receiving your reward, first you learn how to mop, dust, and sweep.

Modern fairy tales, too, start with wisdom in soapy water. Juniper, the Witch-apprentice described by Monica Furlong, starts off with mopping. The Karate Kid learns from his master that he has to start with sweeping floors and waxing the car. "Wax on, wax off..."

Why? The Buddhist rather asks why not: "Before the enlightening: chopping wood and carrying water. After the enlightening: chopping wood and carrying water." Apparently keeping house is of unexpected spiritual importance in every culture.

MOPPING: ROAD TO INITIATION?

The stories of Snow White and her mopping siblings contain a mystery that could be polished until it sparkles like a brilliant mind. Why is it that in folk wis-

dom housekeeping is so strongly recommended as a road to development — even a road to initiation? How do we walk that road with pleasure and enthusiasm, when we usually pick up the vacuum and the mop with a hearty dislike? Isn't it a waste of time, all that cleaning? Don't emancipated women and hard-working men have anything better to do than housekeeping?

Most importantly: does it really work, using your household for making magic? Just give it a try. The least it can get you is a clean house, and that is worth something!

Whatever we do to our house, we do to ourselves. And any work, the humbler the better, can become a work of magic if you perform it with intention. Obviously, the intention of mopping is that your floor becomes clean. But in a more philosophical way, "mopping" translates into taking care of your basic needs, maintaining your home base. When performed with intention — "I'm aware of my basic needs and how they are taken care of" — mopping suddenly is much more than a household chore resulting in a sparkling floor. Pushing the wet rag back and forth allows you to concentrate on basic themes like the money you earn, the network of friends and family that support you, your health and other basic needs, while magically charging those with your attention and energy. You end up with new insights and a nice clean floor. If needed, after mopping, make that phone call to say "thanks, dear," start paying back that loan, or visit that old friend to show that you care.

THE ESSENCE OF A CHORE

Every household task holds a very personal meaning. For some, cooking is an enjoyable activity that makes one feel

Graphics by Naeomi Castellano

appreciated while pampering other people. For others, it is an unpleasant task that day after day requires your ultimate patience.

It is important to explore your own personal “essence” of a certain household task, and how it can be used in your spiritual development.

Sit down in a quiet place without distractions. Keep pen and paper ready, and close your eyes.

Carefully consider which household chore you hate the most. Allow yourself to be fully engulfed in your disgust. Enlist your senses: how does that chore smell, how does it feel on your skin? Does it bring up thoughts of resistance and protest? Take two minutes to write about this, without lifting the pen from the paper.

After these two minutes, take the time to read over the associations you wrote about this household chore. Summarize the text in one single sentence, so you get a construction that might look like this:

“Mopping the floor to me is... demeaning, because I have to look up at everything.”

“Washing windows to me is... exhibitionism, because I’m in plain view of everybody.”

“Cooking to me is... always having to be available to others, while no one ever asks me how my needs can be fed.”

Discovering your associations with a certain household chore enables you to decide which aspect of your life needs an overhaul in the process. Creating a sacred ritual for the chore will be clear. Put on your most gorgeous priestess

dress and chant as you fill that bucket!

ADD A DROP OF LOVE TO YOUR SOAPY WATER

Whether you are mopping the floor, doing the dishes, cleaning with a wet cloth, or cooking dinner, water is always willing to absorb your deepest feelings. Masaru Emoto’s gorgeous photographs of water molecules are proof of that. It is simple to charge your soapy water for example with “love” before use.

Place the bucket in front of you. Ground. Draw up red loving Earth energy. Open up your crown chakra and allow warm love energy to flow through it from the cosmos, directly into your heart. Let your heart overflow with love energy. Use the overflow to fill your entire body with love energy until every cell is filled with it. Spread your hands above the bucket, and simply allow the love energy to overflow into the bucket as an additive to your soapy water. You can name the different kinds of love you feel or have known. When you use the water, you replace dust with love.

SHOW ME YOUR CLOTHES...

Experience leaves its marks on our body and its wrapping. Sweat marks are proof that we truly committed ourselves to reaching our goals. Stains show the things we confronted and how hard it is sometimes to deal with them immediately.

Generally, we choose our clothing in order to accentuate those aspects of ourselves that we want to show the world around us. We choose a tailored suit because we want to be taken seriously as a business partner and to look respectable and trustworthy, or a sassy short summer dress because we like to show off our allure. Our closets are filled with many clothes, proving that we are always more than what is visible at first glance.

Shake the wrinkles out of each piece of clothing before transferring them from the washing machine to the



dryer, hanging them up, or folding them. With each garment (or other fabric), ask yourself which aspect of you it reveals and accentuates. Consider on which occasions you might wear or use it. You can take a satisfying look at the stack of folded laundry in front of you, projecting the variety of qualities inside you. Abundance to choose from!

More information is available in Yoeke's recently-published Dutch book, De Magie van het Huishouden (The Magical Housekeeper), which combines classic techniques from the Reclaiming tradition with original exercises for self-insight, transformation, and good old house cleaning. The book's Foreword is by Starhawk.

Yoeke, who lives in the Netherlands, is a Reclaiming Witch from Loreley camp. Contact her for comments, questions, and workshops at yoeke@yoeke.com

Magical Household Chant

Cleaning, washing, mopping

Makes me feel free

What I do to my house

I do unto me

Patience!

Patience!



Earth Psalms: Song 107

by Angela Magara

Thanks be to the Earth, Goddess beneath our feet
Enduring through time.
Give us voice to speak truth and
Tell our story of beginning.
Open heart to hold voice in safety.
Protection against threat of visibility.
Tell how we knew loneliness,
Knew want, knew fear.
And in our fear we did cover ourselves not to be seen.
Spoke without opening lips lest we offend.
But Earth satisfied our emptiness and opened our throats.
Desire speaks guidance and
Calls fulfillment to our gates.
Now is the time for our voices to ring.
That we may speak the wonder of our lives.

As sure as shadow melts into darkest night,
So does fear open to despair.
But we called out and were heard.
Though set about by lies we seek truth
As dowsers do, by the feel.
Of this time of adversity I will not speak,
Nor honor slanderers with my rage.
Each tree bears fruit in season, earliest
Lesson in Life.
To that I will leave all recompense.

Goddess spins with the typhoon and
Shapes with earthquake.
She uses not my strong arm, but my open heart.
Her eye, in mine and yours, sees what must be done.
This I attest,
Nothing has been withheld from me that did not enrich in time.
No chaos, no ramblings, cannot be changed to serve.
With time. Like compost.
From waste, with patience, paradise will emerge.
Rich fields, joyful song, healing, and long life lived in peace.
Sow the fields and await the yield.
These seeds are true.

Contact Angela at queen_pentacles@yahoo.com

Local Magic With a Southern Twist

Earth-Based Magic in Australia

by Jane Meredith

Magic in my part of the world, the Southern Hemisphere, is a bit of a puzzle. The sun rises in the East, then (contrary to the books) moves anti-clockwise through the Northern sky to set in the West. While Europe and the United States are celebrating Winter Solstice and Christmas, we are in the hottest part of our Summer, facing threats of drought and bushfires. When Easter is celebrated in the Northern Spring, it's mid-Autumn for us.

Of course, there is no puzzle at all if we stay local. It's obvious to us which is Winter and which is Summer, or where fire manifests in the circle. But it's not consensual — plenty of Australian Pagans cast a circle widdershins (against the sun), putting earth in the North and fire in the South regardless of what they see and experience every day. I would argue they are following the word, rather than the spirit of casting a circle. After all, the Earth experiences both realities, simultaneously in different places. Surely the magic can cope with this apparent contradiction of directions, since the planet herself contains them. It is not a contradiction for us to be casting circles in opposite directions, but simply two halves of the whole.

Even for those who do work with the local energies, having already turned the whole system upside down, the question arises: how local should we go? For those of us who live on the East Coast, should we invoke water in the East and therefore Air in the West?

I solved this dilemma by delving more deeply into the nature of sacred water on a local level.

In Australia it is fresh water that is precious. Lack of it is a constant threat to plants, animals, livelihoods — and nowadays, even cities.

Water is found on and largely underneath the land. The Great Artesian Basin lies due West of where I live. To the East of me is — almost nothing. A lot of empty space, and New Zealand, if you slant slightly South.

Traveling every year back and forth between the two hemispheres, I became almost dizzy, always uncertain which direction I should be turning in or whether North (if I could find it) was dark or bright. I decided I needed a system that encompassed both sides, that I could maintain wherever I was and still have it be relevant: a structure that was big enough to encompass the truth of the whole Earth. Then all I would have to do is locate myself within it.

THE CIRCLE OF EIGHT

I adopted a simple structure — the Celtic Wheel of the Year with its eight

celebrations. I superimposed it over the compass directions, the quarters and cross-quarters. Thus in Australia the North is the Summer Solstice, heading anti-clockwise round to the North-West which is Lammass, whereas in the U.S. and Europe the North is the Winter Solstice, heading clockwise round the circle to the North-East which is Imbolc.

With seven other people, I met monthly and we literally sat in these eight directions. Through the circle and whatever ritual or work we were doing, we each contributed from our own direction — its energy, its correspondences — and in the following month, worked that energy on our own. The next time we met, we gave feedback on the intricacies of the South-East, or whatever direction we were in, as we had experienced it. Then we turned the Wheel and each moved on one place (I think the Mad Hatter's tea party in Alice in Wonderland inspired me here).

Over the years, we had several changes of people, but the continuance of the Circle itself seemed more crucial than which individuals were part of it. We built up a deep, layered understanding of each direction as it applied to us, in that particular location. Each person experienced each direction differently, and often differently each time they held it. But the commonalities came through as well, and in the end seemed more powerful than any single particularity.

