needled wand, healing waters you shall find at her eclaiming dare totake her Newsletter BET gift for those you shun her 0000° 00000 Number 19 Summer 1985 If you are shy, when stung who've Nov her. 签 Nettle gueen wakes ramins fours un'

Events Line - 849-0877

This phone recording, listed under Reclaiming in Berkeley, carries announcements which come up too late to be put in the newsletter; it's also a phone number to contact us (but be aware we can't always reply quickly). If you have news of interest, please pass it on. We appreciate comments. Messages can be left on the machine or sent to the P.O. box; remember to say where we can reach you with questions, and allow plenty of time.



RECLAIMING: A Center for Feminist Spirituality P.O. Box 14404 San Francisco, CA 94114



The opinions expressed in the articles and advertisements in this Newsletter belong to the individual authors and do not necessarily reflect the attitudes or opinions of the newsletter staff or other Reclaiming members.



SUBMISSIONS

The Newsletter staff encourages more non-Reclaiming people to submit articles, paragraphs, or graphics related to political, pagan, or spiritual issues and happenings.

Submissions, whether we print them or not, eventually find their way into our cauldron, so please keep copies for yourself.

Anyone who submits work is responsible for getting it to the work group in time for layout. The closer to layout you come, the more camera ready the work must be (typed with a carbon ribbon in a 3 3/4 " column). We will not take responsibility for chasing down late material.

The Fall newsletter deadline is August 15. Send material to RECLAIMING, P.O. Box 14404, San Francisco, CA 94114, marked "Newsletter."



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HELP! WE NEED YOUR BLOOD! If you can donate blood into Reclaiming's account (#1913) at Irwin Memorial Blood Bank (567-6400 for information/appointment), please do so. If you or a loved one need blood for surgery, etc., contact Rose at 641-5836 for transfer. If the Goddess blesses you with good health, please share and give the gift of life. And many thanks to our donors.



(4)

Match the first names to the last to find out who put this issue together:
Rick King

Rick Sophia

Dragonstongue Prance Rene

I Rosemay Roy

Raven

Moondragon Moonshadow There was also considerable assistance from Vanessa, Milhouse, and Buttons.



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RECLAIMING

Summer '85 Number
PassageRoy King3
Letters5
Talking Dirty: Sex, Money, EarthCerridwen Fallingstar7
Consuming the Goddess Rose May Dance10
At the Place of the Mothers (a poem for two voicesIrene
GoddessRoy King14
Book Review: Paul Bracken, The Command and Control of Nuclear ForcesDavid Kubrin
Reclaiming Summer Apprenticeship17
Spiral Dance Reborn18
Excerpts from Starhawk's Letter to Reclaiming18
Open the Dragon GateBird Brother22
The Invisible Face of the MoonCerridwen Fallingstar23
Comment on Roy King's Speculations Taniga25
Creative Magickal Community , Fyjuiryaeoh26
Hannah's Household Hints Hannah Clancy28
What is Remembered, Lives: A Poem for Wally and for OthersStarhawk29
Theater Review: Snow White Retold: A journey through darkness and lightRoy King31
Ads and Announcements32

Original Graphics -- Lisa Giannetti

Front Cover -- Sophia Moondragon

Back Cover -- Monica Miller







Passage

In this passage
of broken stars
do the screams ever echo?
and ever echo?

does this wounded doorway never open ?

do the wars
of the dead
never die ?

From silent darkness
so complete
the starlight glowed inside us
we enter this passage
through this wound of earth
forced by boiling rock
we are pressed beneath the sky
stars puncture our flesh

From gentle greeness
so complete
the grass, the trees
breathed with us
we lean through the twisted window
into this crippled city
to drink the deadly rain
to drink the rotten blood of war

From the grave of twisted love searching this passage of silent screams for a fragment of a broken star

Searching for passage
from our prison
of time
we walk the vomiting streets of greed
and the pistons of man
rend the rivers
and pound the land
into dead power of bombs

I remember the darkness...

the greeness...

On this mountain of corpses i stand a miracle of pain

of pain of fire i live

I live

to open

a passage

for the songs

of wind

to open

a passage

to the sea

of beginning

a passage

to the return

of earth

a passage

for the rebirth

of fire

to open

a passage

roy king beltane '85 NOTE: What follow are two letters and two articles responding to a letter in the Spring issue. In that letter, More Downing and Geoff Yippie discussed the ethics of charging money

To More Downing and Geoff Yippie!, c/o Reclaiming,

for Goddess-related classes and workshops.

Magic for People, not for Profit.

We'd like to thank you for the letter you wrote concerning \$ and Magic. We also are Goddess Groupies addicted absolutely gatherings. We would that the had graced with us independent wealth so that we might spend all our time going from circle to circle. However, we are but wee folk who must work very hard in the midst of a system that is designed to further the few at the expense of the many. For elves in the mundame world, that fate is understandable. But to see magic and healing offered at exorbitant rates, available for those who can afford it---to see spirituality and the Goddess offered at such prohibitive costs is surely ludicrious.

Magic, while it has often been the province of the wealthy who could afford the time to dally in it, arose from the simple and the poor; and witchcraft, in particular, and paganism was ever the realm of the peasants and workers...

The truly spiritual does not stem from wealth but from sharing and Gatherings which exclude some folks because of lack of funds may be at the the cutting edge of intellectual magic, yup, yup, but they surely cannot be considered truly spiritual. Exclusion due to lack of wealth is a basic ingredient the capitalistic Patriarchal hierarchy that is so destructive of the Earth, our Mother. The Goddess is for All. We understand there are costs to be deferred, yet to exclude someone from a gathering because they can't afford it is tantamount to telling the Goddess She's not welcome there.

Perhaps when we come to understand this in fact, i.e., action, then will true transformation and empowering begin for us all.

The Goddess says, "I'm not easy; but I'm <u>free</u>." Yippie! We want More!

Love, The Silver Elves

Dear More and Geoff,

I appreciate your appreciation of Reclaiming. We truly have explored with great consideration and care how to make our ways of working magic available to people of all (and no!)

incomes.
And, in so doing, many members of
Reclaiming have burnt out, and are no
longer with us, no longer offering
the wonder of their special styles

and knowledge to the growing community of earth lovers.

A couple of years ago, the collective realized that we were all exhale and no inhale, 90% putting out, 10% getting back, and if we didn't breathe soon we were going to collapse. Even the Druids resorted to woad rather than oxygen deprivation to achieve the holy shade of blue that was their trademark. We stopped teaching and public rituals for a season, nurtured each other a bit and took some time off.

In the last 1 1/2 years you may have noticed the following changes: fewer classes, fewer public rituals, no Spiral Dance for 2 years. Reclaiming is really a volunteer organization. No one has ever made a right (or any other sort) of livelihood from the activities of the collective. If we keep track of our hours and report them, we earn between 2 and 3 \$\$ per hour for our various labors. This is not a wage anyone in this culture can live on.

I have not taught since my child became a toddler. A baby I could bring to class; a toddler, no. The effort of finding a sitter who can work 6 hours ending around midnight, traveling from Marin into the city and back and more babysitting time for class preparation makes my cost of teaching a Reclaiming class prohibitive. I would need to make \$20 per hour, not \$2, to make it worthwhile. Anyone can afford to take Reclaiming classes. But not anyone can afford to teach them.

A dynamic I ask you and others to consider, is that when one's spiritual work does not earn money to support one's survival needs, it becomes a luxury. Survival needs, of necessity, come first, volunteer work gets whatever bits of energy that are left over. I don't see how it is more ethical to work, say, 40 hours a week as a secretary at an unconscious corporation to support teaching a

once a week, "cheap" class, than it is to earn one's income from the work one loves--providing that others find it valuable enough to pay for.

