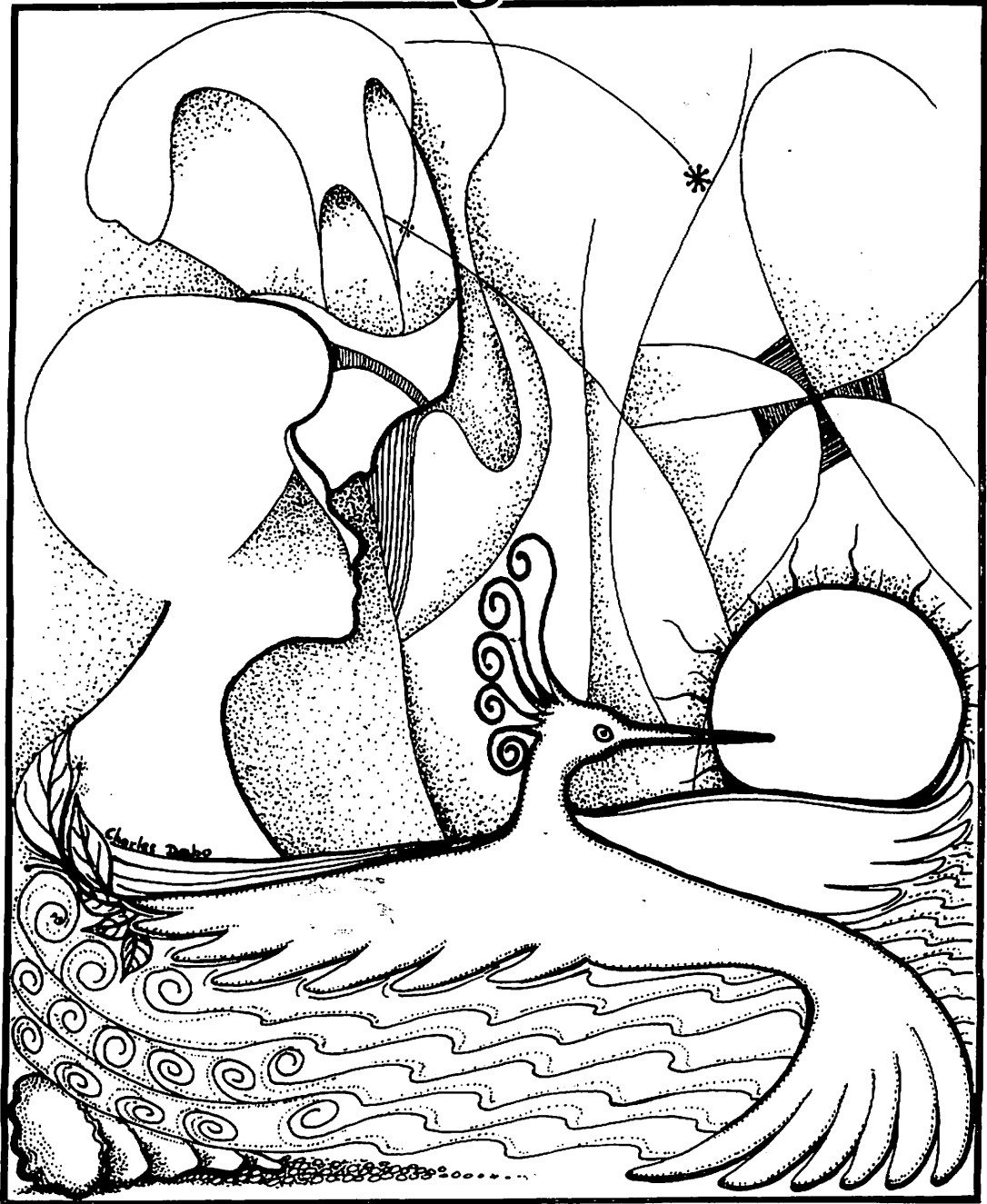


Reclaiming Newsletter



Summer 1991

#43

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

Newsletter Submissions: The Newsletter encourages people to submit articles, letters, or graphics related to political, pagan or spiritual issues and happenings. **Graphics are ALWAYS welcome!**

We may edit for length, spelling, punctuation and grammar; we do not alter poetry.

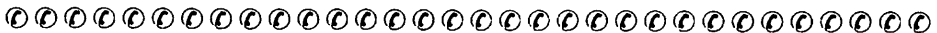
While we are pleased to print letters or articles on ethics, we will not print personal charges or countercharges.

All submissions, whether we print them or not, eventually find their way into our cauldron, so keep copies for yourself. Please do not ask us to return them.

Submissions are due on or before the deadline. The Newsletter staff has sworn off its lamentable co-behavior and will not chase down late submissions. We really mean it this time.

The views expressed in articles and advertisements in this Newsletter belong to the authors and advertisers . . . not to the Reclaiming Community or the Newsletter Staff. Some of us don't even like some of the stuff we print.

Fall Deadline is Wednesday, August 7, 1991



Reclaiming Events Line ☎ (415) 849-0877

This recording (listed under "Reclaiming" in Berkeley) carries announcements (and updates) of events organized by Reclaiming and others. Often, these come up too late to be put in the newsletter. Call us with events and announcements to add to the message. They can also be mailed to the Events Line at the P.O. box, but this is slower. Please allow plenty of time, and remember to say where we can reach you with questions.

—The Recording Faerie

TTY ONLY Reclaiming information and inquiries: (415) 237-6207

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Cover Design: by Charles Dabo. The hummingbird flies high, sips up the sun: a gift to Huitzilopochtli who becomes the Sun God—Aztec

This issue of the newsletter was produced by the intrepid individuals who overcame illness, over-extension, exhaustion, and great distance to bring this newsletter to you: Anne, the Black Cat Proofreaders, Charles, Cherie, Jody, Karen, Laura, Lauren, Rebecca & Rose.

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Iron John, A Book about Men

by Robert Bly

Reviewed by David Miller

The story of Iron John is a Grimm Brothers fairy tale in which a hairy, untame, magical man guides a young man through the harrowing rites of passage leading to manhood.

The book *Iron John* is Robert Bly's 200 plus page running commentary and analysis of the ten page fairy tale.

Bly's book reads very well and he appears somewhat of a virtuoso at distilling a wide range of mythological and folkloric material into pointed observations aimed at modern men.

The problem that I have in attempting to review this book is that it has so much that strikes me as provocative and insightful and so much that needs critical comment. It is a book that deserves a book length review. In lieu of that, I'll make a few observations pro and con.

The best of what Bly has to say lies in his now familiar theme of the necessity for older men to take the time and trouble to initiate younger men into the mysteries of manhood. He says that only through ritual and effort and the active intervention of older men can a boy become a man. The mysteries do not come from eating Wheaties, drinking beer, or even passing exams.

Bly lays the blame on the industrial revolution which produced goods but also the absent father and the loss of the initiatory process. It is a thirst for this process that Bly has found in his men's gatherings, as well as the grief men feel from the wounds of absence and the belittling barbs from their fathers. If a day goes by and an older man has not praised a young man, then that young man is being wounded.

Bly takes us through eight stages (more or less) on the path to manhood, ending with the re-emergence of the inner warrior. The first stage is a clean break from the mother and father. The second stage is the time of ashes.

Bly recounts one story:

Ashes time is a time set aside for the death of that ego-bound boy. The boy . . . , having been taken away from the mother, passes into the hands of the old men guides who cover his face and sometimes his whole body with ashes to make him the color of dead people and to remind him of the inner death about to come. He may be put into the dark for hours or maybe days, introduced to the spirits of dead ancestors. Then he may crawl through a tunnel—or vagina—made of brush and branches. The old men are waiting for him at the other end, only now he has a new name.