The North-East, for example (our Beltaine position) was characterised by the unexpected. It seemed that no matter what anyone

continued on next page



Jane Meredith

“We looked for eight places

on or near the edges of the Shire

that would hold the energy for a magical circle”

continued from preceding page

expected, when they moved into that position, it always had a twist to it. This aspect of the unexpected fits very well with Beltaine. Even if it's not the first thing I think of for that festival, it has a resonance of a deeper truth than romance or love.

I learned many things in the Circle of Eight. One was that after three or four turns around it, my preferences for and fears of certain positions dropped away. My fundamental experience became one of the turning Wheel, regardless of the position I held at the time.

Another discovery for me was the importance and excitement of the cross-quarter positions. We continually experienced them as far more dynamic and layered than the traditional quarter positions of North, West, South, and East, to the point where if we were casting a Circle only into four directions, we of-

ten would cast to the cross-quarters, particularly for a cross-quarter festival.

I had begun the Circle of Eight to create a relevant local system of magic, so that I was not responding to things I had read (usually written in and for the Northern hemisphere, anyway). Fire is a great example — for us it is a major threat and usually far too strong an energy. In many European rituals it is a benign and welcomed force. It is obvious what the dangers might be of simply imposing a Northern Hemisphere fire invocation onto an Australian ritual.

GOING DEEPER

But I wanted to go deeper than that. I began to want some physical manifestation of this circle — not just eight human beings practicing a local/global magic together, but something on the land that represented and contained this energy. I was inspired by the many

beautiful and powerful landforms I had visited in England and Europe: standing stones, stone circles, ancient barrows, ring ditches, and sacred wells. But in Australia, the Aboriginal cultures (who lived on this land for so incredibly long) are notable for not having built things. They have a history, instead, of relating to the natural landscape — what is already there — and understanding its spirit/energies.

I was working an essentially Celtic-derived magic in this land, but I wanted some cross-over between the two. I started looking at the landforms and places around me. I had other motivations as well: I wanted this circle to be held in a significant area of land, for our magical practice to both stretch over and also be informed by this geographical area. And I was aware this could have political relevance.

The part of Australia I live in is peculiar for a number of reasons. This shire — the local government area — is Green, in a historically farming area, with the high-rise developments of the Gold Coast practically on our doorstep. So we are located between entrenched conservatism and rampant development. We have a high number of alternative, healing, New Age, and Eastern spiritual practices and practitioners in a few small towns, scattered along the coast and in remnants of rainforest.

It is an area of rich, volcanic soil, a carved-out caldera. Half the caldera is on land and half in the sea. This lovely yin-yang image of Byron Bay and its surrounds, as well as the political implications, inspired me to define the shire as the area I wished to encompass with my circle.

We looked for eight places on or near the edges of the shire that would



Autumn Mandala from an Australian ritual. Photo courtesy of Jane Meredith.

hold the energy for a magical circle: being powerful in themselves, in the correct direction, on public land and containing some part of what I thought of as intrinsic to that position. Amazingly, someone had built a labyrinth more-or-less in the centre of the shire. I couldn't resist including that as the centre of the Circle.

We slowly found eight places, four on or near the sea's edge, befitting the idea of our geographical area being half in the ocean, and continued our ritual and magical practice, visiting each place many times, both individually and as a group. They informed our practice, deepened tremendously our understanding of each position on the Wheel, and strengthened our rituals and circles. We feel the individual nature of those places now, wherever we cast our circle. We can send the magic out to them, or call in their presence to strengthen or inform our work.

Now I have a sense not just of the small circle in my living room, with its eight distinct but linked places, but how it stretches from each of those eight places out onto the land, into the largeness of the circle of those eight places. Beyond that I have a sense of the grandeur of the Wheel itself, of our little locality held within the turn of the Earth and stars.

So many things were made clear(er) to me by doing this work. The North-West (our Lammas position) had always been inexplicably powerful in our rituals, more so than the North, which didn't seem to make sense. When we started working with the land we realized the volcano (which all this land was formed from) sat directly North-West of us. Not to mention the power of that time of year here. We are waiting for

and calling on the rain to arrive, wherein the whole season swings and changes.

I searched for an Aboriginal connection to our circle, to anchor it through the layers of magic and land, and discovered that beyond our shire, to the South-West, is an Aboriginal Bora (ceremonial) ring. The South-West in this hemisphere is Samhain. The Bora ring is reached by driving through a (white) cemetery. Even the fact that it is some distance away from the shire seemed appropriate. The South-West is



Photo courtesy of Jane Meredith.

sometimes a long way out of ordinary life and even the rest of the circle. The Bora ring taught me a lot about the South-West, a direction that has always seemed my spiritual home and was the time of year I was born.

Now when I travel, the Circle of Eight travels with me. It is such a solid, lived experience that I find I can easily superimpose its Northern Hemisphere version over the more familiar one, and thus always know exactly where I am (sometimes it feels like I am in two places at once, but I've never had the experience of not knowing where I was at all) and I necessarily know which way to cast the circle. I couldn't not know, it is so clear in me.

I have taught this Circle of Eight

system in a few places (in the Northern Hemisphere, as it happens). Other than its initial structure of eight equally-spaced places representing the quarters and cross-quarters, it is completely open. So your circle will be responsive to local conditions. You will be working with the land there as well as linking, through the Circle of Eight structure, to all other magical practitioners using a quartered or cross-quartered circle.

Your circle and its magic will be relevant to place. If there is a mountain to your South it will have a flavor different than if there was a desert or sea. Indeed, mountain magic will be different than river magic, or plains magic. And I believe it will create local magic for those who live there. They will be more closely related to the land than if they were using a "one kind fits all" circle from a book.

With a shared emphasis on structure rather than content, our magic can easily and naturally weave immediate local energies within complex global patterns.

Jane Meredith is an Australian priestess of the Goddess who works internationally. She is passionate about myth, ritual and magic. She has taught at California Witchcamp. Her website is www.janemeredith.com

Earth Magic at RQ.org

Find more articles on Earth-based magic, including a whole theme-section on labyrinths, on the RQ website: www.ReclaimingQuarterly.org

Engaging the Shadow

By Abel R. Gomez

I stared into the eyes of the Goddess, Her eyes deep and penetrating. Blood dripped from Her outstretched tongue and onto Her breasts. She was nude and unashamed; only a necklace of skulls and a griddle of human arms covered Her black skin. In one hand she held a great sword and in another the head of a demon She slayed. Her disheveled hair blew wildly in the wind as she stood on the motionless corpse of her consort. In fear, I turned away.

Magick changes you. Any intense form of Occult practice will tell you this. Whether your practice is Witchcraft, Thelema, or Astru, the more time you spend engaged in practice, the deeper your transformation becomes. Your world contracts and expands, spiraling deeper and deeper into uncharted areas of knowledge, both intellectual and spiritual. It is also, and perhaps most importantly, a journey into the Self where one must face the Shadow.

The Shadow, a term first coined by the Swiss psychologist Carl Jung, refers to the suppressed and ignored aspects of the psyche. It is the part of oneself that one would rather not face, and in many cases, it is also the part of oneself that is the most culturally taboo. As one journeys deeper into magickal practice, the more apparent the Shadow becomes. Our path then becomes to more fully integrate the Shadow and heal this fragment aspect of our psyche.

Buried within the deepest parts of us, the Shadow is comprised of all of our deepest yearnings, urges, and longings. It is made of our deepest

source of imagination and creative power. We often sacrifice these parts of our self to attain a more acceptable place within society, or to create the ideal ego. When we do so, we cut ourselves off from the deepest source of power within, flowing with the fullness of our true nature.

In traditional Wicca, the journey into Shadow begins at the second degree of initiation. After the Witch has learned the basics of the Craft, it is time to en-

few months of training in the Sha'can tradition, I began experiencing strong aversions to the images of Kali, as mentioned above. Sha'can blends elements of the Craft with Shakta Tantra, mystical worship of the Hindu Goddesses, and reveres Kali as their primary deity. I didn't know what to do.

When the Shadow is not sufficiently acknowledged, it can lash out in many forms, one of which is projection. As I gazed at the image of Kali, it mirrored my own Shadow.

She brought to consciousness my own fear of destruction, chaos, and transformation; elements that are the epitome of who She is. How would she change me, I wondered. Should I turn away now and remain safe, or risk the journey to be burned alive in the phoenix's fire and be reborn once more?

Once the Shadow is acknowledged, we are faced with a choice. Should we deal with the problem, or should we push it to the side and hope it disappears? Unfortunately, the Shadow by its very nature cannot truly be ignored or prayed away. Sooner or later it

will reappear and make its presence known more strongly than before.

As Witches and Occultists, we pride ourselves in the fact that we walk the path of integration. Our path plunges us into the inner depths of our being. We teach that there is no part of us that is not of the gods. All is lawful and sacred for us, and we need not be afraid to traverse the deep waters of our selves. This is, in fact, one of the most important elements of Occultism, and that



gage the mysteries of the Self for true spiritual transformation. The second degree is often symbolized by the inverted pentagram to signify the internal shift and focus on one's inner planes. Though the work with the Shadow is never truly complete, by the third degree of initiation; it is believed the Witch has acquired enough experience to aid in the Shadow work of others.

My own journey into the Shadow began several years ago, but only became apparent recently. During the first

Photo by Michael Starkman

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I Want a Happy Anding

By Prashant

"I want a happy anding."