Not to say they don't exist, but I don't know anyone making a lot of money from teaching magic and Goddess classes. Ariadne's wonderful Goddess conference last February earned her, after expenses, a spectacular \$.30 per hour. I think perhaps you are simply unaware of the level of time and energy (and in the case of a conference, outlay of cash) that goes into preparing a good public ritual, class or conference.

In answer to your question, magic is a lot more than going to the center of the earth. Magic also has to do with living on the surface of the earth, and experiencing the abundance of the earth. Magic, like God/dess ultimately remains undefinable. favorite partial definition is Dion Fortune's: "Magic is the art of changing consciousness at will." Ι am engaged now in transforming my consciousness about money--I invite you to journey with me. article, "Talking Dirty" in this issue.)

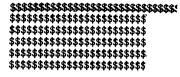
> Sincerely, Cerridwen Fallingstar.

I know you must have intended these terms to be funny, but real Goddess energy creates neither junkies nor groupies. Language creates reality--do you really want to identify with such disempowered images? And when you do, does it surprise you that power--of which money is one manifestation -- is scary for you? (This letter reflects the opinion of the author only, not of the Reclaiming Collective as a whole--C.F.)



Talking Dirty: Sex, Money, Earth by Cerridwen Fallingstar

"Her counsel is in the cowrie..."



Money. Prosperity. Abundance. These issues are "up" for many of us now, in the Pagan community and the broader culture in which we live. Money. Is it o.k. to have it? Is it inherently evil? Good? Neutral?

Money was developed as a symbol for energy exchange, as language was developed as a symbolic way of talking about ideas. When tribes began communicating with each other and trading goods and skills, simple barter was not always practical-having a symbolic energy form meant more flow, more abundance for all. Wealth, derived from OE Wela means, for the welfare of the community, for the good of all. It was a brilliant idea. Things did not get weird until hierarchies developed some labor (energy) became classified as much more valuable other kinds, creating situation where people might rewarded very differently for an equivalent output of energy.

The first known form of money was the cowrie shell, whose unmistakeable vulval shape marked it as a symbol of female power. What more eloquent way to state that the new concept, money, was cognate with female generative power, one with ecstasy, one with birth?

Meditating on the coincidence that the first money was a representation of female genitalia, I suddenly "got" the parallels. Sex and Money--both dirty (in the original sense of dirt, earth, materiality), dangerous (people do get killed over these issues every day) and both loaded with crazy power-over energy.

Easy to see why so many spiritual disciplines have required their postulants to assume vows of poverty and chastity--they go together. To keep center, to find spiritual

balance, one turns from the worldas-it-is, eschewing all the lies, trips & traps, and zeroes in on the inner purity--detachment, the void, the egoless place.

Of course, a life of celibacy and poverty may also be fraught with power trips and fear. And, when one believes in divine immanence as well as transcendance, another option is to play with the energies of sex and money and go beyond attachment—that clutchy grab our guts do when we're scared that trips us into jealousy and greed. Survival—terror is the foundation of patriarchy. We're so used to being caught there, we forget that it is still and always has been, a choice.

Money is to the first chakra as sex is to the second chakra. They are expressions of energy. The energy can come clear and flowing and nourishing as a clean river, or can be dammed up, stagnant, polluted. We don't want to drink from a polluted stream. Money and sex are polluted in this culture. But let's not get confused and imagine that water itself is toxic--its all the gunk clouding the water that ruins it for us.

Many of us who released sexual puritanism in favor of exploration of possible ecstasies have adopted a material puritanism in its place. In rebelling against a culture which we saw worshipping money and ignoring spirit, we did a duality flip and worshipped spirit while ignoring money. The beliefs we developed about money in our childhoods are no more rational than the beliefs we developed about sex. They came from the same source, after all. I found it humourous and enlightening to check out some of the parallel beliefs about sex and money:

- A. Sex is original sin. Money is the root of all evil.
- B. Sex is so pleasureable and fun to have it must be evil. Money is so pleasurable and fun to have it must be evil.
- C. It's o.k. to have sex as long as you pay the price. It's o.k. to have money as long as you work hard and suffer to get it.
- D People who have a lot of sex are whores.

 People who have a lot of money are whores.

The really big belief in our culture is scarcity. Scarcity is the big terror behind monetary greed and sexual jealousy, and scarcity is the primal terror (starvation of body, starvation of soul) that keeps us stuck, afraid to challenge The-Way-It-Is. There's only so much to go around-if I have a big piece of the pie, someone else starves. If someone else has a big piece, I starve.

Why? Why is the world a finite pie? We create money, material abundance—its flow, stagnation, its abundance or scarcity. Money is a completely human creation; we can create it to be whatever we want. Money is simply shorthand for abundance, an energy symbol. It has no inherent value or meaning beyond what we assign it.

Abundance consciousness doesn't mean accumulating a whole bunch of things and sitting on it like a dragon on a gold. Abundance of consciousness is trust--trust in the ebb and flow of the universe, trust in our own ability to move with the Tao and receive exactly what we It's letting go of fear. need. Jesus fed the multitudes--some say five thousand people--with five loaves of bread and two fish. asked who had food to share; only one boy stood up to offer his lunch. And Jesus had complete confidence, he said this will be enough. said everyone will be fed. And everyone was fed because he created

- a miracle--the miracle of abundance consciousness. When the people "got" what he was projecting, that there was plenty in the world, that they did not have to be afraid, that no one would go hungry, people opened up their hearts--and then they opened up their packs and took out the food they had been afraid to let go of and share and they broke it into pieces and passed it along and there was plenty for everyone.
- A few years ago I could not have considered using a Christian parable to communicate with a Pagan audience. That's abundance consciousness too--my seeing that there is plenty of truth and wisdom in every spiritual path, and I can take freely of truth from any source and be nourished by it.
- It feels so good when I expand into a leap of faith--when I say yes, I will allow myself to be nourished and have so much that it overflows and nourishes everyone around me, and they will nourish everyone around them and the ripples will widen--
- I look at the earth and brim with wonder at the profligate diversity of life--so many kinds of plants and animals tumbling over each other in wild profusion. I come back to the city, see myself hunched up like a porcupine over my checkbook, see my friends in Reclaiming deciding we can't ask people to pay a fair price for our rituals and classes because people aren't powerful enough to afford it -- we say we teach people to be empowered, but we don't empower ourselves to live in a state of peace, love and plenty. It seems we still believe that spiritual power is not of the world, that it is wrong to enjoy the physical pleasures of this world. We seem to believe that we can only redeem this world if we suffer, struggle and sacrifice. Sweat, blood and tears. And yet we follow a path inspired by visions of a Goddess who says, ask no sacrifice -- my only law is

The source of all aligned energy is love. Just having sex with a lot of people does not generate sacred Without love energy. meaningless, numbing, even violent. As rape, sex can become torture. Experienced with love, sex is a gateway to heaven on earth. Without love, as the guiding force, the accumulation of money and things becomes a perversion, a rape. With love. wealth really does mean, "for the welfare of the community, for the good of all." It means expanding our ideas of wealth, to see that clean air and trees are more riches than circles of metal and rectangles of paper, that children growing up healthy and strong in Nicaragua and India and Zaire is a prosperity beyond porsches and condominiums.

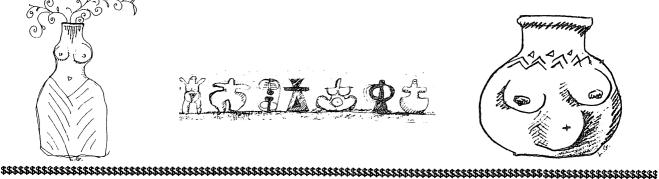
Under patriarchy, spirituality, sexuality and materiality are all instruments of oppression. purify, we can isolate ourselves from these forces as best we can. We can also reclaim and transform them, acknowledge ourselves as the of all these energy creators manifestations and take our role as God/dess seriously. We've all been violated so much around these issues we start thinking it's inevitable. All sex looks like rape. All money interactions look like rape too. We are reclaiming our spirituality--we know religion can be other than an opiate or tranquilizer to keep us docile as we are led to the slaughterhouse. We're reclaiming our sexuality. We know that sex can be other than rape, other than sacrifice of self. We can also reclaim abundance, prosperity, knowing that this is also other than numbing drug, other than rape, other than monster guardian of the status auo.