Compare, Bly says, our Disneyland culture of shopping malls where there are no ashes.

Of course, no book about men can avoid being also a book about women, especially if the book is about spiritual growth. It is in this area that Bly is sometimes on the mark and sometimes quite off the mark.

At one point Bly remarks about a young man facing the dark side of the Great Mother:

The only solution to the power of the witch is for the young man to develop energy as great as hers, as harsh, as wild, as shrewd, as clear in its desire. When a young man arrives at her house, proves himself to be up to her level of intensity, purpose, respect for the truth, she will sometimes say, 'Okay, what do you want to know?'

It is critical for men to be independently powerful, to stand on their own two feet before other men and before women. Bly sees this and puts it well. Yet, other passages indicate to me that he

is unclear on the source of male power and its contours in relation to other men and women.

Bly actually frames the issue of male spiritual growth as involving a move from the relationship of soft, receptive males and hard, energetic women. This relationship is not working, he says. Men have explored their feminine side; they need to find their fierce side. He uses the example of a man at one of his early men's gatherings:

One man, a kind of incarnation of certain spiritual attitudes of the sixties, a man who had actually lived in a tree for a year outside Santa Cruz, found himself unable to extend his arm when it held a sword. He had learned so well not to hurt anyone that he couldn't lift the steel, even to catch the light of the sun on it. But showing a sword does not necessarily mean fighting. It can also suggest a joyful decisiveness.

My interpretation of this example is quite at odds with Bly's. Magically, I would not raise a sword in one of those gatherings. Even though I could see that the sword functioned as an athame, drawing a circle and cutting through the fog of indecision, I would know that in such a gathering the energy of battle and death continued to attach to the sword. I would not raise that energy. So too the man from Santa Cruz. Far

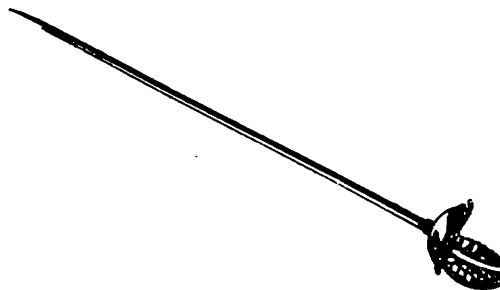
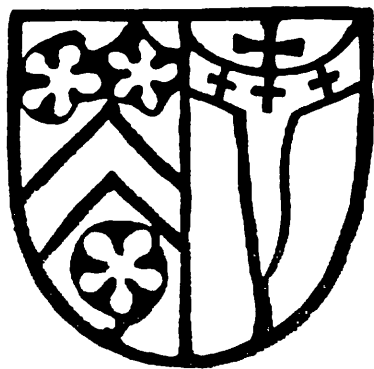
from being afraid to be decisive, he had already made a hard, profound decision never to raise such energy and he instinctively knew the sword offered him was still loaded. Sword energy is indiscriminate and will inevitably lop off the limbs of friend and foe, family and self.

The issue is not soft men and hard women. The issue is the nature of power and power sharing. For me, power comes from the fire in the belly of our mother earth. There may be different aspects and manifestations of that power but the source is the same for all and equally available to all. It is the fire of which we were born and which is part of an ever expanding burst of flame. We are all fathers, sons, brothers and mothers, daughters, sisters in that fire. The question is how do we draw on that fire and share it safely to protect and nourish ourselves without raising sword energy.

This raises the issue of whether men can initiate men apart from women. Can women be safe if only men initiate men.

I think not.

Men have to be with men, to know one another, to love each other, to relish our mysteries. But, I think the initiation process should include, at the least, an element of passing muster before the women of the community to assess whether it is safe to live with *this* man, to welcome him into the community and its rituals.



Gender Workshop: A Hermaphrodite's View

by Dawn Seagrape

(This workshop was given by Francesca Dubie on April 7-9, 1991)

I am living proof that polarity is a subtle and pervasive intellectual construct. I have been an awkward and sometimes threatening gender issue since I was born. Instead of being a real participant in human sexuality, a hermaphrodite is usually altered surgically to be gender specific. So I was concerned about the gender issues which we would be dealing with in this workshop given by Francesca Dubie and her assistant, Mark Roblee.

I have a very special place in several groups who generally see me as someone who is a "womyn" AND a "man". This place generally does not exist for a hermaphrodite today. Our society expresses relationships as a tension "between the sexes."

When people live this they are ignoring the existence of both genders within themselves. This internal conflict gives rise to the energy that fuels sexism and the patriarchal culture that exists around us. This viewpoint leaves no physical position for hermaphrodites.

This workshop explored the difficulties of creating a safe place for groups of varying genders and sexualities to work in. Our goal was to deal with gender issues and the sexual polarization that is reinforced by our language. Language problems are rooted in a lack of shared information among the genders, so of course, it follows that our language is inadequate for expressing this information. Listening skills, that was what this workshop was really about. A great deal of communication between people is spent talking AT each other. We took care to discuss the things we heard, how and why we heard them, and how our own experience gives each of us different ways of hearing.

Knowing how we heard each other made it easier to understand how to communicate. It was a pioneering trip so that groups can "do it better next time."

The weekend was also an experiment in using magic to tunnel through quantum barriers in belief and experience. It was magic that allowed us to talk to each other without needing threatening or dangerous amounts of energy to overcome our barriers. We talked of differences that are common to gays and lesbians, heteros and bi's. These are problems that tangle up every group of people with varying genders and sexual preferences.

A group, i.e. society, that tries to get past the problems raised by sex/gender issues invariably has communication problems, and that was the facilitator's main concern. She spent time at the start of the ritual (and here I prefer to refer to the entire weekend as a ritual) defining terms: sexist, racist, etc. . . . We came to some agreement in an hour of discussion. We . . . a group of five womyn, five men, and me, a hermaphrodite. We are mostly wiccan of different traditions, with a wide range of ages and life experience.

In the first few hours, while getting to know each other, Francesca introduced several magical ideas for improving communication that worked well.

First, we followed her example and used an Italian folkway practice—we put sweet basil oil on the outside of our ears to help improve our ability to listen. Then we learned to use a talking stick. For those who are unfamiliar with it, a talking stick is a tool from Native American traditions which non-hierarchical groups today use to ease communication. There are three rules to it's use: 1) the person who holds the stick is the only one who may speak; 2) the stick is passed on to the next person in the circle when the speaker is finished—or it may be placed in the middle and taken by anyone from any part of the circle to speak (also, the facilitator may reclaim the stick temporarily); 3) the stick may be any real object of convenient size.

By the end of the first day we had created a safe space which was close to being "between the worlds" in wiccan terms. It was a place

where I could see the possibility of doing some good work.

The group had begun a sharing dialog. We spoke of the things which we felt might keep us from taking a full part in a ritual involving womyn and men.

The stick went around the circle and we spoke from deep within ourselves about our issues. The group found that the problems we had experienced were very similar. Men and womyn are alienated from others because of the same sexist and racist attitudes that I deal with everyday.

It was obvious to me that even though we had different ways of expressing our worldview, these differences are trivial compared to the way I felt about each member of our group as individuals who would not let ourselves be caught in these attitudes.

Francesca and Mark led us in a cleansing ritual. The group separated to work in pairs, to analyze and transform our blocks. The second night, we brought things to weave together into a group totem—icons from our altars and from our lives. The group invoked the ancestors to see that we did well and we danced and drummed, drawing each other into the weave.

I was amazed that eleven who had known each other for only a day could weave so closely. Putting aside gender issues let us see each other as individuals. We were people who could be loved for simply being, recognizing our immanence. We sang and drew pictures and got our deeper selves involved.