To be honest, I never thought I would say this. Life is hard. Flu happens. People act mean. Death bites us hard. Happy?

Nonetheless, I am happy. It might have to do with dancing with people in India. It might have to do with arriving home to be welcomed by InterPlayers dancing with disability in the InterPlay studio. It might have to do with catching the contagious joy of people in Masankho's village in Malawi, Africa. It might have to do with the phone call from Soyinka who read to me from *A History of Love* that the first human language was gesture.

Happy? I've noticed that there are more books than ever being published on happiness. Do writers know something? Perhaps Americans aren't too happy. At least not the ones buying books. Happy? I admit it. I'm happy. As happy as I have ever been. Sometime soon I'll have my own book, "Chasing the Dance of Life" about how a dancing worldview makes this happen. Why?

One reason is that when you dance, you tell your story. You laugh, cry, and sing. You get to have happiness twice.

By the way, I don't consider rage, grief, frustration, or failure to be anti-happy. If they can dance, they can create happiness. Truth and happiness go right together in my body.

The practice of InterPlay, a system I helped to create, allows people to move, breathe, tell little stories, and reconnect with each other, be heard, and focus on their strengths. Before you know it, people enjoy each other, even those who don't usually hang out together. InterPlay teaches that everything dances, even if we don't have two legs and a clear head. On the contrary, a thing which doesn't move, change, and breathe, locks into a position. When our

positions get rigid, the real suffering begins.

Over the past few decades my colleague Phil Porter and I made it our life

come by the readiness of people to interplay with me. Willingness! I wondered if a dancing spirit pervades India much as it pervades Africa. At the invitation

of Prashant Olekar, other InterPlay leaders and I joined him to play with AIDS orphans, school kids, Hindi women who had been empowered by an NGO to work on behalf of those in the slum, tribal youth in Talasari, Jesuits, nuns, social activists, and health care workers.

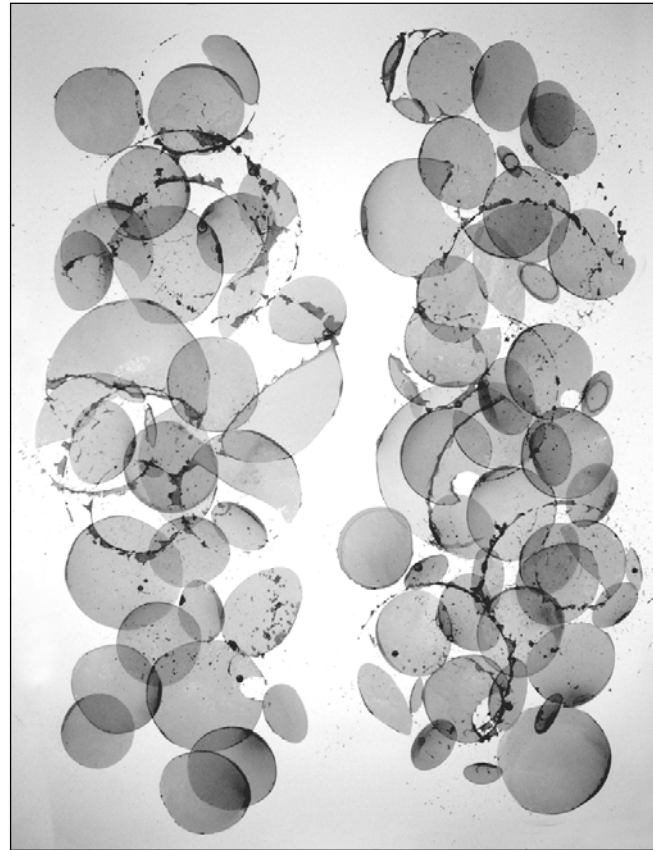
It was magical. Even I never imagined that I would feel so close so quickly with people whose culture and lives I knew so little about.

I love the mystical words of a hidden text, "The Hymn of Jesus." (You can Google it.) He says, "Who does not dance does not know what

comes to pass," and "Learn to suffer so as not to suffer." The Hymn relates that Jesus sang these words to his community the night that he was betrayed.

The text says that Jesus and his friends were dancing in a circle. Of course he was. He was Jewish. What do you do at Jewish celebrations? Sing. Dance. Tell the Story. Hang Out and Eat. Things that restore soul, not just for one person but also for the whole group.

Even more so for oppressed groups. It turns out that this is what people all



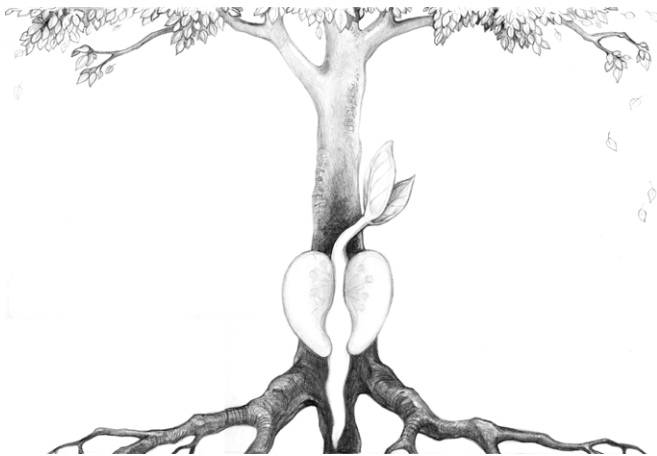
Encounter 2, ink on paper, by Zoe Cohen, 2005.

work to let life, work, relationships and even money dance. For that, you need just the right amount of structure, a lot of spirit, an open heart, and the key ingredient — willingness.

Getting all this to happen was harder than you'd think. It took us years to listen to the body wisdom of people in our classes and workshops and find the easy, elegant, incremental steps that lead people back home to their wise, old, original innocence.

When I came to India to share InterPlay in January 2008, I was over-

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Reclaiming Pages

Information and Events in the Reclaiming Tradition

Reclaiming is a community of women and men working to unify spirit and political action.

Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force.

We see our work as teaching and making magic — the art of empowering ourselves and each other. In our classes, workshops, and public rituals, we train our voices, bodies, energy, intuition, and minds.

We use the skills we learn to deepen our strength, both as individuals and as community, to voice our concerns about the world in which we live, and to bring to birth a vision of a new culture.

The following pages highlight events sponsored by regional Reclaiming-tradition groups. Many of these groups are anchored by Reclaiming Witchcamp teachers and organizers.

While Reclaiming communities vary widely in their focus, style, and ways of organizing, all Reclaiming groups agree on the Principles of Unity (below).

Reclaiming's Principles of Unity

“My law is love unto all beings...” — The Charge of the Goddess

The values of the Reclaiming tradition stem from our understanding that the Earth is alive and all of life is sacred and interconnected. We see the Goddess as immanent in the earth's cycles of birth, growth, death, decay, and regeneration. Our practice arises from a deep, spiritual commitment to the Earth, to healing, and to the linking of magic with political action.

Each of us embodies the divine. Our ultimate spiritual authority is within, and we need no other person to interpret the sacred to us. We foster the questioning attitude, and honor intellectual, spiritual and creative freedom.

We are an evolving, dynamic tradition and proudly call ourselves Witches. Honoring both Goddess and God, we work with female and male images of divinity, always remembering that their essence is a mystery which goes beyond form. Our community rituals are participatory and ecstatic, celebrating the cycles of the seasons and our lives, and raising energy for personal, collective, and Earth healing.

We know that everyone can do the life-changing, world-renewing work of magic, the art of changing consciousness at will. We strive to teach and practice in ways that foster personal and collective empowerment, to model shared power, and to open leadership roles to all. We make decisions by consensus, and balance individual autonomy with social responsibility.

Our tradition honors the wild, and calls for service to the Earth and the community. We value peace and practice non-violence, in keeping with the Rede, “Harm none, and do what you will.” We work for all forms of justice: environmental, social, political, racial, gender, and economic. Our feminism includes a radical analysis of power, seeing all systems of oppression as interrelated, rooted in structures of domination and control.

We welcome all genders, all races, all ages and sexual orientations, and all those differences of life situation, background, and ability that increase our diversity. We strive to make our public rituals and events accessible and safe. We try to balance the need to be justly compensated for our labor with our commitment to make our work available to people of all economic levels.

All living beings are worthy of respect. All are supported by the sacred elements of Air, Fire, Water and Earth. We work to create and sustain communities and cultures that embody our values, that can help to heal the wounds of the Earth and Her peoples, and that can sustain us and nurture future generations.

This statement of core values was developed at the Reclaiming Collective Retreat held the weekend of November 8, 1997.

About Reclaiming



Reclaiming Core Classes

These classes have evolved as the “core curricula” of many, but not all, Reclaiming communities.

Elements of Magic is the basic Reclaiming class, and is taught at most Witchcamps as well as in local communities. The other three core classes, as well as many other workshops and classes, have Elements as a prerequisite.

Elements of Magic

Deepen your vision and focus your will, empowering yourself to act in the world.

Practice magic by working with the Elements: Earth, Air, Water, Fire, and Spirit. Techniques



include drumming, singing, sacred dance, breath work, visualization, sensing, projecting and raising energy, chanting, trance work, creating magical space, spell crafting, and structuring meaningful ritual. We hope to provide a nurturing environment for all participants.

Iron Pentacle

The points of the Iron Pentacle name our birthrights as free beings: Sex, Pride, Self, Power, and Passion. In this class, we will explore these aspects of our own authentic energy. Six weeks. Prerequisite: Elements of Magic or equivalent.



Pentacle of Pearl

We will work with the deep, healing energies of the Pentacle of Pearl, moving through the five points: Love, Law, Wisdom, Liberty, and Knowledge. Six weeks. Prerequisite: Elements of Magic or equivalent.