Abundance consciousness is nothing less than a total transformation of the way we see the world. To expand beyond the collective agreement that the world is a finite pie, to go the duality structure of bevond haves-have-nots, rich-poor, winnerslosers, we need to liberate our third chakras, our power centers, by melting together the third and fourth chakras, the wheel of power and the wheel of love. When all our power is born of love, then all our love will be powerful, tangible, readily manifest in the world--as healthy children, plenty to eat, beautiful clothes and pottery and and songs made to be computers shared and loving communities to share them with.

Thou art God/dess is not just a phrase. We are God, we are Goddess, we create the world anew, every day. We can choose to do it consciously. We can choose to do it differently. The personal and the political are one. When I release my fear, the power of fear in the world power of fear in the world diminishes. When I ally myself with the earth's abundance and power, that abundance and power increases all around me. Let's change our group contracts and agreements, our limiting beliefs about scarcity in the world. Let's allow the miracle of loaves and fishes to happen in our lives everyday.







CONSUMING THE GODDESS

by Rose May Dance

As one of the people who reads and types the material for the newsletter, I now find myself stimulated by submissions for this issue (and last issue) about money and the Goddess. It is late and we are almost to press, so please excuse the disjointedness of these thoughts.

I am something of an anarchist, and one of the beliefs that is important to me is that of sharing resources. I am motivated to teach Reclaiming Classes at \$3.00 or more (over \$4.00 this last time) an hour because I have some skills which I think are essential to share with people who feel that it is important to fight for the earth, our mother. I am interested in the spiritual/political empowerment of people on the left. I am interested in the empowerment of women. Many women at this point are economically at a disadvantage in this culture. I am interested in teaching them for cheap.

I realize that I am privileged in my choices--I am single, have no children with me, and so am free to stay away from occupations which would tie me down. I have worked out a shared living situation and several part time jobs and temporary agencies which allow me to squeak by and leave some time free for unpaid or lowpaid work. I am well aware that not everyone can do this and I do not ask anyone to do this. What I do ask is that the Goddess not be turned into a commodity, or used as a vehicle to mow down the earth.

I tend to agree with the Silver Elves' letter about the craft being often the province of poor people and peasants. And since I have something which people with whom I sympathize need, and since my own survival is not threatened by sharing my knowledge, I choose to try to make Goddess spirituality available to people through Reclaiming classes.

I am aware that people who are not political, who are not downtrodden, who do not have an economic analysis which is anywhere near my own, are finding the Goddess. I am not sure how I feel about this. Are they finding the same Goddess? there are very expensive Goddess events, well attended. (And I'm not talking about my sister Ariadne's conference, and I thank her for her tithe to Reclaiming.) I support right livelihood for witches and other teachers and healers, and I do not pretend to know where to draw the between right livlihood and making a buck off the Goddess. I'm beginning to get some ideas and I invite your comments and help in thinking this through.

I've seen evidence of Consumer Goddess Consciousness. I recently accompanied a friend to an abortion counseling appointment at a large health-plan hospital. We entered the office of the counselor/nurse, and saw many Goddess symbols and crystals displayed in the room. The counselor wore snake-spiral earrings, several other Goddess images around her neck. in fact was dripping with Goddess and called herself jewelry, feminist.

From her I heard some of the most unfeminist counseling I've come across. She told us that the pain experienced after abortion was due to guilt. She used baby talk to describe basic body functions and parts. She tried to build my friend up by putting down younger women and women of a different class. With all that "Goddess consciousness" she seemed to be really unconscious about connection, the sacredness of the body, and women's ownership of their own bodies. She looked at our jewelry and said "I see you are one of us". How was she trained? Did she consume the Goddess at a series of expensive workshops and trainings?

This little encounter renewed my commitment to the rough and ready approach to offering training in the craft. To offering this training to people who can't afford \$500 for a workshop. To encouraging the combination of leftist politics and magical workings. To encouraging empowerment so that people can say no to a culture which is deadening, a rat-race, mindlessly consuming, capitalist, imperialist, racist.

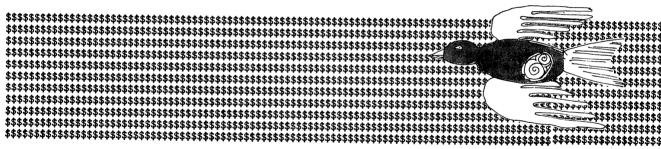
misogynist, et cetera.

Reclaiming offers a series of three classes, plus some "specialty" classes, which are designed encourage women and men to learn on their own, to form circles and covens, to develop their spirituality and find the Goddess within them and within their daily lives. recognize that what we offer is preliminary training; I feel that the learning one experiences in a coven a good place for "advanced" training. In the Reclaiming tradition, initiation is something one asks for after one has been studying the craft for a year and a day. We recognize that there are many ways to study the craft, and taking classes we offer is not a criterion for initiation. No fee is asked for initiation. The classes do cost money -- usually a sliding scale of \$35-90 for six weeks, and we have offered and do offer scholarships, especially to political activists.

I know I am walking a tricky line-trying to make witchcraft and Goddess consciousness available to kindred spirits, and then being upset when I see the Goddess "catching on", being marketed, becoming a trend. Perhaps when everyone becomes a witch I will have to become something else.

I want to close with my thoughts on prosperity consciousness. т appreciate some of the points which Cerridwen makes in her article in this issue. and she makes prosperity abundance consciousness more palatable to me than the offerings of some of the "New Age" blissed out philosophers. I use Abundance Consciousness techniques when I am working magic to get the money or employment I need. But I am not sure, absolutely sure, that there really is enough to go around. And if there is enough to go around, if it keeps being used up at the rate it is being used now, there will not be enough to go around for long. Т know Nature, the Goddess. abundant, but I worry because some people, especially many Americans, have so much, and so many people in other parts of the world have so little. I think great human effort is needed to spread the Abundance around, and to perform stewardship, or else we do not have true abundance.

Finally, I think prosperity magic needs to borrow some rules from love magic. When one does a general love spell to bring lovers into one's life, it is well known that one has to weed through, pick and choose, be discriminating when the spell starts "coming in." So with prosperity magic. When the abundance begins to flow in one's direction, one must carefully choose which opportunities to take, remembering connection, avoiding greed, and remembering to walk in balance.



At the Place of the Mothers
(A poem for two voices)

Terror rises
("You have a right to be here.")
unexpectedly
at the place
("You have been here many times
before.")
down deep dark
of the mothers.
("Many times.")

The cauldron vast
("We have all been here before.")
unexpectedly
I can see
("We will come here again.")
faces in the dark,
other mothers.
("Many times.")

This must be done

("We are at the place of the mothers.")

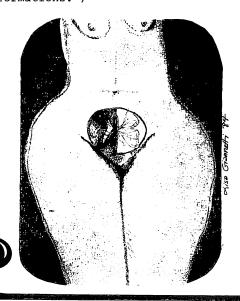
by me alone
like birth and death

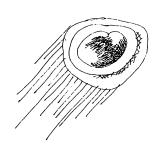
("They can; they will help you.")

a forsaking

of illusions.

("This is the place of transformations.")