When we spoke to each other, we knew we were listened to . . . when we were silent, that was heard too. Womyn heard men say that they had never fit in men's society because they didn't believe in separatist behavior, that they resented it in wiccan and feminist political groups. Men heard and tried to understand why womyn can't be sexist to men as long as men hold the power in our society.

We all came to see the roots of gender issues in the false polarity of womyn VS men, instead of womyn AND men. I considered the different interaction I have with "same sex" friends and "other sex" friends, and decided that I miss a lot through my polarized behavior patterns. I lean toward a lesbian-separatist viewpoint since I am female identified and a survivor of an abusive childhood. These were the attitudes that I was trying to transform.

Several of us came away with a sense of initiation. The clarity of sensation that the Star card in the Tarot deck symbolizes filled me for days. Spiritual issues aside, this card points out the way groups lose time and energy trying to achieve a group mind: the symptoms are treated, while the cause is overlooked.

We lack a clear language to discuss polarity and that is an especially sore subject for me as a hermaphrodite.

I see myself as being the same SSEX as everyone else. SSEX is a new word. Our language is inadequate and I love creating new words. Physiognomy, gender identification, sexual preference—these all enter into that which I lump together as "SSEX". I see polarity, not SSEX, as a nourishing root of massive discrimination and abuse; and I see that this is common to most societies in the world today. The prevalent, Freudian, view of gender is that gender determination is established in the first two years of life.

The truth seems to be that SSEX varies continuously throughout a person's life. This is certainly true physically as well as psychically.

Creating a ritual that allows freedom of expression, and freedom from oppression thereby, must be based on non-polarised communication. We succeeded in taking this first step and this will certainly help all other groups to achieve a closer weave in their work.

Dear Reclaiming,

This letter is in response to Thalassa (*The Rise of a Pagan Priest/esshood*) in the Spring 1991 newsletter. While I agree that pagan priest/esses should not be isolated from the community they are trying to serve, I think that those on both sides of this argument (priest/esses should be paid so they have more time for pagan work vs. priest/esses should not be paid but work for their bread along with the rest of us) are missing another option.

Why should *anyone* have to work a 40-hour work week? Why should we put up with a system in which only the fortunate few have enough leisure time to devote to spirituality? Why should any of us come home too tired for ritual, or family, or meditation, or playing in dirt, or anything else human beings want to do?

Instead of only worrying about how we can continue the pagan movement within the patriarchal 40-hour work week system, let's figure out ways of changing the system.

I don't think a 20-hour work week at 40-hour/week pay is unreasonable. Not when you consider all the wasted time and energy we are required to expend every day. How many

ridiculous and wasteful products are on the market that no one really needs and would never miss if it weren't for the constant TV commercials that not only promote the product but create the need in the first place. How much time is wasted by employees scurrying around "trying to look busy" when they've run out of real work and have "time to kill." What wonderful work we could all do if we didn't have to spend our precious time making a buck for someone else.

Currently, there are other little-known options —part-time work with full-time benefits, job sharing, etc. I know of one organization in San Francisco whose goal is "to increase opportunities for reduced and restructured work schedules and to ensure equity for those who choose them." It is called New Ways to Work and their address is 149 Ninth Street, San Francisco, 415-552-1000. There may be other organizations like this one, I don't know.

The point is, let's work to ensure enough time and money for *all* pagans to practice the craft, not just a few high priest/esses.

Beth Terry



Pagan Conscientious Objection

by Nan Kates

My six year old son and I huddled together last January watching another American war beginning. He understood that war is not a Nintendo game, despite the Department of Defense's efforts to present it as such. He did not want children to die in Baghdad. He did not want to go to war. He did not want to die. He was six and he was afraid. I had to try and find a way to make it, if not all right, at least better. So I began to research conscientious objection.

One does not have to be a Quaker to be a C.O. According to literature sent me by the Central Committee for Conscientious Objectors (CCCO), more than 230 religious organizations had members who were granted C.O. status during World War II. A CCCO pamphlet titled *Saying No to War* states, "According to the Supreme Court, you need to have a sincere and meaningful belief that occupies a place in your life like that of a more traditional religion. The law makes no distinction among religious, moral and ethical beliefs."

The pamphlet also states that, "Practically all religious groups . . . recognize and support conscientious objectors." For a Pagan boy or teen what kind of support is there? More specifically, what Pagan religious organizations would be willing to accept the pre-printed postcard supplied by CCCO intended to be sent to one's religious group to help document CO status. (The card has two sections, one to be sent to CCCO and the other for the religious group. The card isn't mandatory for establishing CO status, but every bit of documentation of opposition to war is helpful to a young man facing the draft board.) One organization, The Arn Draiocht Fein: A Druid Fellowship, will accept the postcard for ADF members only.

For Witches, the Covenant of the Goddess has a policy dating back to 1985 of accepting the CO card for members *and* non-members of COG.

There is also a newly formed group in the San Francisco Bay Area called The Pagan Committee for Conscientious Objection which is co-chaired by Richard Christopher, an experienced draft counselor.

Richard has some specific advice for young men who are, or think they may be, conscientious objectors. When collecting a portfolio of documentation to present to the draft board he said it's important to show a consistent train of thought going back as long as possible. Keep a diary specific to issues around war, peace, death and destruction. He recommended that young men write a statement describing *how* they feel. He said that the youngest CO he had ever known was a 14-year-old during the Vietnam War era, and that it was definitely appropriate for a 15- or 16-year-old to begin compiling a record.

Richard also said that the CO committee wants input from as many people as possible on a religious statement they are drafting on Pagan conscientious objection. The committee also hopes to have as many Pagan organizations as possible endorse this statement. He also noted that the committee is working with the West Coast branch of CCCO to train Pagan clergy as draft counselors.

A few ideas as to why Pagans may take a theo(/a)logical stance against war are: the damage warfare does to the living body of the Mother Earth; the common Pagan belief in the immanence of divinity in every person which makes killing another person deicide; and of course, the Wiccan Rede. "Harm none" seems to me to be pretty clear cut.

For youngsters grappling with these issues a particularly powerful piece of literature is a comic book published by CCCO called, "Real War Stories." This comic book tells the stories of real men and women in the military and does so in a professional manner that will hold the interest of even the most sophisticated youth. It costs \$2 if you should decide to write to CCCO.

Because we now have what the Department of Defense refers to as "peace", this information may not seem as timely as it might have two months ago. However, it's not tremendously cynical to anticipate that our "new world order" will include more wars, especially since this last one was such a public relations success.

The following organizations are able to assist Pagans who are conscientious objectors to war:

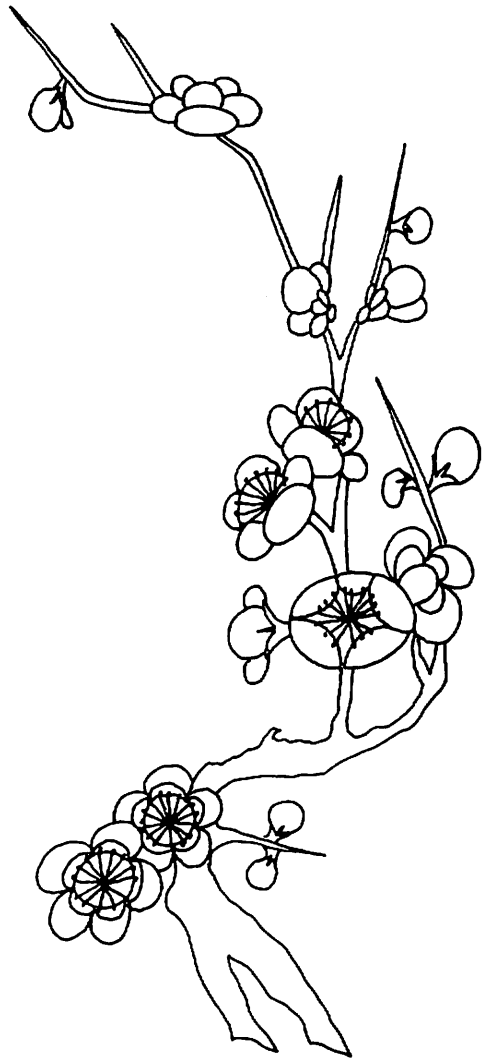
CCCO

(An Agency for Military and Draft Counseling)
2208 South Street
Philadelphia, PA 19146

CCCO-Western Region
P.O. Box 42249
San Francisco, CA 94142

COG/Covenant of the Goddess
Box 1226
Berkeley, CA 94704

Pagan Committee for Conscientious Objection
c/o Ancient Ways
4075 Telegraph Ave.
Oakland, CA 94606



Dear Reclaiming:

This is in response to Amathaon's article on the rise of a Pagan Priest/esshood. I felt s/he made some good points, especially the idea that we might become dependent on the authority of a priest/esshood, and that we have to beware of paying someone to do our magic for us. However, I also thought s/he was too hard on those of us who want to be priestesses (or priests).