Rites of Passage

Journeying into the realm of our own dreams and imaginings, we will each become the main character in our own myth. Through storytelling, trance, and dream work, we will draw forth and weave a rich tapestry of images and symbols between the worlds, to empower us in all the worlds. Six weeks. Prerequisite: Elements of Magic or equivalent.

Reclaiming Classes ~ General Information

Classes are offered in many regions (see following pages for local groups). To arrange classes in other areas, contact RQ — quarterly@reclaiming.org

Classes are announced through the year. Visit Reclaiming’s website, www.reclaiming.org, or see contact info for various regions in the following pages.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are not a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses nor for recommending treatments. Students are responsible for seeking professional help if they need it.

Resources

How does today's Witch-on-the-go find out more about Reclaiming?

The easiest way is to take a class, attend a ritual — or jump in and sign up for a retreat or Witchcamp.

Contacts for local communities and Witchcamps can be found on the next two pages. New groups and updated contact information can be found on the Reclaiming website, or in future issues or RQ.

Here are some more resources.

RECLAIMING.ORG

Reclaiming's website (and the sibling site ReclaimingQuarterly.org) is a great source of information — everything from history and background to photo-features of our latest organizing, from classes and rituals to samples from our music CDs.

BOOKS

Here are some books by Reclaiming teachers that you can find in bookstores and online.

Starhawk, *The Fifth Sacred Thing*, *The Spiral Dance*, *The Earth Path*, and more

T. Thorn Coyle, *Evolutionary Witchcraft*, *Kissing the Limitless* (2009)

Starhawk, Anne Hill, & Diane Baker, *Circle Round: Raising Children in Goddess Traditions*

Starhawk & M. Macha NightMare, *The Pagan Book of Living & Dying*

Luke Hauser, *Direct Action*

David Miller, *I Didn't Know God Made Honky-Tonk Communists*

RECORDED MUSIC

Reclaiming offers four CDs of Earth-centered chants and songs — see the back cover of this issue for more information, or visit our website.

Numerous Reclaiming teachers have also recorded CDs — Reclaiming's CD *Witches' Brew* is a sampler of recent Reclaiming-inspired releases.

IF ALL ELSE FAILS — CALL RQ

If you can't find what you're looking for — contact RQ! Our experts will do their best to answer your queries, or figure out who can.



Reclaiming Regional Contacts

Local groups are anchored by Reclaiming teachers. RQ offers this list of kindred communities as a public service, but is not responsible for these groups.

To list your group, contact quarterly@reclaiming.org, (415) 255-7623.

Australia

Melbourne Reclaiming
fimariposa@yahoo.com.au, (03) 9384 1082

Continental Europe

Reclaiming Réseau Francophone (France)
reclaiming.online.fr

Reclaiming Deutschland (Germany)
www.reclaiming.de

Reclaiming Netherlands
www.reclaiming.nl

Loreley Witchcamp (Western Europe)
www.reclaimingloreley.com
reclaiming@reclaimingloreley.com
(0031) 6290 73173

Phoenix Witchcamp (Germany)
Deutsch: www.phoenix-camp.eu
English: www.phoenix-camp.eu/en/index.php

European Wintercamp (Spain)
www.reclaimingspain.org
m.morgaine@sie.es, (0034) 920 37 25 73

Britain

British Reclaiming
www.britishreclaiming.org.uk

West Wales
moonroot@uko2.co.uk, (+44) 01267 281414

Cambridge
cradle@globalnet.co.uk

Devon
flamingirondragon@gmail.com

Hertfordshire
suparnovajuce@gmail.com

Nottingham
jeanniejonathan@aol.com

Derby
mazmc@macunlimited.net

West Sussex
georgia.conway@btopenworld.com

Scotland
epredota@yahoo.co.uk

Buckinghamshire
amhranai.annemarie@gmail.com

Avalon Spring Witchcamp
www.avaloncamp.org.uk
avaloncamp@gmail.com

Canada

British Columbia Witchcamp Community
www.bcwitchcamp.ca
witchcampbcinfo@gmail.com
(250) 598-9229

Wild Ginger (Ontario)
www.wildgingerwitches.org
margaretrossiter@rogers.com
(519) 439-6252

Fredericton (New Brunswick)
Elist: groups.yahoo.com/group/paganrituals/

Vancouver Reclaiming Community
www.vancouverreclaiming.org

Montreal Reclaiming
www.cosmic-muse.com/reclaiming

United States

California

San Francisco Bay Area and North Bay
www.reclaiming.org/rituals
www.reclaiming.org/classevents
Elist: groups.yahoo.com/group/BAReclaiming
(415) 255-7623

Cauldron of the Valley (Sacramento, Yolo, and Solano counties)
Elist: groups.yahoo.com/group/CoVGardener
www.reclaiming.org/classevents

California Witchcamp
(Mendocino Redwoods)
www.californiawitchcamp.org
info@californiawitchcamp.org
(510) 534-9600

Witchlets in the Woods Family Camp
www.witchletsinthewoods.org
info@witchletsinthewoods.org
(415) 946-7798 or (415) 255-7623

Indigo Artichoke Heart (Southern California: Valley/West Los Angeles/Laguna Nigel)
Elist: groups.yahoo.com/group/IAH-Discussion

Mountain Circle (Truckee/Incline/Reno/Nevada)
sismhall1@aol.com
(530) 546-4226

Oregon

Portland Reclaiming
www.portlandreclaiming.org
webgeek
@portlandreclaiming.org

Free Activist Camp
(Oregon/Washington)
freewitchcamp.org
andrew.paik@verizon.net
(310) 570-3662

Washington

Turning Tide (Seattle)
www.seattlereclaiming.spiderweb.net
Elist: groups.yahoo.com/group/SeattleReclaiming/

Cascadia Village Camp
home.comcast.net/~cascadiavillagecamp
cascadiavillagecamp.comcast.net
(206) 517-7876



Reclaiming Regional Contacts

Texas

Tejas Web (Austin)
www.tejasweb.org
Elist: groups.yahoo.com/subscribe/tejas_web/

Tejas Web Witchcamp
www.witchcamp.tejasweb.org
witchcamp@tejasweb.org
(512) 496-8034 or
(210) 319-2595

Colorado

Colorado Springs
www.reclaimingcoloradosprings.org

Reclaiming Spirit
(Denver)
www.reclaimingspirit.org
Elist: groups.yahoo.com/
group/reclaimingspirit/

Colorado Witchcamp
www.reclaimingspirit.org
morgans_insight@yahoo.com
(303) 618-7702

Midwest

Dreamweaving Witchcamp
(Diana's Grove, Missouri)
www.dreamweaving.org
camp@dreamweaving.org (504)
899-5350

Minnesota

Twin Cities Reclaiming
TwinCitiesReclaiming@
yahoogroups.com

Winter Witchcamp
www.winterwitchcamp.org
winterwitchcamp@yahoo.com

Michigan

Trillium Reclaiming (Southeast Michigan)
Elist: groups.yahoo.com/group/
trilliumreclaiming

Illinois

Chicago Reclaiming
www.chicagoreclaiming.com
Elist: groups.yahoo.com/subscribe/
chireclaim/

Weaving Women (Champaign-Urbana)
slvr_moon@ifairtrade.net

Tri-State

Tri-State Reclaiming (Ohio, Kentucky,
West Virginia)
tech.groups.yahoo.com/group/
Tri_StateReclaiming/

Vermont

Vermont Witchcamp
www.vermontwitchcamp.net
information@vermontwitchcamp.net
(802) 436-3451, (603) 894-5871 or
(413) 369-4049

Massachusetts

Boston Area
qb.skraus4828@real-cheap-email.com
(781) 658-2687

New York

Ithaca Reclaiming
www.ithacareclaiming.org
soulspirals@soulspirals.net, (607) 227-5852
Elist: groups.yahoo.com/group/
IthacaReclaimingCollective/

Long Island Reclaiming (Suffolk County)
www.lireclaiming.org
asherahscauldron@msn.com
(631) 751-3477

New York / New Jersey / Pennsylvania

New York / New Jersey / Pennsylvania
NyNjPa-Reclaiming@yahoogroups.com

Delaware Valley

Delaware Valley Reclaiming
(PA, NJ, DE, NY - Greater Philadelphia)
DelValReclaiming@yahoogroups.com

Pennsylvania

Reclaiming3Rivers (Pittsburgh)
www.reclaiming3rivers@yahoo.com
(412) 722-9117

Maryland

Baltimore Reclaiming
Elist: groups.yahoo.com/group/
bmoreclaiming/

Mid-Atlantic

SpiralHeart Witchcamp Community
www.spiralheart.org
info@spiralheart.org
(202) 728-7510
Elist: groups.yahoo.com/group/spiralheart/

Otters of the Fae (Central Virginia)
ReclaimingCVA@yahoogroups.com

Dragon's Cauldron (Raleigh/Durham)
www.dragonscauldron.org
Elist: groups.yahoo.com/subscribe/
RTPReclaiming

Dreamroads Witchcamp
www.dreamroads.com/witchcamp
witchcamp@dreamroads.com
(704) 502.7674

Florida

Earthwater Glade
www.myspace.com/earthwaterglade
Elist: www.groups.yahoo.com/group/
earthwaterglade

Magnolia Circle (Tallahassee)
www.magnoliacircle.org
DragonWing56@aol.com, (850) 575-5948

Antarctica

Pygoscelis Icepack (Vostok)
www.reclaimingquarterly.org/web/rpww
quarterly@reclaiming.org, (415) 255-7623



Reclaiming Witchcamps

A week of Earth-based spirituality and magic

What Is Witchcamp?