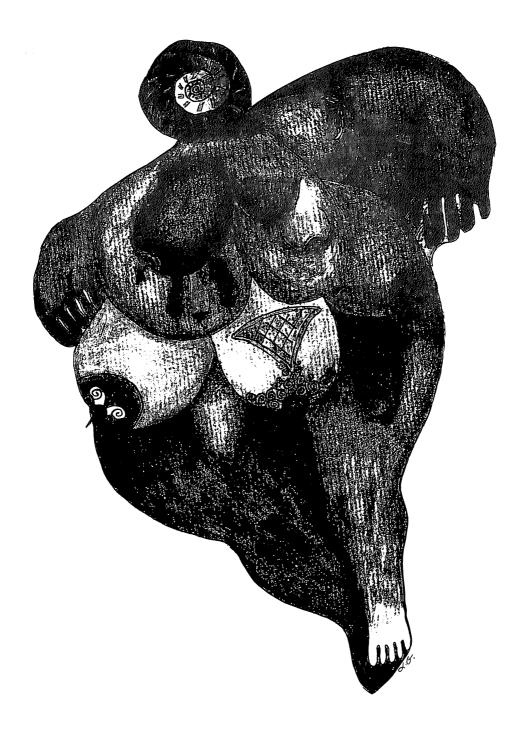
I feel immovable
("See the bubbling, oozing liquid.")
helpless unwilling
and resigned,
("Every form of life stirring in the
mixture.")
no body here
but aching throat.
("Ah! The spinning sphere of
light!")

Raging and grieving again through me Demeter comes with me in full acceptance knowing the outcome. ("Talk to the baby.")

A string of lights
("There are other wombs, other
ways.")
chakras sparkling
in the glowing globe
("Many other times, many other
places.")
slipping away
returning now.
("Many possibilities.")

The invisible bond to the visual metaphor my baby's soul is released. ("The cord is cut.")

--Irene 3/11/85 for Rose and Starhawk







goddess

born
long ago
of fire
in darkness
she has grown
with slow growing stone
and rises from the still rock
a green shoot of firey life

standing on the red core of fire
the sun in her groin
the moon in her belly
forests multiply in the valleys of her heart
blue lighting arcs her mountain spine
through the midnight of her mind
violet light enters
from beyond
the reach

she nears
when the hags on the hill
scream the wind to fury
stirring the cold hearts of snakes
as stars dance across the night
to the beat
of her
eternal
blood

roy king



Book Review

Bracken. THE COMMAND Paul CONTROL OF NUCLEAR FORCES (New Haven, I read this book hoping to about the symbiotic learn relationship between microelectronic technology and the super-powers' programs for nuclear annihilation. was richly rewarded. author, a Professor of Political Science at Yale, and typical of the of WW. breed post new intellectuals who meander between the universities, the think tanks, Pentagon, and the other governmental agencies, focuses on the very specific question of how use and by whom a decision to nuclear weapons would be made by the U.S. (and, to a lesser degree, by the U.S.S.R.). Sad to say, the situation is much worse than any of in our most defeatist and moments, could have paranoid imagined.

At the heart of the matter, both the to military giving form apparatus and responsible for the fact that the system is literally "out of control," is the "command and control" technology erected by U.S. political, military, and industrial leaders over the past four decades to enable them to carry out nuclear war plans. We might be tempted at first to take consolation from the fact, vividly documented in Bracken's book, of how badly the technology frequently functions, for many are the stories of weapons which probably won't fire when told to. For example, in the only three attempted firings of Minutemen missiles since the mid-'60's, all three failed--one because of a speck of dust that got onto a firing circuit (p. 113). The paradox, for Bracken, is that while the overall system of command and control is "surely...the most technologically organization elaborate

constructed by man [sic.]," each component of which provided clear advantages over what had "yet...[the] aggregate before, was to produce a effect system" that suffers from tendencies to overreact, able to precipitate a war with little or no cause, or to be utterly musclebound, unable to respond even if an enemy clearly attacked. After studying the command and control apparatus for some years, Bracken seems unable to say which danger is greater, though he demonstrates that at a time of crisis, there is an "extreme...instability." Yet on some pages he seems to lament what overly cautious sees as restraints on the nuclear forces (p.

To me, on the other hand, it was frighteningly clear just how few those restraints actually Because of the peculiar nature of both nuclear weapons and the rockets which are likely to deliver them, nuclear age has created national security need for political and military leaders to be able to get "instantaneous status reports" at any moment. This need, Bracken argues, has led to a paradoxically unmilitary integration of various levels of the intelligence apparatus and the force structure. Not only does this go against "the classical military hierarchy inherited from of development," centuries "a of smooth flow violates authority," making for a situation where a very real "ambiguity Lines of command arises.... onlv in authority are clear principle, not in practice." (pp. 215, 226-27) In plainer English, it isn't clear who can push button--especially at a time perceived crisis.

Much of the instability Bracken so richly documents seems to be rooted in the very nature of technology the microelectronic command and control system is built on, for everywhere it relies on "state of the art" communication components that are highly vulnerable often and quite unreliable. At the height of the 1967 Middle East War, for example, the U.S.S. Liberty was sent six urgent messages to move away from the battle area. Two of the messages ended up being sent to the Philippines, one each to Greece and Germany, and one was lost. The ship itself never got the message, partly because it had been sent "top secret" and at the time there was no top secret communication channel available. Rather than getting the urgent message to the ship any which way, the complex communication machinery continued to search for an available relay capable of carrying a top secret message. And never found one. A year later, a similar mishap led to the capture of the U.S. Spy ship the Pueblo by North Korea. Since most military messages are simply sent using regular telephone lines and equipment, the breakup of A.T. & T. and other changes to the communication industry taking place will make an already chaotic and dangerous system even more so.

--David Kubrin



In Feathersinging's review of Margo Adates of Adair's Working Inside Out, he states that I was a member of Though I S.P.I.R.I.T. Collective. Though I Worked (and hope to continue to) with Worked sand others in the collective, I never joined because of what I lelt were important philosophical differences.

--David Kubrin differences.









RECLAIMING

SUMMER APPRENTICESHIP

Celebrate the Goddess amid the redwoods and tidepools of the beautiful Mendocino Coast of California. Study magic and ritual-making in the Wiccan tradition and learn tools and skills to take back to your own community. Our goal is empowerment and our methods are nonhierarchical and experiential.

Two one-week sessions; take either or both. Beginning and advanced programs. Open to women and men. The second advanced session will center around separate activities for women and men.

Session 1 - Sunday, August 11 - Saturday, August 17 Session 2 - Sunday, August 18 - Saturday, August 24

At Jughandle Farm Nature Preserve near Caspar, California.

\$225 - \$375 sliding scale, includes food and lodging. (Costs may vary slightly.)

Limited childcare for ages 3 and up. Drugs and alcohol discouraged.

Teachers will include Rose May Dance, Rick Dragonstongue, Cerridwen Fallingstar, Pandora Minerva O'Mallory, Starhawk, Ariadne, and Cybele.

For information, write Reclaiming: Apprenticeship P.O. Box 14404
San Francisco, CA 94114











Spiral Dance Reborn!

energy in the is some There Collective and in the Reclaiming wider community to once again perform a Spiral Dance ritual for Samhain. meeting of There has been and we have interested persons, generally agreed to use the music and litanies we have used before, to rent the women's building for the event, and our intention is to celebrate the new year with our family and friends.

We are exploring the idea of having the first night of the ritual be filmed for the movie about Feminist Spirituality which Starhawk is making with the National Film Board of Canada. So that night will be a night for people to come in masks if

they do not wish to be identified in a film.

The Events Line will be the place, in the Fall, to learn about tickets for the Spiral Dance. To find out about how one can become involved in the planning and performance aspects of the project, call the Events Line, 849-0877.