My personal view of this is that if you think of yourself as a priestess/priest, you are. But not all of us enjoy spending our lives the same way. One of my friends dreams of owning a farm, another of making movies, a third of being a successful businesswoman. For myself, I have never wanted a "real" job. I do work, because I need to eat, but if there were temples or Tower circles, I'd be there.

Now, my idea of the perfect life would drive my friend the businesswoman crazy. She likes grappling with the real world, and that's where she wants to be successful. But I am strongly drawn to creative & magic work.

When I had a "real" 9 to 5 job, it drove me crazy. I felt depressed and confined.

Because Craft work is Karmic work and not a capitalist transaction, I have problems with using it to pay the bills. My goal is to support myself with my creative work. I found it inapt to compare self-supporting priestesses/priests to the Pope, however. It's not as though they sit around a pool all day, after all. Psychic work is a skill, and involves being a guide, a healer and a teacher. We can all do this for each other, but the more you work at it, the more skilled you become. Doing this work is as valid as being a therapist, teacher or doctor.

My vision is that we will someday have self-supporting temples where priest/esses don't have to worry about bills and can offer their skills for whatever exchange or fee seems reasonable to both client and priest/ess.

Sincerely,
Jana



Hannah's Household Hints

I'm glad to tell those of you who are in full possession of your faculties that the rush of mail we received due to the little problem I was having with Hannah has died down. Everyone has turned their attention elsewhere, thank you Persephone, so we can all get on with our lives.

No, I'm still not *speaking* to Hannah, really, but we sorta communicate—we're both willing to speak to Odin Rockport (the ex-Episcopalian), and he lets us each know how the other is doing. That's how I found out she was in Ireland, as I told you last time, and also how I got a hold of the following missive, which I have, out of the goodness of my heart, consented to share with the readers who miss Hannah. The rest of you can skip it; a Real Household Hint will be coming to you later in the column.

O Hello my Lovely Readers I miss you So Much:

Well here I am in the Holy Sacred country of Ireland, where I am having a Rest after that Awful Pandora threw me out of Reclaiming¹ and made me stay for Quite a While on the astral plane and then Fixed the Election² which I should have won.

So now I am pretty much able to read enough Irish to be able to tell you that I have read the newspapers and it is Too Late, so don't bother with the heavenly blockade. I have a new idea, which is that we have to all get together on the astral plane and recite the Litany of Things Which are Not Our Fault, which I am writing now, and if you will send me some money I will send you a copy of it someday. I have thought up bunches of things already, like the Dinosaurs' Last Stand, The San Francisco Earthquake, The Fall of Satan, and Whatever Happened to Atlantis. Then when I finish the list we will recite it at one of those sacred days, like either Lunasa or the Feast of the Assumption, and turn the attention of You Know Who off of us and onto the party

where it belongs, which is as you know the Unemployed Angels. This will be a very Great and Sacred working and will take a lot of organizing, so really send money, no kidding, but send it Only to Me as otherwise that Pandora will steal it.³

So goodbye my readers and do not Despair as pretty soon I will throw that Pandora out of my Chair⁴ and give you more Real Household Hints, which I know you miss at this time, and I hate to think what your houses look like.

Love, Hannah

So there you are. Now that she's overseas I'm feeling pretty charitable towards her; you can send me any messages you have for her and I'll pass them on to Odin.

I have here a wonderful household hint, sent by some of my *extremely* beloved readers in Connecticut—you know who you are—passed down to them by one of their dead grandmothers, found in her book of shadows, I guess. It is a dark and secret hint. I wish I could figure it out really, since it's obviously so deep and sacred and arcane, but I'm too busy to try it out. So you do it, ok? and send me a description of the results. I quote: "The paint on my window frames and sills has peeled rather badly and I find that Bon Ami applied generously to the woodwork as well as the glass will form a coating which at a distance of a few feet is fairly effective."

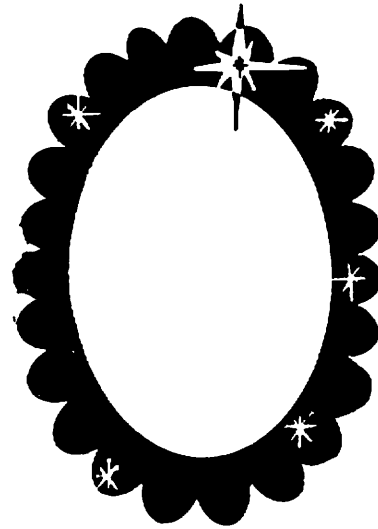
Fairly effective for what? Obviously I am missing some essential part of the hint, rather like those recipes your mother used to give out when people asked her how she made those Cute Little Orderves with the rice bits, but she never mentioned the tomato paste, so theirs were never the same. Readers, please advise. What do you think this household hint is for? What does it do? How often do you have to repeat it? Wouldn't

paint be more effective? And why is it that we're coating the window *panes*? To keep visitors from noticing the lawn?

You see how it is. Once you start this camouflage stuff there's no end to it. You might as well just run the vacuum.

Thanks for the reports you've been sending, on the success of the Direct Landfill Action. Yes, I know, it takes a lot of used spells to fill up a swimming pool, but hang in there. And of course, it may be obvious to some of you, but let me remind the rest that it will be more effective if you gather *all* the used spells you need to fill a pool, rather than throwing them in one at a time. If the neighbors only find one or two, they just fish them out. A truck load is *so* much more effective.

That's it for now. Bright blessings and all that and love, too—Pandora

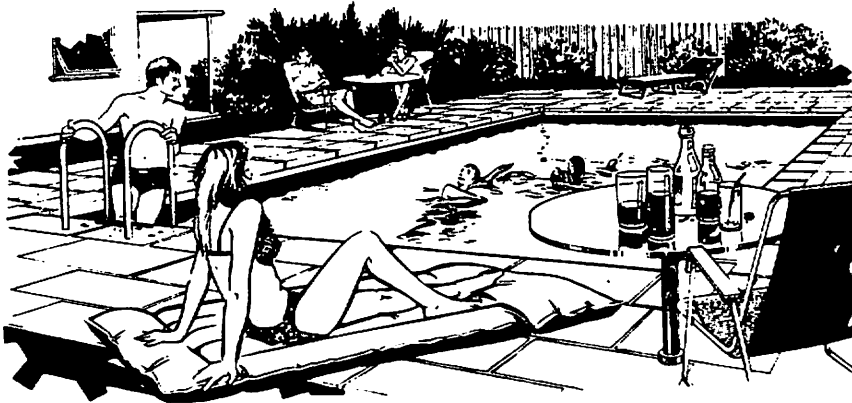


¹I did not.

²I did not.

³I will not.

⁴Dream on.