Study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work.

Witchcamp is offered to women and men at all levels of experience.

Newcomers can learn the basic skills of magic and ritual, working with the elements, movement, sound, and the mythological and historical framework of the Goddess tradition. Advanced paths offer the chance to apply the tools of ritual to personal healing and empowerment, or to focus on taking the Craft out into the world, creating public ritual, and healing issues surrounding leadership and power.

Witchcamp is an intensive — seven days of ritual and magic designed for people who are dedicated to powerful spiritual learning experiences and personal growth. This intensive is not a festival. It will expand your unconscious awareness, push your edges, and likely change your life. The intensive is sequestered for the entire seven days. Please plan to attend the entire week.

Witchcamps were first organized for adults. Over the years, some camps have experimented with all-ages and adults-plus-teens. Contact the specific camps for more information.

What Happens at Witchcamp?

As you might expect, a lot of magic takes place at Witchcamp. But what exactly does it look like?

The heart of Witchcamp is a series of evening rituals, often based around a myth or magical story. These rituals carry participants into the magical, emotional, and social layers of the story, and often involve deep personal work.

Morning path offers a choice of weeklong intensive workshops. Paths are a chance for more intimate magical experience, a place to ask questions and learn new skills.

For folks who are new to the Reclaiming tradition, Elements of Magic is a good introduction. For those who have already taken Elements, advanced paths focus on everything from labyrinths to the Iron Pentacle to priestessing skills to Earth activism.

Workshops, talent shows, and even the occasional free moment fill out an amazing magical week between the worlds: Reclaiming Witchcamp.

Reclaiming Camps for Youth, Kids, & Families

Reclaiming Camps are autonomously organized, and each camp decides its own focus and policies. Some camps are adult-only, some for adults and teens, and some for all ages.

Several of the Witchcamps listed on the next page include teens and/or young folks. These camps offer special youth paths where young campers can learn magical, ecological, and group-process skills. Contact the camp for specifics.

Several Reclaiming camps are specially oriented toward families. Family Camps are all-ages retreats with a special focus on young campers. In recent years, Wild Ginger (Ontario), Cascadia (Washington), and Witchlets (California) have been family camps.

Contact specific camps to find out their focus, age range, and other details. For info on organizing a camp in your area, contact RQ.



Witchlets in the Woods offers magic for kids, teens, and adults. Photo: Loki Rainman

Witchcamps

in the Reclaiming Tradition

Most camps are annual — some are biennial. Dates are approximate. Some camps include teens and/or children (marked with an asterisk* below). For current dates, contact the camp, or visit www.Witchcamp.org

Many of these camps are camper-organized. If you want to see a Witchcamp happen in your area, one way is to attend an established camp and talk with teachers and organizers.



Winter Witchcamp (Minnesota) • February
www.winterwitchcamp.org, winterwitchcamp@yahoo.com

Winter Witchcamp (Spain) • February-March
www.reclaimingspain.org, m.morgaine@sie.es, (0034) 920 37 25 73

Avalon Spring (England) • April
www.avaloncamp.org.uk, avaloncamp@gmail.com

MidWest (Missouri) • June
www.dreamweaving.org, camp@dreamweaving.org, (504) 899-5350

Wild Ginger (Ontario)* • June
www.wildgingerwitches.org, margaretrossiter@rogers.com, (519) 439-6252

California (Mendocino Woodlands) • June-July
www.californiawitchcamp.org, info@californiawitchcamp.org, (510) 534-9600

Cascadia Village Camp (Washington)* • July
home.comcast.net/~cascadiavillagecamp, cascadiavillagecamp@comcast.net, (206) 517-7876

Free Activist Camp (Oregon/Washington)* • July
freewitchcamp.org, andrew.paik@verizon.net, (310) 570-3662

Colorado • July 2009
www.reclaimingspirit.org, morgans_insight@yahoo.com, (303) 618-7702

Lorely (Western Europe)* • July-August
www.reclaimingloreley.com, reclaiming@reclaimingloreley.com, (0031) 6290 73173

SpiralHeart (MidAtlantic) • August
www.spiralheart.org, info@spiralheart.org, (202) 728-7510

Witchlets in the Woods (California)* • August
www.witchletsinthewoods.org, info@witchletsinthewoods.org, (415) 946-7798

British Columbia • August
bcwitchcamp.ca, witchcampbcinfo@gmail.com, (250) 598-9229

Dreamroads (North Carolina)* • August
www.dreamroads.com/witchcamp, witchcamp@dreamroads.com, (704) 502.7674

Vermont* • August-September
www.vermontwitchcamp.net, information@vermontwitchcamp.net, (802) 436-3451, (603) 894-5871 or (413) 369-4049

Phoenix (Germany) • September
Deutsch: www.phoenix-camp.eu
English: www.phoenix-camp.eu/en/index.php

Texas* • TBA
www.witchcamp.tejasweb.org, witchcamp@tejasweb.org, (512) 496-8034 or (210) 319-2595

* means camp has included children and/or teens some years. Contact camps for more info.



Photos from top: Robin Parrott;
Randy Ralston; Otter



The Wheel of the Year

Reclaiming groups celebrate rituals in many locales across North America, Europe, and Australia. Some groups observe the entire Neo-Pagan Wheel of the Year, while others meet less frequently. To find out what's happening in your region (or halfway around the world), visit www.Reclaiming.org — if no internet, call (415) 255-7623.

All Reclaiming events are clean and sober. No alcohol or drugs, please.

Samhain

The holiday popularly known as Halloween is the time of year known to Witches as Samhain, when the veil is thin between the worlds of the living and the dead. We gather to remember and honor our ancestors, our Beloved Dead, and all those who have crossed over. As we mourn for those we love who have died this year, we also mourn the losses and pain suffered by the Earth, our Mother. Yet even as we grieve we also remember and honor the sacred cycle of life, death, rebirth and regeneration, celebrating the births of our children born this year, and our own vital connections to the Earth and each other, in which we ground our hope.

Winter Solstice

This is the night of Solstice, the longest night of the year. We watch for the coming of dawn, when the Great Mother again gives birth to the Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center which is also the circumference of all. We are awake in the night. We turn the Wheel to bring the light. We call the sun from the womb of night.

Brigid/Candlemas/Imbolc

This is the feast of the waxing light. What was born at the Solstice begins to manifest, and we who were midwives to the infant year now see the days grow visibly longer. This is the time of individuation: within the measures of the spiral, we each bring our own light, and become uniquely ourselves. It is the time of initiation, of beginning, when seeds that will later sprout and grow begin to stir from their deep sleep. We meet to share the light of inspiration, which will grow with the growing year.

Spring Equinox

This is the time of Spring's return; the joyful time, the seed time, when life bursts forth from the earth and the chains of Winter are broken. Light and dark are equal: it is a time of balance, when all the elements within us must be brought into a new harmony. Kore, the Dark Maiden, returns from the Land of the Dead, cloaked in the fresh rain, with the sweet scent of desire on her breath. As She dances, despair turns to hope, want to abundance, and we sing:

She changes everything She touches,
And everything She touches, changes

In many locales, children are a special part of this ritual, and a hunt for colored eggs follows.

Beltane/May Day

This is the time when sweet desire weds wild delight. The Maiden of Spring and the Lord of the Waxing Year meet in the greening fields and rejoice together under the warm sun. The shaft of life is twined in a spiral web, and all of nature is renewed. We meet in the time of flowering, to dance the dance of life.

Summer Solstice

This is the time of the rose: blossom and thorn, fragrance and blood. Now on the longest day of the year, light triumphs, and yet begins to decline into dark. So the Lord of Light dies Himself, and sets sail across the dark seas of time, searching for the isle of light that is rebirth. We turn the Wheel and share his fate, for we have planted the seeds of our own changes, and to grow we must accept even the passing of the sun.

Lammas

We stand now between hope and fear, in the time of waiting. In the fields, the grain is ripe but not yet harvested. We have worked hard to bring many things to fruition, but the rewards are not yet certain. Now the Mother becomes the Reaper, the Implacable One who feeds on life that new life may grow. Light diminishes, the days shorten, summer passes. We gather to turn the Wheel, knowing that to harvest we must sacrifice, and warmth and light must pass into Winter.

Fall Equinox

This is the time of harvest, of thanksgiving and joy, of leave taking and sorrow. Now day and night are equal, in perfect balance, and we give thought to balance and flow within our own lives. The Sun King has become the Lord of Shadows, sailing West: we follow Him into the dark. Life declines; the season of barrenness is on us, yet we give thanks for that which we have reaped and gathered. We meet to turn the Wheel and weave the cord of life that will sustain us through the dark.

A Note on Terminology

Local communities use different names for some of the sabbats. RQ uses the neutral terms "Equinox" and "Solstice" to honor the fact that these are holidays of the Earth Herself, not of any one culture. We often call the cross-quarters by Celtic names.

Descriptions are adapted from "The Spiral Dance," by Starhawk, ©1989, Harper San Francisco.

Reclaiming Regional News

Reclaiming Intentional Community

"All life is sacred and interconnected, and each of us embodies the divine. We imagine a world with shared power, intellectual, spiritual and creative freedom, a questioning attitude, open leadership, and a balance of individual autonomy with responsibility. We envision a world which values all genders, races, ages, sexual orientations and people of different life situations and abilities. Our multi-generational, Reclaiming-inspired community honors the wild and calls for service to the Earth and community. We use permaculture and magic to support and engage in activism, provide healing to ourselves and others, and strive to live sustainably."