We think that this year the Spiral Dance will be different than it has been before, and at this point we don't exactly know what shape the ritual will take. Below are exerpts from a letter from Starhawk with some ideas about ritual which she thinks might be relevant to this year's Spiral Dance.--rmd







From Starhawk's letter to Reclaiming, Vancouver, May 24, 1985

"...Here I am lying wide awake at 5 AM -- ah the wonders of jet lag -- in a little cabin in the Vancouver woods, surrounded by lush green wet and dripping trees and streams and swamp lanterns and birds conversing or perhaps holding political meetings and cows bellowing -- and I find myself thinking about ritual, after a night of disturbing dreams.

"On this trip I've had a chance to do and experience a lot of ritual and perhaps charting some of that out may help get my ideas clearer to me, if not to you.

"I began in Madison, with a slide talk and short ritual -- what I think of as 'the old standard public ritual'.... It was not great, but ok I think for new people who had never experienced a ritual, but left exhausted-afterall the drained, public-ritual-why-am-I-doing-this feeling. Then I went and sat in a hot tub. . .and heard many people hot tub. express feelings I'd previously only heard from Roy King -- like being bored with ritual. I feel myself that boredom means the energy is stuck -- I've been through periods like that too -- where I think that if I lead one more Tree of Life I'll go stark raving mad -- but what I found over time was that continuing to do the Tree of Life anyway I got to a different place with it and my energy began moving differently -- and as long as I'm actually doing it with my energy I'm not bored. But we talked on without









reaching any conclusions — except that I suspected what was wrong with the ritual was the level of fear in the crowd, blocking energy — and that I had tried to deal with the fear by explaining a lot and making things safe — which had actually reinforced it and set up authority dynamics — and that I could not survive four months of that drained-public-ritual feeling, so I would just have to take more risks and let things be different."

(Next Star describes several workshops which she led with Kate Kaufman and Patricia, which went much better, in which she took more risks and used a lot of ritual drama, acting out the Demeter-Persephone myth. She goes on to describe another ritual:)

"...(the next) afternoon, we played the Dream Game, which may be relevant in some oblique way to the Spiral Dance. We had everyone write a brief outline of their disturbing dream on We told them we were playing paper. a game and the purpose of the game was to gain power. That it worked Kate and I were the like this: Architects of the Game when we were wearing our scarves, at other times were our scarves, we could be players. We set reality, and we would change reality sign that reality was changing was the flying frisbee. They too could change reality. We would turn them into things and characters. Thev could decide what to do. The game would end when either they had gained power or lost it irrevocably. appointed two observers to decide when the game was over (actually, they didn't -- we all did).

"We began with a dream of my own. told them they were all on a bus, political after arrested a When they all got demonstration. I came on as the guard into singing, and said that I had information -- that had begun and the nuclear war missiles were on their way. Then I

watched as they went left. We through all sorts of changes--Kate came on the bus as a freaked-out woman -- and finally they drove the bus out to the country. We flew the frisbee and touched other women, told them who their characters were -without stopping the flow of the action, so the whole thing became guite dreamlike, with one person suddenly becoming another and scene instantly changing. We had and near-suicides and murders confrontations with a mother who was turning people into fiery ghosts and throughout it all people beginning to act together as a solid group -- so at the end when I came in as a rapist I was stopped immediately and nearly rehabilitated. Then we took a long time to talk about what had gone on it was very exciting for me as I felt we had gotten somewhere theater ritual and where psychodrama had all come together into a very powerful magical theater that people were making up themselves as they enacted it

"...I'd love to see us try something similar but not exactly like the Dream Game or the dramatic trance in the Spiral Dance -- like a sort of induction into the underworld -- part chanted (The Fire, Fleet, and Candlelight chant? or something else), part spoken by several voices, and also drummed....

"And then, when everyone is in the Land of the Dead, some of us could be when everyone is in the some of the dead -- and people could have tasks to do -- to comfort, to remember, to mourn, to fight to gain power in some way? We'll have to work out together just how to work could -- but I suspect it incorporate the litanies in some way could change realities -- we people -- we could use songs like Susan North's or write new stuff -I'm not sure and I don't want to work out a perfect plan in my head away from you all. What I'd most like to do if we could do it the weekend when









I'm home and free in July, would be to spend a day together -- play the Dream Game or something like it in the morning and then talk about how it went and if we could do something like it with a larger group -- and who each of us might want to play. I know it's a risky idea to do this with such a large group but it's also exciting to me and I think the people who'll come will be ready for it."

(Starhawk goes on to describe various rituals she led and participated in in Europe, and describes the formal, ritual drama she observed at a conference in Germany.)

"...Also at the conference was woman who taught traditional folk dances as ritual dance, and that was also fun, as well as giving me ideas about some dances we could create that would be very, very simple, yet give people that sense of moving in unison that we don't always achieve with the spiral. So here I was thinking about incorporating these more formal, dramatic elements into ritual, when (after a hectic tour France looking for sites) I went to England for the walk with the Greenham women... (This) starte Common with a started Beltane ritual on Silbury Hill which sort of led in what I thought at the time was a very low-key way, much like the early rituals Rose and I led at Diablo, asking for permission of the group, etc., but which I later learned was felt by some women as the imposition Authority of completely killed their spontaneity. In retrospect, thinking about the culture gap with the English, I think that English society is so overtly authoritarian, class conscious and restrictive, and people grow up so deeply inhibited that in order to get free at all they have to throw off all structure.

"Anyway, it was challenging for me to push my anarchism farther than I really want to take it--both as far

ritual goes and as far organization, process, etc., and I learned a lot and found it personally enormously wonderful, although not everyone would or did. And looking back I can also see what got lost--for example, their meetings have no process, no facilitation, no formal decisions, everyone they want to -- they yell whenever and argue and insult each other with a much more punk and less Quaker-Pacifist flavorr than we do. also yell at the cops and are not polite, let alone open, friendly and fact, I think respectful. (In Americans are enormously polite and this is what gets us in so much interpersonal in our trouble but there is also relationships something to be said for it.)....

"Anyway -- a lot of...women...were most uncomfortable with structure And so when we went in...ritual.... into Stonehenge -- with no plan, structure. no agreement even ground formally together, but with a clear agreement that we all were going to create ritual together, we had enormous power -- and it felt like it just blasted away everything that needed to go -- bad vibes from barbed wire surrounding ancient Druid patriarchal rituals -all of it just was washed clean away, as women took the sacred water we'd brought up from the Avon River (laced water from Joan of birthplace and water from Chalice Well in Glastonbury) and threw it on each other, splashed it around. played with it and we drummed and chanted and danced wildly in the stones. And what happened to me was that I was able to let go completely and feel entirely free--which you know is an unusual state for me in a big ritual when I know most people don't know what they're doing. power of the stones and the eclipse was amazing and I just sat and cried from happiness and sadness that went so so deep.









"Then of course, the energy fell apart, came back together later among a few of us chanting and watching the moon grow back from between the stones -- and of course it took me a solid week to ground again afterwards -- but really it was fine. Something changed in me -- which is what ritual is really about -- though I don't know how to say what that was.

"So-my thoughts on ritual now are entirely contradictory. Oh yes — then I spent time in London with Batya and Lauren who work in a much more formal and structured and hierarchical tradition where they enact ritual dramas, different people "carry the aspect" of the Goddess and God ...—and though I didn't get to do any ritual with them I could sense the power in it and believe it has happened to us some times without our being real conscious of what was going on.

"So -- all the things I thought I knew about ritual seem to me now to be only true some of the time or in certain circumstances. And I can't say for sure what does work except it has something to do with risks and being willing to let the ritual work in your own being so that you transform in some way. And all the treasured forms -- even grounding (which I am not giving up, however) are just tools to help that happen."