Meditations for Material Girls

by Starhawk

(Yes, Madonna owes me one. No, you are not the first to have noticed that her new video is indeed called Truth or Dare. This is Not My Fault. One cannot copyright a title. This has nothing to do with the subject matter of this article.)

To be a Pagan is to believe that the world of matter and form is sacred, that the body is a temple, etc. etc. We all know this. The question then arises: so why don't we floss our teeth?

Maybe you, the reader, do. Maybe you eat the right foods, take good care of yourself, always buckle your seat belt. Personally, I'm a bit variable. The Good Starhawk gave up caffeine months ago. The Bad Starhawk didn't go to the dentist for a year and a half and then the dentist had to show her all the terrible color pictures of gum deterioration and still, left to her own devices, she forgets to floss.

And aren't we more or less the same in the way we treat the earth? If Gaia is a living being, she's overdue for a thorough physical, a general detox program, and some overall healing.

So it occurred to me that there might be a need for a few mundane meditations, ways to make all those annoying and sometimes disgusting things we do to take care of ourselves and the earth into Truly Spiritual Experiences. For example:

Tooth Flossing Meditation:

Blessed be each tooth in my mouth. May they stay strong and healthy, may they resist decay. As I care for them, may I truly care for myself and love myself, so that I can care for the earth and all her creatures.

What has gone into my mouth today? Has it really nourished me, made me healthier, stronger? Or, barring that, has it given me pleasure? I bless the pleasure and nurturing I have taken in today.

What has gone out of my mouth today? Have I said words that now I wish I could recall? If so, is there anything I now need to do or say to heal the damage my mouth has caused? I take responsibility for it, and let it go.

Have I held back anything I wish I had said? I bless my ability to take risks, to speak out, to break silence.

Have I spoken the truth today? Have I told what I felt? Have I sung a song? Have I had moments when my conversation was brilliant, scintillating, witty, or at least lucid? If so, I praise myself.

I bless my mouth and teeth and gums, my voice, and all that there is of life to taste.

Blessed be.



Goddess Names Needed for the Planet Venus

Jet Propulsion Laboratories (JPL) in Pasadena, California needs thousands of names of Goddesses—Love Goddesses, Sky Goddesses, Sea Goddesses, Hunt Goddesses. You name them, literally!

By international agreements dating back many centuries, the features of the planet Venus may only be named after females, real or fictional. The International Astronomical Union, which names everything found in the heavens, will meet in July to name the craters, mountains, canyons and continents of Venus.

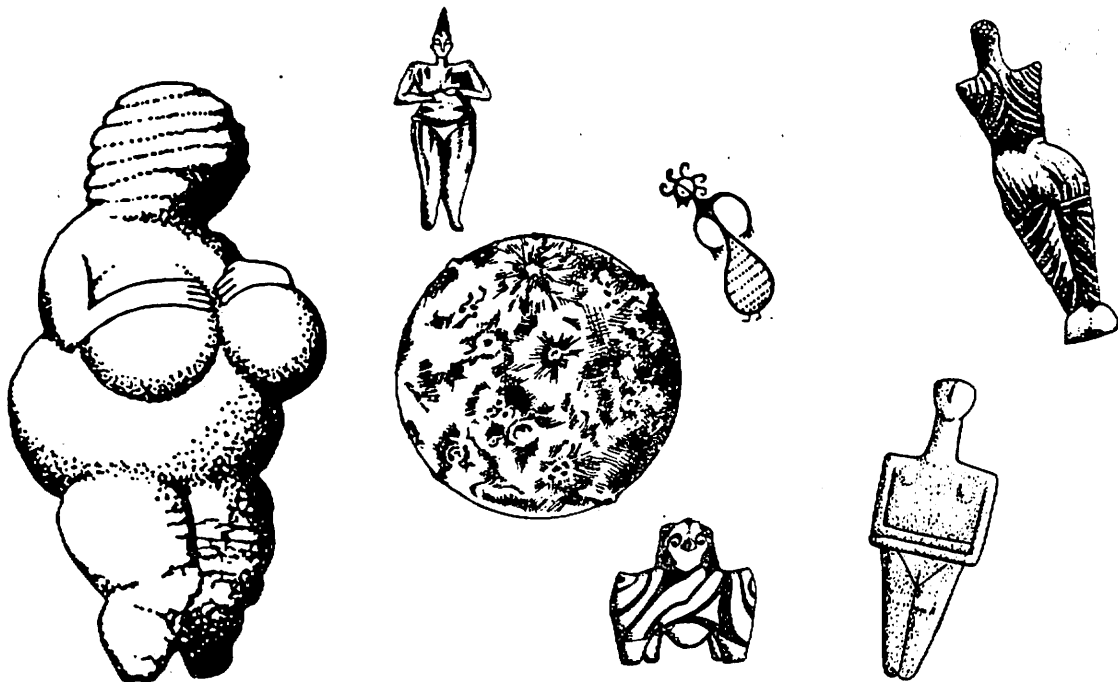
This seemed a reasonable task when astronomers only envisioned naming what they could see with mere earth-bound telescopes. But the Magellan spacecraft is sending back a barrage of radar images of thousands of new landmarks on Venus and JPL, as the discoverer of these landmarks, must suggest names for them.

Several thousand names are needed in several categories. Under the international conven-

tions, the 1,000 craters must be named for famous deceased women who were not politicians or representatives of the seven “leading” religions. Already taken are Gertrude Stein, Isadora Duncan, Louisa May Alcott and Margaret Mead.

Continents must be named after love Goddesses (the largest has been dubbed Aphrodite). Canyons must be named after Goddesses of the hunt, coronas (circular geological features) after fertility Goddesses; small hills after sea Goddesses and plains after mythological heroines (Guinevere and Atlanta are already taken).

There must be many of us able to nominate names and we can offer Goddess names that reflect Her presence in many cultures and periods of herstory. (I hope the curves and valleys of Venus don't end up being named only after mainstream Goddesses!) Send your nominations to: Venus Names, Mail Stop 230-201, JPL, 4800 Oak Grove Drive, Pasadena, California 91109.



Reclaiming **C**lass

ELEMENTS OF MAGIC FOR WOMEN taught by Carol and Rose May Dance with Judy Foster as student teacher

With the art of magic, we deepen our vision and focus our will, empowering ourselves to act in the world. In this class we begin the practice of Magic, Witchcraft, and Goddess spirituality by working with the Elements of Magic: Earth, Air, Fire, Water and Spirit. Techniques include: visualization, sensing and projecting energy, chanting, trance, creating magical space, spellcraft, and structuring rituals. Beginning six-week course. Prerequisite: Reading of the first six chapters of *The Spiral Dance* by Starhawk. We ask that applicants commit to attending all six classes, which will be held **Monday** evenings, starting **September 16, 1991** in the San Francisco Mission District. Call Rose at 821-3336 for information, registration, and location. Sliding scale \$60-\$120.

MAGIC AND THE TAROT: SWORDS, WANDS, CUPS, AND PENTACLES for men and women taught by Pandora and Cybele

OK, we know it's hard to fit a class in during the summer, and you're busy, and we're leaving town. Here's a short class, suitable for students at any level and any sex, to keep us in touch. Each week we'll focus on an element, its tool, and the tarot suit corresponding to it. We intend this class to be accessible to beginners but useful for more advanced students. We'll be meditating on the Tarot itself, and working rituals in order to deepen our understanding of the Minor Arcana, and its relation to the elements. Bring a Tarot deck. San Francisco location. 4 weeks, **Tuesday** nights, starting **June 25**. \$40-\$80, sliding scale. Call Pandora 771-4905, or Cybele 648-3908 for information.