This is the vision statement of a land-based residential Reclaiming-inspired intentional community which is currently forming.

Since we live in different parts of the country, much work is done online, with face-to-face meetings each season. There have been bumps in the road. Still, we have persevered. We finally have enough basic agreements to start choosing the site criteria of our land, the current focus of our energy. Supporters are needed and welcome for this exciting and magical endeavor. Please send your magical support and consider getting more involved. The only way this dream will become a reality is with the support of the larger Reclaiming Community.

Visit www.reclaimingcommunity.org

— by *Diana Thatcher*

A Fool's Journey

NorCal Fall Equinox Retreat

Spend four days and three nights in Northern California traveling the road of the Sacred Fool with magic, ritual, and restorative reflection. This retreat calls to those interested in deepening and widening their Earth-based spiritual practice.

The retreat takes place at Four Springs, a secluded retreat on 280 acres of woods in the foothills beneath Mount Saint Helena, in southern Lake County.

Experience the sacredness of the Fool within each of us. The Fool, the first card of the Tarot, reminds us that any journey of spirit starts by following our intuition, opening our heart and stepping into the unknown.

Skills covered include: trancework, ritual, spellwork, energy work, movement, dance, siniging, chanting, and the reflective arts. Those on the beginning path will gain an understanding of working with the elements of magic, the sacred senses, ritual, and spellworking. Those with a solid magical practice will find workshops geared towards returning us to the soul of our practice.

A Fool's Journey is put on by a group of teachers, priestesses, and facilitators, including initiated priestesses of Reclaiming, Feri, and Gardenarian traditions. We come together to explore solid spiritual and magical practices that extend beyond particular traditions or techniques.

Visit www.afoolsjourney.org, or call Deborah Oak, (415) 285-6812



Earth Activist Training

Permaculture Intensives

Earth Activist Training (EAT) weaves the principles of permaculture, Earth-based spirituality, and regenerative activism into a captivating curriculum that blends classroom lecture and experiential exercises with practical, hands-on learning opportunities.

Because learning and integrating all the permaculture possibilities into your heart, mind, and body can be serious, highly concentrated work, EAT courses include ample opportunity to laugh, make friends, play, and recharge.

Originally designed by Starhawk and others as a permaculture design-certification course, EAT has grown over the years to meet the needs of diverse students. The curriculum is not only immediately useful for students' own lives, but holds real hope for our collective future.

EAT courses are offered in locations throughout the world and in various configurations. EAT course graduates have gone on to start intentional communities, carry out bioremediation in flood damaged New Orleans, start urban community gardens, set up permaculture encampments

continued on page 44

San Francisco Rituals 2008

Beltane 2008 — Saturday May 3

Summer Solstice — Friday June 20

Lammas — Saturday August 2

Fall Equinox — Saturday, September 20

Samhain (Spiral Dance) — Saturday, October 25 (tentative)

Winter Solstice TBA (eve of Winter Solstice, PDT time)

San Francisco ritual dates are posted at www.reclaiming.org/rituals. For email reminders, contact quarterly@reclaiming.org

Bay Area Class Listings Now Online

Visit www.reclaiming.org ~ RQ welcomes feedback on new listings

Reclaiming Bay Area teachers offer core classes (see page 31) plus courses in spellwork, music and drumming, meditation, permaculture, tarot, astrology, dreamwork, and many other topics.

Classes are offered in San Francisco, East Bay, Marin, and Boulder Creek.

Reclaiming teachers often team up with other teachers to bring a variety of approaches to their classes.

In past issues, RQ carried a roster of upcoming Reclaiming classes. However,

readers already counted on the website to supplement print listings. Our last reader survey strongly supported listing classes only online as well.

If you don't have internet access, and using cafés or libraries is not an option, call RQ, (415) 255-7623, and we'll try to help.

For an up-to-date listing of Bay Area classes, rituals, retreats, and other events, visit www.reclaiming.org/classevents/

Contacts for other regions can be found at www.reclaiming.org/worldwide

Resisting the Border Wall

continued from page 10

field trips and do whatever we want to. That there is not too many Border Patrols.”

Other Redford children said, “We want to be able to go to the river like we always do and do things like fish and hunt.” They were excited to rebuild the *jacal* that I rented, and helped collect the river cane and mud — which ended in a mud fight.

A WORLD WITHOUT BORDERS

What would Redford be like without borders?

Redford could be like it was for thousands of years, an abundant farming town with families and friends spending time together, growing food, having barbecues, building things, tending animals, hunting, playing by the river.

Perhaps the bi-national dances in the schoolyard would be revived. The farms could grow labor-intensive crops again because there would be enough people to work in the fields. The children could play by the river and would not have to worry about their parents being arrested, or Border Patrol vehicles with no lights racing by them when they ride their bikes around town.

What would a world without borders be like?

I envision a just global economic system. My neighbor

Enrique speaks of trade agreements with “conviviality,” a North American Union like the European Union between the US, Mexico, and Canada.

Without barriers to migration, the US and other dominator countries would need to support the well being of every community and economy on earth. The diversity of all ecosystems and their particular benefits to humans would be honored, and resources would be available in all places so that people would not need to migrate to pockets of richness. Goods and resources would be equally distributed, not hoarded by one country at the expense of another.

The idea that a wall is needed shows failure in the way global capitalism is set up.

NO BORDER WALL MOVEMENT

The No Border Wall movement stems from many branches across the border. For low-income, Indigenous, and Mexican American communities on the border, a border wall, virtual wall, or militarization of any kind is not acceptable. Any discussion that fails to include that perspective adds to these peoples’ vulnerability.

The 500-year-old genocide on the U.S./Mexico border must be stopped. Arnoldo Garcia says, “This crisis is not ours. It is being imposed on us. We need to create long-term relationships and long-term plans between border communities and inland communities.”

We need inland allies — people living further from the border — to fight fiercely against the border wall, because it is risky for those on the front line, along the militarized zone of the border, to do so. Repercussions occur especially in the sparsely-populated rural communities.

RESOURCES AND ACTIONS

How can you learn more and get involved? Here are some activities and groups you can contact:

- Ophelia Rivas, a Tohono O’odham woman, boldly took a stance against the wall in 2004 despite differing opinions among tribal leadership. She started O’odham Voice Against the Wall Project. Visit www.solidarityproject.org
- In early 2008, the Southwest Workers’ Union organized a meeting to bring together people who were working to stop the border wall and who might be allies in this work. Visit

Midwest Witchcamp

A week-long intensive in the Reclaiming Tradition

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www.dreamweaving.org

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www.swunion.org

- Border Social Forum was organized by Ruben Solis of the Southwest Workers Union and other groups in Juarez in 2006. Groups from all across the U.S. and Mexico attended. Visit www.narconews.com/Issue43/article2195.html

- Eloisa Tamez, a Lipan Apache landowner in South Texas, and others calling themselves Lipan Apache Women's Defense, have taken a strong stand against the Border Wall in the media and the courthouse. Lawsuits filed on her behalf by the Center for Human Rights and Constitutional Law in Los Angeles show that the Consultation Process of the

Department of Homeland Security is illegal. Articles can be found at www.nnirr.org. Financial and other support is needed. Please contact Margo at Sumalhepa.nde.defense@gmail.com, or April at acotte@igc.org

- No Border Wall website, elist, and blogs began in South Texas with Sierra Club organizers, and now have a broad base including birders and citrus growers, conservatives and liberals. The elist is being used by the 2008 No Border Wall conference community. Visit www.notexasborderwall.org

- Groups in San Diego are doing actions and filing lawsuits to

continued on next page

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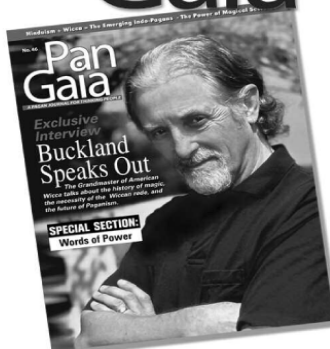
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Resisting the Border Wall

continued from preceding page

stop illegal ICE (Immigration, Customs Enforcement) raids on city buses in which agents enter public local buses, ask people for citizenship, and pull people who admit they have no paperwork off the bus to waiting prison vans.

- Regular demonstrations have been held in Taylor and Austin, Texas against Hutto Residential Center (formerly a prison), where families caught “illegally” in the United States are being detained and maltreated.

- Organizers are connecting No Border Wall with May 1st immigration rallies across the country.

- Plans are underway for direct actions in South Texas to literally stop the building of the wall on private property. Contact Stephenie at No Border Wall (srherweck@hotmail.com)

- You can also comment about this issue on the Reclaiming Pagan Cluster organizing list, LivRiv@yahoo.com

- Please write letters to Senators, Congress people, DHS, and the President expressing your opinion about the border wall and all forms of militarization on the border.

- Support showings of “The Ballad of Esequiel Hernandez,” a documentary showing the fatal outcome of militaristic propaganda in the small border town of Redford, Texas. It is scheduled to run on PBS in September 2008.

SOURCES

¹ Mexiphobia, a film directed by Nevie Owens, has played at numerous film festivals in the West and Southwest. A trailer can be seen on YouTube.

² National Network for Immigrant and Refugee Rights. Visit www.nnirr.org

Over-Raided, Under Siege: U.S. Immigration Laws Destroy the Lives of Immigrants (Executive Summary)

³ “Nearly Half of Illegal Immigrants Overstay Visas,” All Things Considered, Ted Robbins, June 14, 2006. Online at



BETH OWL'S DAUGHTER


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Please visit www.bcwitchcamp.ca for a full description of BCWC, this year's program, and registration information.