Open the Dragon Gate

- Bird Brother

At least four times since 1972 a sort of dragon or sea serpent has appeared in the waters off the southern end of the Point Reyes peninsula. These appearances represent the revival of a mythical spirit long considered dead by its enemies. Its revival in these times offers a precious hope that a new turn in human consciousness may have begun, a turn toward planetary health. We acknowledged and celebrated that hope on May 19 with the opening of a DRAGON GATE, welcoming the return of the ancient dragon spirit.

Pottery designs and figurines of a serpent goddess have been found in excavations of the earliest human settlements. The symbols associated with Her were spirals, zig-zags, meanders, and parallel lines. The origin of these symbols may have been much older, but by the time agriculture was widely practiced, about 4,000 years ago, spirals, whorls, and zig-zags had become a world-wide graphic language of respect and reverence for the Great Goddess, Giver of Life. They are found carved in stone on all continents. On North America the plumed serpent of Mexico and the amazing serpent mound of the Ohio valley are examples.

As patriarchal power was established over these early societies the dragon symbol was changed and became associated with darkness and evil. As a metaphor for the Goddess religion, the serpent-dragon was mythically slain and the Goddess Herself made subordinate to a supreme male God.

This dragon-slaying process continued for centuries as part of a general crusade against wildness, darkness, and sexuality. Christian dragon-slayers were canonized in Europe. In Asia the process was less violent and dragons are still well regarded in some places there.

As seen by their friends, dragons are usually related to the water cycle of the planet. From oceans to clouds, fog, storms, rain, photosynthesis respiration, aquifers, streams, rivers, and back to the oceans, it is the circulation system of the Earth. It nourishes and cleanses like blood and sap.

The watery part of our bodies collects lunar influence, experiencing the same tidal rhythm as the oceans.

Especially here on the coast, water tempers the climate. It also mediates between acid and base, mineral and organic, linear and circular, maintaining equilibrium between extremes like the pivot on a scale.

In our present life-out-of-balance, efforts are made to dam and divert rivers, drain marshes and irrigate deserts to allow for ever-increasing human presence and activity. The process could be compared to hardening of the arteries and is obviously threatening to planetary health. We are well aware here of how central it is to political issues. Water goes to the roots of things in more ways than one. In addition to its nourishing, cleansing, and mediating functions, water is the universal solvent. As such it will eventually undermine the strongest dam.

So the DRAGON GATE is an expression of gratitude for the remarkable appearances here. As we open it we invite that great wild and fluid spirit, feared and scorned for generations, to resume its necessary place. May it reenter our lives, re-enchant our land, and re-establish its influence in human affiars.

"In the belly of the furnace of creativity is a sexual fire; the flames twine about each other in fear and delight. The same sort of coiling, at a cooler slower pace, is what the life of this planet looks like. The enormous spirals of typhoons, the twists and turns of mountain ranges and gorges, the waves and the deep ocean currents—a dragon-like writhing." — Gary Snyder

The Invisible Face of the Moon by Cerridwen Fallingstar, Ostara 1980

Ι

Maiden: I remember spinning

So fast beneath Your fullness

We wove a cord of silver light around us.

Morning embroidered

A nine-foot hoop of mushrooms. Wherever our feet had touched

Moonstalks poked up through the grass.

Lover: Your hips curved under the heather. Mother: Your breasts shone under the streams.

Crone: Your smile was everywhere.

ΙI

Lover: I left my circle of sisters

For the circle of his arms. At night, I watch his face,

Large as the moon, sleeping beside me. He is kind, and does not imagine

How often at night I ride with the wind.

Maiden: Owls call to each other

Mother: Across incantations of snow Crone: In a language I no longer know.

III

Mother: Could I see my daughter

Devoured by light?

Better she worship its shining Shunning the beautiful darkness.

Men have stolen the night; They search for wild women With sharp stakes and fire.

Maiden: When they burned old Mary

Lover: The very wood cried out as it consumed her.

Crone: Yet it did consume her.

Maiden: Betrayed by water
Lover: Betrayed by fire
Mother: Betrayed by the earth
Crone: We turn from the moon.

Mother: O White Face

In Your brightness

You Yourself betray our secrets.

ΙV

Crone: I am an old woman

Of sixty winters And I thank God

For my two children who lived For my daughter's lack of curiosity

For the food from the garden For the return of Spring.

Why does the softness of my body still call out to Her?

Maiden: You haunt all my memories Lover: You frequent my dreams

Mother: Through chinks in the roof

Crone: Your light sifts through my soul.

٧

Mother: Night reproaches me

Where once She held me like a child.

Believe me, Lady,

When I kneel in that tomb Of colored light and music

It is You that my eyes are drawn to Placid on the altar with Your child.

Crone: My cycles have stopped.

The red tides come no more. Cease Your pulling on my heart.

Maiden: I have danced in Your light

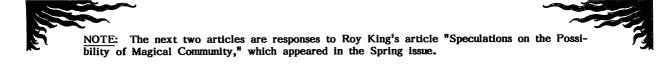
I have danced in Your shadow

Must I dance in fire?

Lover: Cold orb of ice

Remorseless as bone Smile for me again.

Always I will dance for you In the circle of my heart.



Comment on Roy King's Speculations

- Taniga

Roy's speculations hit a sensitive place in my center, since many of his thoughts are similar to those I have had, although naturally they are put together differently—we all see even the same things from different places, and have different elements in the patterns of our spirits. But his thoughts demand a reply.

German anthropologists' term for tribal people, "Naturvolker" -- "nature people" -implies to us more than they thought they were expressing. Without being romantic about it, we can recognize the almost universal understanding among tribal people of the unity of humans and the cosmos in a living superorganism. Naturally, in practice this works out differently according to different historical experience and different ecological relationships, but regularities around the world are striking. Along with this is some kind of recognition of the self-actualizing and interdependent nature of other beings in the universe, from mice and amaranth to rocks and whirlwinds to sun and stars. European scientists label forms of this understanding and its practical applications by such value-laden terms as "magic," "vitalism," "spiritualism," and the like.

Among tribal people, pre-industrial people, whatever you want to call them, this is the "establishment" view. Speculation, questioning, experimentation, science, are carried on with the understanding of a living and interconnected universe, and are expressed in appropriate language. "Magic" and "spiritualism" are not self-consciously adopted world-views battling for validity. We who recognize this interconnectedness and vitality, and try to apply the understanding in our daily lives, have to search outside the established culture (in which most of us have been raised) for a verbal and symbolic vocabulary to express ourselves and organize our activities. Obviously this makes us a kooky minority, and every now and then we're going to wonder what we're doing, and why.

Another feature of tribal life that urban industrial culture has deformed is the automatic community of people held together by a kind of organic solidarity. Again, this is expressed in many different ways, and none of these community systems is completely utopian and romantically attractive to us children of urban industrial capitalism (or to the tribal members themselves). The networks of rights and obligations, the bonds of kinship, neighborhood, ritual friendship and other bonds that are built up slowly, deeply, and imperceptibly over one's life and that embed, support, and tie the individual to the community are liberating, stultifying, and supporting all at the same time, and are pretty near incompatible with the interchangeable-part culture we live in. People who have grown up in the country or in some ethnic enclaves in the city may know something of what I'm talking about, and may remember the lack of privacy, the pressure to conformity, and the sense of place and the comfort of belonging and security of expectations.

No matter how much one protests, one can't get away from the fact of Incessant bombardment by the dying culture, the education, formal and informal, in a manipulative approach to the world considered as dead and made for humans only, and the atomistic view of society, one can't deny the fact that we are all contaminated with the disease. We recognize other legacies of the dying world that cripple us--sexism, racism, classism-and we are comfortable with the conscious efforts to change ourselves as we try to correct their effects. They're easy to deal with--even the established culture recognizes them as issues, and attempts at superficial changes are even welcomed. But the issues Roy raises are fundamental issues of existence, and inform all our daily life, and affect the way we approach all the other They are not easy to deal with, because they are so subtle and are part of





our central nervous system, and because they are the points at which the way we want to live is incompatible with the life we are living.