PENTACLE FOR WOMEN taught by Cybele and Hilary

Using our magical skills, moving and shaping energy, transforming ourselves through trance to explore the five points of our inner pentacle: Sex (primal energy), Self, Passion, Pride (self-esteem), and Power (effectiveness in the worlds). Prerequisite: Elements of Magic or equivalent experience/study. Six **Wednesday** evenings beginning **September 18**. \$60-\$120 sliding scale. Call Hilary 821-7656 for information and registration.



Classes and vents

A WEEKEND OF MOVING BETWEEN THE WORLDS—exploring authentic movement and sound, taught by Beverly and Karma

What can we learn from our bodies' painful or "stuck" places? We will focus on accepting our bodies and empowering them to create a ritual that is specifically ours, heightening our abilities to trust and support each other within sacred space by forging tantric energy circles and sharing symbol drawings. We will also work with our breath through chanting, singing and chakra vocalizations. We need to pick a weekend in **September** so call early. \$35-\$70 sliding scale. For registration and location call Beverly 388-3413. (Also possible as a weekend sleepover at the foot of Mt. Tamalpais.)

RECLAIMING RECOMMENDS:

BREATH AND BODY CLASS FOR WOMEN SURVIVORS OF INCEST AND ABUSE

Ongoing class cycles of bodily-focused work facilitating contact with Younger Self while teaching the adult self how to work *with* her body in the healing process. Grounding processes, movement exercises and body maps are utilized. Spirit is incorporated through focusing within the breathing body and in the simple creation of sacred, safe space. Instructor is a survivor, and a certified Lomi Practitioner. Next class begins **Tuesday, September 10**—ten week class. Sliding scale. Call Suzzette Rochat (a.k.a. Cybele 648-3908 for info/registration.

WITCH CAMP '91

There is still space for the MidWest Camp. Reclaiming teachers will offer a summer intensive program in South Central Michigan. Come spend a week immersed in magic, ritual, and pagan community, in a beautiful wooded setting by a lake. **August 24-30**. Teachers will include Starhawk, Rose May Dance, Carol, Fern, and student teachers. There will be three tracks: Elements of Magic for beginners, The Self Track (working with material from Starhawk's book *Truth or Dare*) for more advanced students, and the Teachers Track for very advanced students who have attended another Witch Camp and who wish to teach. Open to women and men. Fees are based on a sliding scale and will range from under \$300-\$415 U.S., depending on location. Some scholarships are available. Contact: Adrienne Young, Wiccan Summer Intensive, P.O. Box 26, Clarendon Hills, IL 60514. (708) 887-4747.

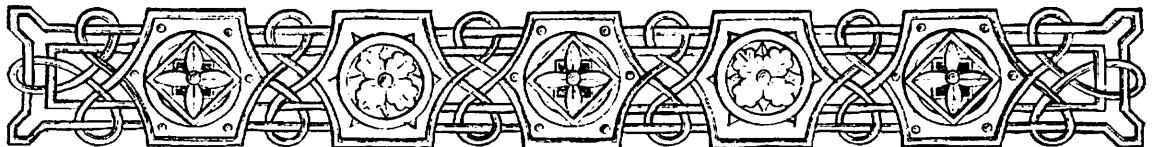
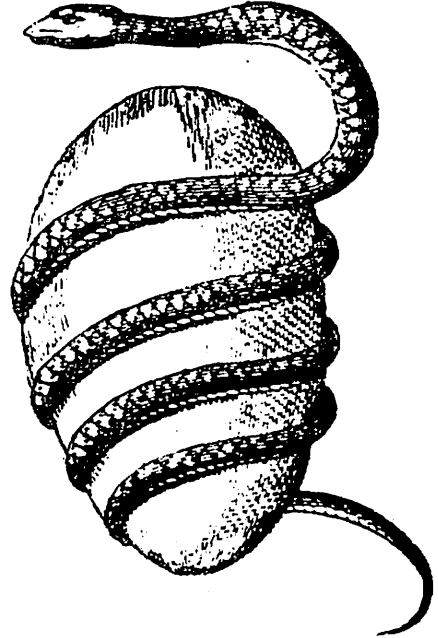
TEACHERS TRACK STUDENTS: *After* you have secured admission to camp, apply in writing to the teachers track, explaining why you want to be in the track, and what your qualifications may be—what work have you done in groups, your Wiccan studies and activities, your political activities, etc. Write Teachers Track Reclaiming, P.O. Box 14404, San Francisco, 94114.

SAMHAIN PLANS '91

Plans for Samhain are vaguely underway already. So far the Reclaiming collective has decided not to do a large Spiral Dance this year, but to do something similar to last year's Samhain Cycle, possibly three related but different rituals, as we did last year, possibly not. We do want at least one of the rituals to be multi-cultural in focus. In July, we will meet to make more firm decisions. However, we can tell you already that the dates we're looking at are October 25, 26 and 27. As always, one of the rituals will include the reading of the names of those who have died this year, and one will include the naming of babies born this year. So send us names—indicating clearly which list they go on. Also xerox pictures of your beloved dead (pictures will not be returned.) We will probably also use slides of the beloved dead; again, send duplicates as we cannot return them. And of course, we will dance the spiral of rebirth, whatever we title the rituals.

We will need graces, clean-up people, security people, and lots of help, so check the Events Line, 849-0877, periodically after July to find out whom to call to volunteer. It's a great way to meet people and get more involved with the community.

Samhain '92 will be the 13th anniversary of the first Spiral Dance ritual. We are hoping to do some great extravaganza then, but at the moment it makes us tired just thinking about it.



Guerneville Girls

If these were my own kids I'd slap them silly, and when they came to me again with putty in their hair, or quiet walking, fingering a note of ownership from some boy with the right shoes, I'd send the wind down at them first, unglue the stars and decorations in the gyn, throw out the desks and tables and start delivering babies there, on the floor. The mothers will be the kind who curse and rant and swear to god that man won't lay another finger on them, look what he did to me that bastard, and where is he now. The girls will unlace their shoes and slip quickly behind my back to the river, where they will not be able to resist the urge to throw off their slim jeans and wade, murky, to where the river becomes real, and a threat, and they will learn to swim against it as though strength were a good thing. Then the moon could draw down into their bellies and meet no resistance, sliding on through to where muddy feet stand gripping the banks of wideness, silt and foam, and the white track across the water would be more than chalk on an empty board.

Anne Hill



Book Review: Devereux, Paul, with John Steele and David Kubrin.
Earthmind: A Modern Adventure in Ancient Wisdom.
New York: Harper & Row, 1989. \$17.95.

by Pandora O'Mallory

The idea of a living Earth is total anathema to conventional thinking within contemporary society, and even makes some Greens feel awkward. But despite the risks entailed, the purpose of this book is to pose the direct question: "Is the Earth alive?" (ix)

In asking this question, *Earthmind*, a collaboration among three men who respect the methods of both shamanism and science, examines the history of the human theology and theory from which the GAIA hypothesis springs, describes the spheres that make up the earth's body, and speculates about the ways in which we might communicate with her. The book asks more than whether or not the earth is alive. It asks further: if we believe the earth is alive, don't we also consider her to be conscious?

Earthmind is an extremely useful text, a bridge in between our ability to conceive of the earth as conscious and our ability to study the earth as an organism. It's readable—technological concepts are presented so as to be understandable to the lay person—but it's specific enough to be a useable start to further study—footnotes direct you to historical documents, theological works, scientific articles.