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www.npr.org/templates/story/story.php?storyId=5485917

⁴ Michael Chertoff's Deepest Fears, Terrorists Entering U.S. from Canada, Daily News, Washington Bureau, James Gordon Meek, Sunday, February 10th 2008, at www.nydailynews.com/news/us_world/2008/02/10/2008-02-10_michael_chertoffs_deepest_fears_terroris.html

April Cotte teaches Earth-awareness skills. In Reclaiming circles, she has co-taught Earth Activist Trainings as well as Witchlets in the Woods paths. She lives much of the year near the border in Texas. Contact acotte@igc.org

Earth Activism

continued from page 16

to open up more deeply to the natural world. You can come take an Earth Activist Training course, or find other courses in your area. I'd like to see Reclaiming develop a new core course — an Elements course that focuses on the practical Earth-healing aspects of each of the elements. Ecoliteracy can become a core part of our magical and spiritual teaching.

Then organize. Change your lightbulbs — and get your workplace to change all of theirs. Grow a garden — and get your kids' school to start one and to teach more of their lessons in the garden and fewer indoors. Re-use your graywater, and get your town or county to legalize graywater re-use, train people how to do it safely, and understand its

connection to climate change. (Huge amounts of fossil fuel energy are used to pump water. Conserving water means reducing that carbon load.)

Take your magical and spiritual practice outdoors. Keep on with your inward focused meditations — but also step outside and practice being present with all your senses, observing the natural world. Bring your magical awareness into the everyday acts we do to take responsibility for our impact on the planet. Making compost is a profoundly sacred act. When we become conscious of what we do with our wastes, when we learn to transform them into fertility, we also heal ourselves.

Plant trees. Build soil. Grow food. Express your love of

continued on next page

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original art by ccj

Earth Activism

continued from preceding page

the Goddess with head and heart, but also with your hands. Put them into the dirt, and let them become her healing hands, transforming waste to food, regenerating life.


RESOURCES

www.earthactivisttraining.org

www.starhawk.org

www.dreamweaving.org (Midwest Witchcamp)

Starhawk is an activist, organizer, and author of ten books, including "The Earth Path." She teaches Earth Activist Trainings that combine permaculture design and activist skills (see page 37), and works with the RANT trainer's collective, www.rantcollective.org. Visit www.starhawk.org



REFLECTIONS

Mystery School

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Engaging the Shadow

continued from page 28

which sets it apart from most conventionally spiritual paths.

But this work is difficult. It's not what most of us expected when we first cracked open a book of spells and decided we wanted to become Witches. As a friend of mine put it, "It is easier to go to Mars or to the moon than it is to penetrate one's own being." Like gold, the journey within requires us to burn away the impurities, that which no longer serves. The process is long and strenuous, but when the process is complete, the gold shines like rays from the sun.

Though work with the Shadow may formally begin at the second degree if you are a Wiccan, you can begin working with it at any point. Start by observing your interactions with others and with magical concepts. Open your awareness to the concepts and practices that make you feel uncomfortable or uneasy. Write them down in a journal and contemplate the reasons for your reaction.

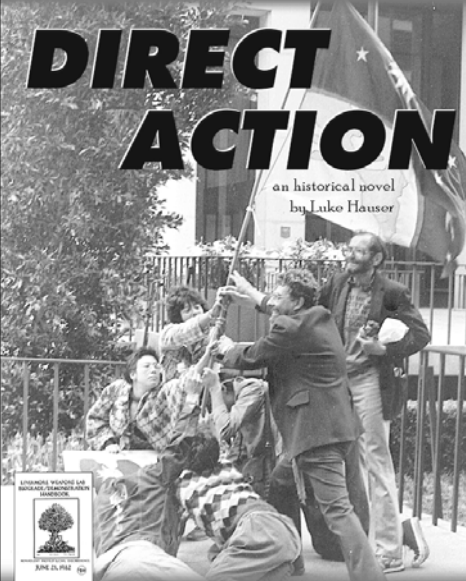
If you are familiar with the Iron Pentacle practice, begin a weekly practice with it. Run the energies of sex, pride, self, power, and passion, aspects of the collective Shadow of our society, through your body and record your results. What sorts of emotions does it bring up for you? What can you commit to do to heal those parts of yourself? If nothing particularly noteworthy bubbles up, simply be mindful in your practice and allow yourself to be open to what needs to be healed.

The goal of working with the Shadow is not to be ruled

with a Foreword by Starhawk, author of *The Fifth Sacred Thing*

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Interesting that you would be reading this paragraph. How it got here is one of those typographical mysteries that can only be revealed to Third Degree Initiate Proofreaders. But since it's here, we would like to take this opportunity to thank you for so thoroughly reading your copy of RQ.

In fact, we will go so far as to suggest that you consider subscribing to the magazine, as you clearly are the sort of painstaking reader that makes our work a true pleasure. When we go to the trouble of assembling and proofreading an entire issue, it is very gratifying to know that someone is actually reading all of it. And it would really make our day if we knew you were a subscriber! So think about it. More info on back cover.

by it, but to reach a state of wholeness, alignment with all parts of self. From this space we are able to evaluate choices from a holistic perspective and flow with the rhythms of the Universe. More than that, though, engagement with the Shadow allows us to truly become complete humans and live more fully within this sacred world.

Abel R. Gomez is enjoying the final months as a senior at a Christian high school in San Francisco. He enjoys writing and theatre and recently began planning and co-priestessing public rituals with Reclaiming.

I Want a Happy Anding

continued from page 29

It turns out that this is what people all over the planet do if they want to be happy, no matter what. See the movie *Amandyla* about South Africa's struggle against apartheid. They kept at it because they sang and danced.

HAPPY ANDINGS

A friend is writing a script called "And." It got me thinking. "And" is an improviser's motto. "And" is another word for InterPlay.

You and me, love and hurt, black and white, body and soul, female and male, wealthy and poor, young and old, imprisoned and free, enemy and friend.

And And And. For happy endings, we need more happy Andings.

We need ways of bridging gaps, leaping over speed bumps and brick walls of territoriality. Perhaps most of all we need to find ways to suspend our presumptions about one another. The more I test the power of InterPlay and hear stories of others who do the same, the more I believe that InterPlay and similar modalities offer the training wheels we need for riding our individual and social tricycles into the sunset of many more happy andings.

InterPlay is an "And" practice because our bodies reach "And" faster than our minds do. Plus, I never have to let go of me in InterPlay. I don't have to get better, heal, or do good to belong. Play doesn't require self-improvement. Maybe that's why many InterPlayers improve so quickly. Play takes the pressure off. Our healing doesn't even depend on a charismatic leader. "Integrative "And" experiences naturally result from InterPlay forms like hand-to-hand dances, babbling, walking-stopping-and-running, witnessing, and the like. We don't minimize ourselves. On the contrary, we celebrate *and* affirm each other.

Is happiness only personal? I hope not. The words in the American Declaration of Independence (in depend dance?) say, "We hold these truths to be self-evident, that all people are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty *and* the pursuit of Happiness." The pursuit of happiness is not

continued on next page



THE EARTH DECK



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—Starhawk

gaia@naturedivination.com



www.naturedivination.com

Happy Anding

continued from preceding page

just for individuals. It's also for groups, maybe even nations and whole worlds. How we pursue it is the question.

Through InterPlay, I've learned that it is possible to increase the happiness quotient in groups of diverse people. InterPlay isn't rooted in a single culture, but in the universal abilities of the body. It provides one of the quickest ways to access the familiar joy that can be found

in our home cultures. In a world on the move, in an immigrating, mixing-it-up world, where more and more of us are farther and farther from home, I'd love more chances to InterPlay *and* to raise the possibility of many more happy andings. Intuition tells me that this is our destiny.

And...

Cynthia Winton-Henry is the author of "What the Body Wants," and is cofounder of InterPlay: an active, creative approach to unlocking the wisdom of the body. Visit InterPlay.org for international offerings

with nature, or rather, teaches us to "work as nature works."

Extend the principles and insights of permaculture into progressive political organizing, and explore strategies for change. Weave in threads of Earth-based spirituality, inclusive and non-dogmatic, to connect heart and soul to the work. Add nature awareness as the touchstone. This is Earth Activist Training, a rich array of solutions, tools, and strategies to redesign our world.

Immerse yourself in this richness through classroom theory, hands-on practice, inner experience, and community. Don't forget that it's damn fun, too. Many find it life-changing.

The two-week, residential EAT First courses include a rigorous 72-hour permaculture design course — participants receive a certificate on completion.

Earth Activist Training

continued from page 37

for major mobilizations, restore watersheds and habitats, organize campaigns against forest clearcutting and GMOs, set up teaching programs and community centers, and many other important projects. EAT grads are at work in Brazil, Africa, Palestine, Israel, Mexico, Jamaica, India, Thailand, Spain, France, England, Australia, and all over the U.S. and Canada.

WHAT IS EAT?

Start with permaculture as the foundation. "Permaculture" is regenerative design: a set of ethics, principles, and practices that create beneficial relationships and whole systems. Permaculture meets human needs sustainably and heals damaged natural systems. Permaculture works

TOPICS INCLUDE:

- Permaculture principles and ethics
- Making a spiritual connection with the elements: real air, fire, water, and earth — the equivalent of a "Magic 101" class with Starhawk
- Nature awareness techniques (such as owl-vision, fox-walking, plant allies, and the language of birds)
- Humans' role as Nature-in-Action.
- Pattern thinking in design, strategy, and movement-building
- Diversity in ecosystems and in political movements
- Planning for big changes: global warming and peak oil

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Love Like a Stream

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Nuclear Power

continued from page 7

generate as much energy as conventional fuels without significant carbon emissions, destructive mining, or the production of radioactive waste.