I feel a kinship with Roy at a number of points. We both tend to be loners about our mysticism even as we reach for community, and we both resist churchiness as we participate in group rituals that embody structure and symbols that shout "church" to us at times. I have to keep reminding myself that my vision of the world is mine, and even if I were able to share it with others, I couldn't demand that they accept it, and that if I

want to live with others I have to find some common vocabulary for communicating with them. The powerful and playful ritual Roy referred to; the circle of friends on the hill at Vandenberg; the huge circle of prisoners in the Santa Rita Peace Camp; the scary attempts to heal in jail; Rosie's classes—these are some of the communal ritual that remind me that I do belong, when I get uncomfortable with stardom and hierarchy and churchiness, and with a vocabulary that doesn't fit my experience.





Creative Magickal Community

- Fyjuiryaeoh

As a newcomer to the Bay Area, having very limited experience with the magickal community here, it seems somewhat presumptuous of me to share my reflections on Roy King's "Speculations" (Spring '85, p. 19). I find value in my perception, however, perhaps because of my newness.

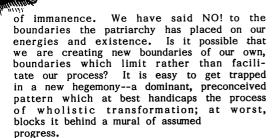
I strongly resonated with this article. It named something I sensed in this community and it struggled with the ways in which "our" (the Goddess-identified cultures of the Western world) praxis is perhaps disjunctive with our vision. I also love the irreverence of this article, and in being so, the article reflects this community's value of multi-hued process.

Coming from the Midwest, where energies tend to be more bound and perhaps more subdued than here in the Rainbow Bay, I was delighted at the depth and diversity of energies I perceived at Matrix' Brigid Ritual, my first communal ritual here. As we centered and

energized, I was awed by the complex rainbow web of vibrant energies dancing among us. I anticipated the exotic flow of energies to come.

It was with a sigh that I found the collective energy channeled "appropriately" into directed paths. The collective magick, by definition, ebbed and flowed and jumped out in its own rhythm; and yet largely the vast diversity of this wild and wonderful bunch seemed to habitually fall in place. Seen from one perspective, this is an observation of progress, that we collectively come together with enough experience to know what is expected of us in ritual. I delight in the recognition of such collective experience and honor the daring, willful, and sacred nature of the ritual work done.

We have dared to question the hegemonic ideology and practice of our culture. We are wildly and willfully opposing patriarchy, our dance fueled by our visions of a reclamation



Roy King's question of how vision and politics relate touched a live wire in me, for I believe that our current transformation (revolution if you will) is the first in history inclusive of the material, spiritual, ideological, and emotional realms of change. The ingredients needed are present for the recreation of immanence. I believe, however, that only to the degree that our politics remain in recreaction through the flames of our spiritual visions (not refueled by, but recreated through) will this transformation continue to be a wholistic process.

As a movement, I sense we are in a place where our visions have become subservient to, and somehow separate from, our politics. This disjunction is just beginning to create a felt friction, to which this critique is attempting to respond.

As a shamanic witch, my core is my spirited, flaming will. Through the flames of vision I will shape and reshape my ideology (the dominant tool of counterhegemony today), which grows into my activism. This process I name creactivism, rather than reactivism.

Each field of transformational ideology (neo-Marxism, feminism, anarchism, shamanism, witchcraft, critical theory, etc.) brings its own gifts and strategies to the immanent revolution. It is as we blend our efforts that we create counterhegemony, which is not a product but a process. The transformation is occuring in a multitude of shades and textures through the wills and tools of a rainbowed coalition of artists.

For myself, I find that part of the friction I sense, the stuckness in the pattern, is from reactivism rather than creactivism. When my energy is mostly placed in resistance to what exists, it is less involved in

creating new patterns. The work of directly confronting the horrors of the patriarchy is necessary, vital work. However, it is easy to lose vision, to lose the inner certainty and experience of immanent relationships and world community, when one's primary energy direction is in confrontation to what is.

Saying NO! is powerful--check out any two-year-old resisting the submission of their will to an oppressive adult. I make a delightful, wild strong "tww year old," particularly when I work with others. The work of envisioning, creating, living new, alternative realities is at least equally as powerful. The two strategies are not exclusive, each requires the other. I sense we may simply be out of balance. We know that our visions not only reenergize us to global energy which are being manifested.

I see part of my work in the immanent revolution to be that of creating a separate, sacred space; a Goddess Sanctuary—a place of lived envisioning, where an ongoing community lives our visions as we build them, actively releasing patriarchal splits from our day to day lives. The Sanctuary would be an open sacred space for those who place their energy and work in direct confrontation to the effects of the dispirited, patriarchal norms. It would be a place of meeting for those whose activism is primarily without and for those whose activism is primarily within.

For me, living a life of visioning is a core form of activism. I envision the Sanctuary as a place where a multitude of realities are not only acknowledged or sensed but are actively created, experimented with, lived. The purpose of such sacred space is not avoiding what is, but creating "what isn't."

One of my spirit-guides names this transformational role that of "chaos-keeper." We have a multitude of practical souls placing frames around reality and patching up the holes in our theories. I honor the role of actively keeping chaos among us-opening new windows to the unseen, and learning to interact with, learn from, and work with the new energies we "find."

In chaos, Fyjuiryaeoh





HANNAH'S HOUSEHOLD HINTS

Well here I am back again. bet you thought I was gone. I was not really, I was very busy. I was very very busy. But I did not forget at all about your terrible problems that you have with cleaning your house. Because I thought about it a long time and I think that what you should do is move. I mean that nice lady that was having the terrible problem with the wonderful creatures of the holy mother that were all living all over her nice sacred house and even in the bed. Because I did some sacred secret experiments and I figured it out that there is nothing you can do because it is a great and holy mystery called karma which I am not allowed to tell you anything about because it is all a Very Big Secret and all the sweet and holy vermin that you send back to their holy sacred mother are all going to be in the movies in purgatory and it is not a pretty sight.

Before I knew this important fact I am very sorry to tell you that that nice lady had some very nice conversations with me on the phone and I told her to nuke the mice and she did not hear me when I said it was just a joke. Because she was so upset that the dear and holy mice had had several generations of holy images of the blessed mother in her ritual robe that she had NO SENSE OF HUMOR and now she has to move.

I wrote all that last because I have a very nice boy who is my lawyer now and he explained it to me. So please nice lady, do not call me any more as I have moved myself.

Because I have also had a little problem with the mice and now I know many things that I did not understand before like the mice are very sacred but they do not have any undertakers so when you feed them that stuff in

the box they do not tenderly carry away the brothers and sisters that lie down forever but leave them there, which is mostly inside the wall.

So whole bunches of them are watching the movies in purgatory under the floor somewhere in my sewing room but I am not going to look for them, no, not me, because like I said, I am Very Busy.

Also I must tell you that I tried to discover the holy sacred ritual that would make the sacred vermin discover that their good is elsewhere but I did not. I thought it might have had something to do epoxying the holes in with foundation while chanting off-key but I tried that and it did not work. So just do not know what to tell you, because I am very fond of you all and I know you were counting on me to solve this terrible problem and I cannot. But I am still working on it so do not give up hope.

As soon as I think up something new I will tell you, but that nice boy who is going to be my lawyer after the movies in purgatory are over says I have to put in a disclaimer so you will know it is NOT MY FAULT. Just so you know, because he says you might easily get confused.

So for the rest of you, who have been leading cleaner lives than me and do not have to worry about excess amounts of the holy mother's sacred children, I would like to tell you that what works on the bathtub, where all the enamel is worn off, is shellac.

 \quad Just $\,$ remember that it is not my fault.