I especially like the historical perspective provided by the first section. It traces the loss of earth-consciousness in the western mind, examining the evolving western sciences of the 17th century against the background of the evolving religion of the time. The effects of that evolving science, which viewed the earth as a

well-functioning machine rather than as a living goddess, are well known to us. But its roots were not mechanistic but animistic; Isaac Newton is quoted here as writing:

Thus this earth resembles a great animal or rather inanimate vegetable, and draws in aethereal breath for its daily refreshment and vital ferment & transpires again [with] gross exhalations. And, according to the condition of all other things living, ought to have its time of beginning, youth, old age, and perishing. (55)

Perhaps we can work on evolving a science in the same way we have been working to evolve a theology, going back into the past to find what's useful or interesting or challenging and tempering it in the fires of our 20th century western minds to see if we can make something healing and timely out of it.

But the book does more than establish the history behind the GAIA hypothesis—it also presents some interesting ideas for further research, for those interested in communicating with the earth. Now, those of us familiar with shamanic techniques will know them—as far as many of us are concerned, we've been communicating with the earth for a long time, and we're doing our best to stay in tune with the earth's psychosphere, though we might not have been thinking of it in quite that way. And we may be familiar with some of the theories current in alternative research regarding psychic

Anti-Defamation Alert

phenomena, sacred sites, and unidentified flying objects—but here these methods and theories are gathered together, discussed coherently, speculated about. Even if you disagree with some of the authors' speculations, the book will be valuable for its usefulness in providing background and sources and explanations. And I myself am happy to be able to read a book that takes both my intellect and my worship of the earth seriously.

ABC Productions has produced a pilot for a new series, to be called *The Craft*. In it, a woman gives birth to a baby which is stolen by a coven of Witches who are planning to raise it for nefarious purposes. The series will apparently deal with her efforts to get the baby back.

Needless to say, this is extremely offensive and defamatory to our community. A nationwide letter-writing campaign is underway. Please write letters of protest to:

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ABC Broadcast Standards
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2040 Avenue of the Stars
L.A., CA 90067
Copies should be sent to:

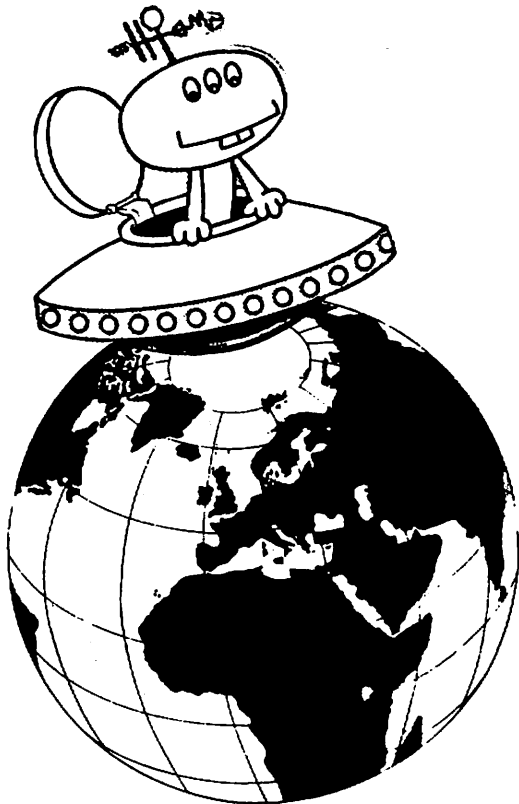
Bob Iger
President of Entertainment, ABC
5th floor
2040 Avenue of the Stars
L.A., CA 90067

Rick Hull
Director of Dramatic Series Development
2040 Avenue of the Stars
L.A., CA 90067

Frank Konigsberg
ABC Productions
1930 Century Park West Suite 400
L.A. CA 90067
ABCs phone number is 213-557-7777.

Selena Fox of Circle Network also requests copies of your letters for their documentation, send to:

Circle
Box 219
Mt. Horeb, WI 53572



Tape Review: *Skyclad*

reviewed by Judy Foster



Most of us have friends and acquaintances who perform and record. We listen to them with pleasure and pride. Knowing them, we hear what they play and sing as communications from people we know and care about. Once in a while, though, friends will cross that boundary between good and being GOOD, as Suzanne and Joe have done in *Skyclad*.

Suzanne has a voice that is solid, rich, warm and vibrantly sensual, a poured-honey voice full of intense feeling. Joe's playing is seamless with Suzanne's singing—my personal favorite being his classy jazz guitar work in "Letting Go." The instrumentals on the first cut, "Mama," could have been better recorded. The guitar sounds distant and a bit hollow—a technical, not a musical, flaw that doesn't affect any of the other tracks. Mark Dwaileebe's violin and mandolin, Jimmy Flores' harmonica fill out the sound perfectly; the harmonica solo on "Fools" is really hot.

And the songs! The words never make me wince (I am language-sensitive). The writing runs from effective to inspired. And what more can you ask of a song? These are voices conscious of being young, of despair, courage and urgency, of searching and change.

*"What you believe
becomes that which you grieve,
and if you misplace it,
It does run away . . ."*
—from "Fools"

*I wish I knew what I am looking for
While the wind is at my back . . ."*
— from "The Question"

There are songs of response to the environmental and personal violence we live with; "I Am Small" is chilling. There are songs of love and desire, of intense sexual intimacy; "Fires Burn Within" is a love spell if I ever heard one. And there are songs that touch the inner heart of magical work; "Elements" ("All four stars are one . . ." is a passionate invocation.

*"Turn the key to unlock the door.
Don't you feel you've been here before?"*
— from "Elements"

Buy this tape. It's *good*.

Skyclad: Suzanne Sterling—vocals, head drum; Joe Diehl—guitar, backing vocals; Marc Dwaileebe—violin, mandolin; Jimmy Flores—harmonica. Songs by Suzanne and Joe.

Write to: *Skyclad*, 276 Cascade Drive, Mill Valley, CA 94941.



To Whom it May Concern:

Following is the introduction and complete text for The Earth Religion Anti-Abuse Resolution from Green Egg, Box 1542, Ukiah, CA 95482:

Two disturbing trends that have been growing in the United States—one, that there has been a rise in violent criminal activity with Satanic ritualistic overtones, and two, that some fundamentalist Christian groups have been spreading false and malicious statements about Witchcraft, Paganism, and Earth Religion to media and law enforcement personnel attributing such crimes to Witches and Pagans—have made it necessary for the Pagan and Wiccan community to delineate our position to local,

state and Federal levels of government. This Resolution was first conceived, written and presented at the Ancient Ways gathering in Northern California on May 22, 1988, and has been successively modified to incorporate input from the Pagan community. This final version now continues to be reprinted and circulated to help clarify the fact that Witches and Pagans are not Satanists and do not engage in abusive or criminal activities. Please share this information with law enforcement officials, educators and media.

The Earth Religion Anti-Abuse Resolution

We, as adherents of Pagan and Neo-Pagan Earth Religions, including Wicca, or Neo-Pagan Witchcraft, practice a variety of positive, life-affirming faiths that are dedicated to healing, both of ourselves and of the Earth.

As such, we do not advocate or condone any acts that victimize others, including those proscribed by law. As one of our most widely-accepted precepts is the Wiccan Rede's injunction to "harm none," we absolutely condemn the practices of child abuse, sexual abuse, and any other form of abuse that does harm to the bodies, minds or spirits of individuals. We offer prayers, therapy and support for the healing of the victims of such abuses. We recognize and revere the divinity of Nature in our Mother the Earth, and we conduct our rites of worship in a manner that is ethical, compassionate and Constitutionally-protected. We neither acknowledge nor worship the Christian devil, "Satan," who is not in our Pagan pantheons. We will not tolerate slander or libel against our churches, clergy or congregation, and we are prepared to defend our civil rights with such legal action as we deem necessary and appropriate.