FATAL FLAWS

Public Citizen has produced a paper called "Five Fatal Flaws of Nuclear Power." Here's a synopsis:

Cost — nuclear power is viable only with billions of dollars of government subsidies. Subsidies for wind, solar, and other renewable sources are only a fraction of that for nukes.

Safety — the danger of toxic leaks and emissions, groundwater contamination, and adverse health impacts on workers at the facility are all substantially higher than alternate sources.

Security — a nuclear plant, particularly one located near a population center, would be one of the most devastating sites possible for a terrorist attack. Increased security means increased cost, with no guarantee of success.

Waste — nuclear power produces radioactive waste for which no safe disposal method has ever been devised. This material will be radioactive for tens or even hundreds of thousands of years — a lethal legacy to all future species. Proponents of nuclear power don't like to mention the waste issue, apparently assuming that someone else will have to deal with that problem.

Proliferation — Nuclear power also increases the risks of nuclear weapons proliferation. As more reactors are built around the world, nuclear material becomes more vulnerable to theft and diversion. Power reactors have led directly to nuclear weapons programs in some countries.

Adding up the risk, the cost, and the overwhelming opposition of non-corporate environmental groups, we say, in the words of the 1980s: "Nuclear Power? Nein Danke!"

The full version of "Five Fatal Flaws of Nuclear Power" is available at www.publiccitizen.org, along with other resources and contacts.

Welcome Back RQ!



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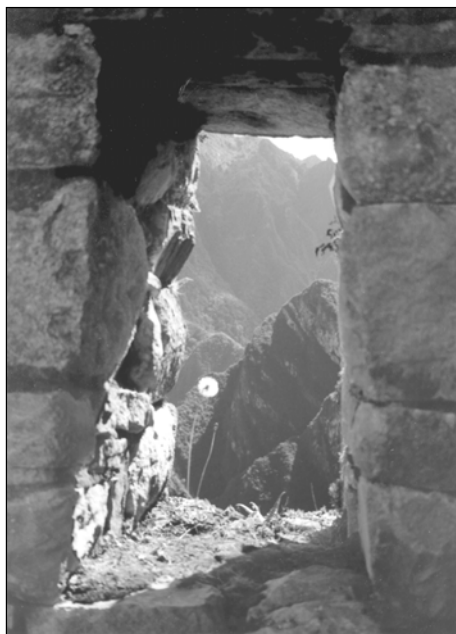


Dandelion Gathering

The biennial Dandelion Gathering is an All-Reclaiming retreat where Witches, organizers, teachers, Witchcampers, and assorted other Reclaiming types come together to share ideas and inspiration.

The first two gatherings, in 2004 (Texas) and 2006 (Massachusetts) laid the groundwork for a representative body called BIRCH, to meet at future Dandelions. However, anyone connected with Reclaiming is welcome to take part in the gatherings.

Most importantly, many folks who know one another only by name, through the magazine or the elists, are able to meet face to face. For such a far-flung network as Reclaiming,



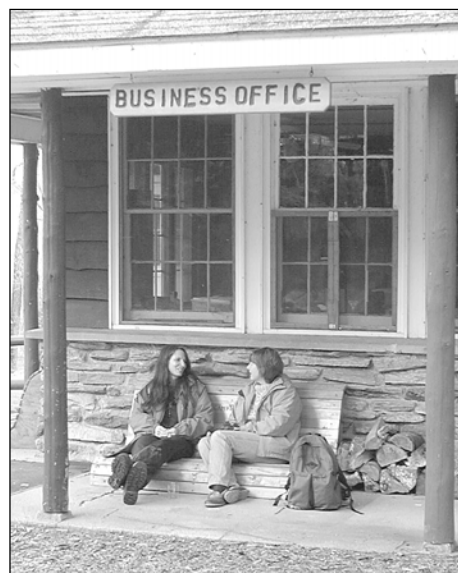
the Dandelions have provided invaluable opportunities to know one another in person.

The 2008 Dandelion Gathering (in California) happened right after RQ#99 went to press — we aimed to have the new issue available at the Gathering.

Unfortunately, that means we can't bring you photos and reports on the Gathering in this issue.

We'll carry updates in future issues and/or Bulletins. In the meantime, you may want to visit Reclaiming's website to learn more about the 2008 Gathering.

Photos by Luke Hauser/RQ, except center by GaiaMore.



Reclaiming Teachers Launch Rewards Plan

In a bold attempt to keep pace with spiritual competitors, Reclaiming has instituted a new “Rewards” program for its initiation program.

Under the current initiatory regimen, novices are expected to provide food and drink for teachers at instructional sessions, but no cash payments take place.

As a result, many of the finest trainers and initiatory administrators have been lost to more organized traditions such as WiccanRede and Spirit Matters, which offer structured commissions to their employees.

To provide increased incentive for trainers and recruiters, the Rewards program will be structured like a chain letter.

The original initiator’s name will go at the top of the list. Someone initiated by them goes next, and so on, up to seven generations of initiation.

Applicants for initiation will be given the list and instructed to make “appropriate contributions” to the person at the top of the list. When the new person is initiated, the top name drops off, and everyone else moves up one place.

“It’s one of the compromises we have to make to keep pace in today’s fast-paced Pagan market,” said High Initiatrix Sunshine Moonbeam. “Once

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RPWV Archives at RQ.org

In an exclusive scoop, RQ offers a complete reprint of the first fifteen editions of the Revolutionary Pagan Workers’ Vanguard, along with several other satirical features from our pages! Visit www.ReclaimingQuarterly.org

Mercury Retrograde Foils Pagan Uprising

Global Pagan workers’ revolution was derailed when a malfortuitous planetary configuration caused a breakdown in the vital communications sector.

Plans called for a spontaneous uprising of the Earth-based proletariat of the world, followed by a series of local community forums to draft a new provisional constitution empowering the working class to seize control of all rituals.

To fool the security apparatus of the imperialist bourgeoisie, a series of Beltane Maypole rituals were announced. Facilitators of the revolutionary vanguard then text-messaged an alternate plan to thousands of Pagan proletarians, announcing the revolution and directing workers to begin the spontane-

ous revolt.

However, due to Mercury being in retrograde motion relative to the locus of the revolutionary conjuncture, the text-message was inadvertently sent to thousands of Boston Celtics fans, who obediently rose up and cheered louder than usual.

The executive committee of the vanguard of the Goddess-worshipping proletariat went into emergency session, and only some inspired spin-doctoring by Lucifer “Larry” Hieronymous of the Peoples’ Pagan Party saved the day.

“The true revolution is in the heart,” Hieronymous said. He declared the Maypole rituals had advanced the cause of global magical revolt, and called on

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Modern Pagans re-enact the ancient game of Wackawich, originally played between rival squads of mystics and healers in the south of Wales. Photo by Luke Hauser.

ReclaimingQuarterly.org

Current RQ website features include:

Sound-samples from Reclaiming Music and Chant CDs

Five-Minute Labyrinth*

Witchcamp Chants Book

Pagan Cluster at the School of the Americas*

Clown Anarchy*

Pagan Pride Parade*

Witches Opposing War*

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Back-issue archives

Links to Reclaiming rituals, classes, and Witchcamps

(* - RQ online photo-features)

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These features will be updated often, so bookmark the site!

Welcome to ReclaimingQuarterly.org

[Check out recent issues of RQ!](#)

Reclaiming's mission is to combine Earth-based spirituality with direct political, social, and ecological action.


Reclaiming Quarterly is dedicated to the meeting-ground of these two goals - Magical Activism. From the streets of Seattle to the wilds of Witchcamp, from spiritual reflection to frontline direct action, RQ is there with photographs and first-hand reports.

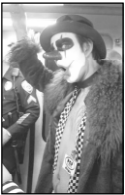
Reclaiming Quarterly is produced by a volunteer cell based in San Francisco, with correspondents in over 20 communities across North America and Europe. Our website carries articles and images from each issue of RQ, plus many special features (see left).

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Please [subscribe](#) or [donate](#) now. Even a small contribution can make a difference!





OTHER RECLAIMING WEBSITES

Reclaiming.org

One-stop web resource for all of Reclaiming — links to groups across North America and Europe, classes, rituals, Witchcamps, elists, plus articles and information about Reclaiming.

Witchcamp.org

Get information on each of Reclaiming's Witchcamps and family camps. Reclaiming camps are held in over a dozen locations across North America and in Western Europe.

PaganCluster.org

Link up with the ever-evolving group of Reclaiming folks and other Pagans who join together to do magic, direct action, permaculture, protest, and other grassroots activism.

Music from Reclaiming

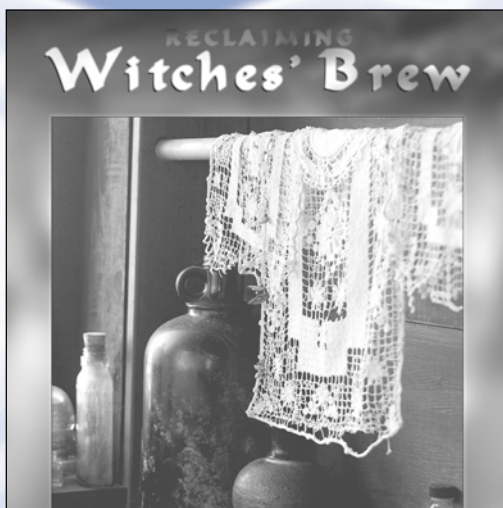
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