Love, Hannah



What is Remembered, Lives: A Poem for Wally and for Others

I learned about your death at the luggage carousel

That's right, she said

You don't know about Wally how he hanged himself on Lammas

Wally

You have become an item in pagan newsletters

> But once you were a singer Tallest of all in the chorus deep earth bass voice

We were all in jail that summer

blockading Livermore
The men separated from us
The phone call
David's voice broke
as he described
dour stoic Roy
sick screaming with pain

I knew then

I was locked up
I couldn't reach the brother I loved

and David said

Wally's here Wally channelled the pain

Roy lives but Wally why couldn't you heal yourself? or ask for it?

Wasn't that what we learned from all those actions?

To stand together

A friend from an older Resistance wrote how she was captured by the Nazis and locked in a cell with a knife

She considered suicide and rejected it.

No, she said I'll make them work to kill me I won't make it easy for them

Brothers, the knife is everywhere

something wants to kill men who sing who heal The earthlovers

I ask you to resist it Don't do the work for them Fight!

Make them drag you away into death Hold on to each other

Maybe once there was a time
when men who could sing and heal
were common as foxtails
when we could afford
sacrifice
or maybe it was always a bad idea
sacred king
sacred martyr
sacred bullshit
made up to weaken us

whatever--

its time has passed

brothers, you are so few
those that I can call brother
we need every one of you
we can't lose a singer a year
Gwydion dead on the roadside
(who also came to Livermore)
Wally dead by the knot
that strangles
especially we need you who can heal
under the guns of the guards

brothers, take care of yourselves
fasten your seatbelts
drive slowly on the curves
don't swim out beyond the current
nurture yourselves
or none of us will survive

Wally what we have left
your ghost
voice on a tape
singing
What is remembered, lives

- Starhawk 9/84







SNOW WHITE RETOLD

a journey through darkness and light, a very exciting one woman drama, written and performed by Rhea, and directed by Linda Hammond, is a journey through the psychic underworld created through the combined symbolism Snow White and the Maiden, Mother, dual aspects of the Goddess. Dynamically staged and performed, this piece is a union of psychological depth with feminist mythology -- it really lives.

To quote the program: "Dedicated to our female ancestors. May you come among us again. Send us your wisdom and guidance 'cause we need all the help we can get out here!

"Dedicated to the Women's Movement of the 1970's: The eruption of women's power, love, and energy focused on ourselves, bonding with other women and with our own women selves, struggling for some space and self love in a society we realized hated us as women in a very deep way, struggling for a more just world which so often must take the form of struggling against, releasing the poisons pent up in our bodies, minds, spirits accumulated over the hundreds? thousands? of years of patriarchy, no easy task.

"... The fairy tales we learned as children: Snow White, Cinderella, Sleeping Beauty, Rapunzal, are Women's Initiation myths. I have tried to work with the characters as symbols, returning to the original meanings of the tales. That is, the initiation of the younger woman by the older, more powerful woman, the crone, the dark side of magic and mystery. Initiation into what? Into the different stages of our lives from birth through death; into the ancient societies of healing, prophecy, weather working and shape changing; into the beginnings and endings of the cycles of love and work that make up our daily lives.

"....This piece is offered in the tradition of the Great Round of darkness and light with an emphasis on the darkness as a positive force we are weaving back into our lives."

We saw Rhea's last performance this spring, but she plans to continue performing in the fall. Check our Events Line. Don't miss it!

--Reviewed by Roy





A SPACEY SPIRAL DANCE

Astronomers at the Very Large Array of radio telescopes near Socorro, New Mexico, have photographed something they have never seen before: galactic nuclei "performing a kind of cosmic dance ... within a single galaxy." This "very mysterious object" is to be found within the constellation Cetus, the whale. Scientists are especially puzzled by the appearance that two of the jets of relativistic particles emitted from each of the nuclei and which emit energy at 100 million times the sun's rate, "seem to be twining around each other."

from Science, vol. 227, 8 Feb. 1985, p.623, w/ thanks to Luis Kemnitzer

-- David Kubrin







QUESTION OF INTEREST: Are there any pagans that are in Western Sonoma area that would like to meet each other in a situation that does not require money like the usual class? My house might be a good place for this. We can talk, explore, discuss, uncover, work, play, study, research, ritual, ritual, ritual, spell, heal, learn, teach, be together. I live in the forest above Sebastopol and you may call me at (707) 874-2339. Christina is my name, call anytime!

STUDY GROUP/CLASS, sponsored by LIFEWAYS, to begin in September, integrating elements of ritual, the chakra system, grounding, ritual dance, songs & chants to culminate in a major, public Ritual of Thanksgiving on November 27th—a full moon and Thanksgiving eve.

Some previous ritual participation desirable. Fees on sliding scale. If you are interested in committing yourself to this important event, please call Anodea Judith at (415) 644-1893.

The Littlest Unicorn: A pagan journal devoted to children, their parents, and the child within each of us. For information send a SASE-or-subscribe (\$7 within the U.S.--\$8 outside) to The Littlest Unicorn, PO Box 8814 Mpls MN 55408.

WIGGANSNATCH, "an alternative realities literary magazine," seeks fantasy, speculative fiction, and horror shortshorts (under 1500 words), as well as dream writings, epiphanies, and other trips outside consensual reality. Also looking for artwork, especially comics. Payment is in copies. Send SASE for Contributor's Guidelines and/or \$1.00 for sample to: Wiggansnatch, PO Box 20061, Seattle, WA 98102.



Movement Class/Intuition Training - Wendy Palmer is a teacher and director of the Lomi School of bodywork. She holds a black belt in Aikido, is the cofounder of Tamalpais Aikido, and is a faculty member of The Center for Investigation and Training of Intuition. Wendy's main interest is in identifying and accessing personal intuition systems that may already be operating in unrecognized ways. This class will work with the attention through internal focusing practices that are grounded in the moving body. The inner form of Aikido is used--training dropped. open, and blended attention. These practices develop the ability to discriminate between personal thoughts and impressions received from situations outside the self. 10-week class beginning September 3, \$120.00, Tuesday night, 6 to 8, San Francisco location. Class size limited. For further info/ to reserve a space, call Wendy Palmer at 924-8517 or Suzette Rochat at 863-8294.



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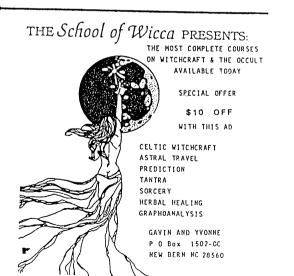
BODYWORK - If you are interested in actively meeting yourself as body, in climbing down out of your head to explore somatic territory; I have guide skills: deep tissue, pressure point, intuition and breath work. I have six years professional massage experience, including certification. I am currently in training at the Lomi School of Bodywork.

Suzette Rochat (Cybele) - 863-8294 - sliding scale

BREITENBUSH HOT SPRINGS FEATURES TAROT WORKSHOP IN JULY

The gypsies used Tarot cards to foretell the future, gamblers used the cards to bet on the future, Mary K. Greer uses the cards to transform the future. Breitenbush Hot Springs Community is pleased to announce that Mary Greer is leading a workshop on Tarot cards as a tool for personal transformation on the weekend of July 26-28. \$110 includes workshop, food, room, and full use of facilities. Send \$30 deposit to PO Box 578, Detroit OR 97324 or call (503) 854-3501.

Mary Greer is the author of TAROT FOR YOURSELF: A WORKBOOK FOR PERSONAL TRANSFORMATION and is on the faculty of New College of California in San Francisco.



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ABOUT NOTICES: Notices are for any announcements of concern to the community. For services or classes that charge money, please include \$5.00 for 1-5 lines, and `\$10.00 for 6-10 lines. Other announcements are free. Thank you.



Reclaiming is a collective of San Francisco Bay Area women and men working to unify spirit and politics. 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, public rituals, and individual counseling, 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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