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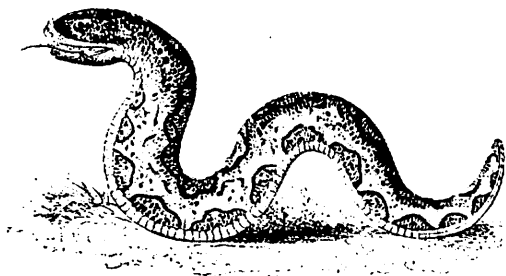
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Announcements

☛ **The Sixth Annual Womyn & Witchcraft: Developing Dianic Wicca Conference**—will be held Thurs., Aug. 29–Sun., Sept. 1, 1991, in central Wisconsin. Designed for womyn who define themselves as Dianics and/or lesbian witches. All womyn interested in womyn's witchcraft are welcome to attend.

Lodging will be in heated bunkhouse-style cabins, with bathrooms and hot showers. Wheelchair accessible. Vegetarian meals. Registration fee is \$150 before Aug. 1; \$175 after. Scholarship and work exchange deadline: July 1. For brochure write or call: DDW6, c/o RCG, PO Box 6021, Madison, WI 53716 USA (608) 838-8629.

☛ **Global Calling**—Citizens from all over the globe are signing the "Earth Covenant," a pact among peoples to respect the planet and the life it sustains. Drafted in September 1989 by representatives from a number of concerned organizations, including Audubon President Peter A.A. Berle, the treaty has since been signed by several thousand people from more than 40 countries.

The Earth Covenant calls on people to "act and live in a way that preserves the natural life processes of the Earth and respects all species and their habitats." It recognizes the right of all people to a healthy environment and calls on signatories to work for laws that protect the environment. Signatures to the treaty will be presented at the 1992 World Conference on the Environment in Brazil.

If you'd like more information on the Earth Covenant, write to Global Education Associates, Suite 456, 475 Riverside Dr., New York, N.Y. 10115.

☛ **Faggot Witch Camp II**—is being planned for gay men who find spiritual/political dimension to their sexuality and who also follow a Wiccan tradition that combines feminism, earth-centered values and goddess spirituality. The event, planned for late summer/early fall 1991 in the midwest, will include an exploration of gay spirituality, fun and games, workshops, networking, and lots of ritual. The gathering is a drug- and alcohol-free event. For more information and/or to begin the registration process, write to: F.W.C., Box 45107, Kansas City, MO 64111

☛ The plunder of Native American lands is nowhere more imminent than at Big Mountain, where traditional Dineh (Navajo) and Hopi have resisted relocation since the 1974 Navajo-Hopi Relocation Act. Bush's recently appointed Commissioner of Navajo-Hopi Indian Relocation has stated that his first priority is to remove all Navajo from the so-called Hopi Partitioned Lands. Beside the poverty that afflicts all Indian reservations, people of the Big Mountain area are facing increased livestock confiscation, water diversion, police harassment, and visits from "relocation counselors." Nevertheless, hundreds of families are resisting these tactics, determined to remain on their ancestral land. Their resistance has inspired a broad spectrum of support. For more information, call the Veterans Peace Action Teams at 415-753-2130, or the Big Mountain Support Group/Weaving Project at 415-664-1847.



☞ **Goddess Gathers A Monthly Community Gathering of Womenspirits!** Come share your journey, connect with sisters, commune with the Earth . . . **Time:** The last Sunday of each month, 11 a.m. to 1 p.m. **Place:** The Barn, 104 S. Park Way, Santa Cruz* **Donation:** \$5.00 per person (more if you can, less if you can't). **Facilitated by:** Shekkinah, long-time local wise-woman. Also: Presentations from Local Luminaries, Meditations, Healings. For more information call: (408) 423-7639 or (408) 426-7923. (*Address subject to change—please call.)

☞ **Women in Prison** Are you aware of any *good* programs at your institution? I am helping to write a guide book about useful programs for women in prison. The book will be used to develop new programs using the best existing ones as models. Though this guide won't create immediate changes in prison conditions, we think it can *lead* to better programs in the areas that matter to you. If you know of programs in the areas of health care, counseling, education, job-training, pre-release or work-furlough, art and creative writing, family and children, drug treatment, or any other area *you think is important*, please write to: Tatiana Schreiber, Education Development Center, 55 Chapel St., Newton, MA 02160. Also, write if you have any questions about the project. Thanks! (This project is funded by the National Institute of Corrections, a government agency.)

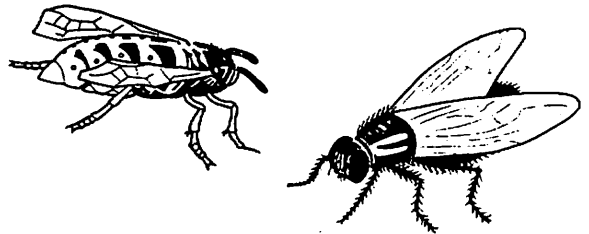
☞ **HELP! We Need Your Blood!** If you can donate blood into Reclaiming's account (#1913) at Irwin Memorial Blood Bank (567-6400 for information/appointment), please do so. If you or a loved one needs blood for surgery, etc., contact Rose at 821-3336 for transfer. If the Goddess blesses you with good health, please share and give the gift of life. **And many thanks to our donors.**

☞ **Cambridge** is an international non-profit correspondence organization mostly for teens but also open to adults. Based in America with members from all around the world, Cambridge informs people on how bad the environmental status is and how to change it through the way we live and the respect that we need to show to the earth. Write to Cambridge for more information at: Cambridge, P.O. Box 1926, Casper, WY 82601-2.

☞ A recent Supreme Court Decision opened up Public Schools to meetings by student christian prayer groups. This of course means that a group who wishes to meet to study Witchcraft may do so. The Association of Cymmry Wicca is offering a free active ACW membership to any Pagan religious group who wishes student members of its congregation to meet in a Public School *and* will agree to abide by their Bylaws. For more information, contact Association of Cymmry Wicca, P.O. Box 674884, Marietta, Georgia 30067 (404) 423-9585.

☞ **"13th Heaven,"** the first-ever goddess cable TV show starring Zsuzsanna Budapest is playing all over the Bay Area. This entertaining and educational show on the Goddess hosts different guest artists and rituals every month. Call 444-7724 for station listings and times.

☞ **P.I.R. Newsletter** is a new publication for Pagans in twelve-step recovery programs. Contact: **P.I.R. Newsletter, c/o Bekki, 6560 S.R. 356, New Marshfield, OH 45766.**





Glenn A. Turner

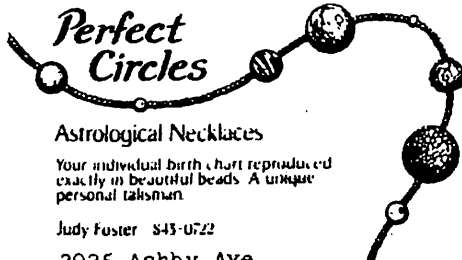
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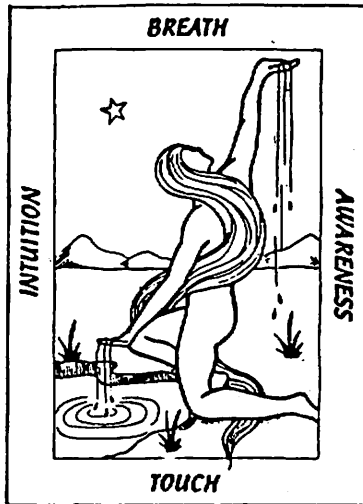
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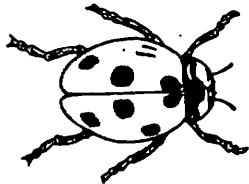
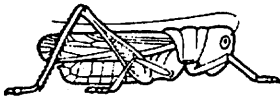


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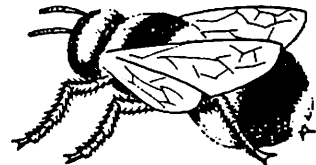
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