

RECLAIMING

Q U A R T E R L Y

NO. 70
SPRING 1998
\$5



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Reclaiming

A Center for Feminist Spirituality

P.O. Box 14404, San Francisco CA 94114

Reclaiming is a community of 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, and public rituals, we train our voices, bodies, energy, intuition, and minds. We use the skills we learn to deepen our strength, both as individuals and as community, to voice our concerns about the world in which we live, and to bring to birth a vision of a new culture.

Submissions

We encourage people to submit articles, letters, or graphics related to political, pagan or spiritual issues and happenings. Submissions on 3-1/2" diskettes or via email (quarterly@reclaiming.org) make our job much easier. Please include a hard copy of your submission, just in case something funny happens during layout. Graphics are ALWAYS welcome!

We may edit for length, punctuation, grammar and readability. We do not alter poetry.

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

Articles appearing in this magazine are often posted on the Reclaiming web page. If you do not want your article to appear on the web site, you must let us know in writing at the time you submit it.

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.

Summer deadline
May 1, 1998

The views expressed in articles and ads in this publication belong to the authors... not to the Reclaiming Community or the editorial staff.

Some of us don't even like some of the stuff we print.

Contacting Reclaiming

To request information from Reclaiming, please include a self-addressed, stamped envelope.

Reclaiming Events Line

(415) 929-9249

This recording carries announcements and updates of events organized by Reclaiming and others. Often, these come up too late to be put in the magazine. Call us with events and announcements. Please allow plenty of time, and remember to say where we can reach you with questions.

— The Recording Faerie

Reclaiming Web Page

<http://www.reclaiming.org/cauldron/>

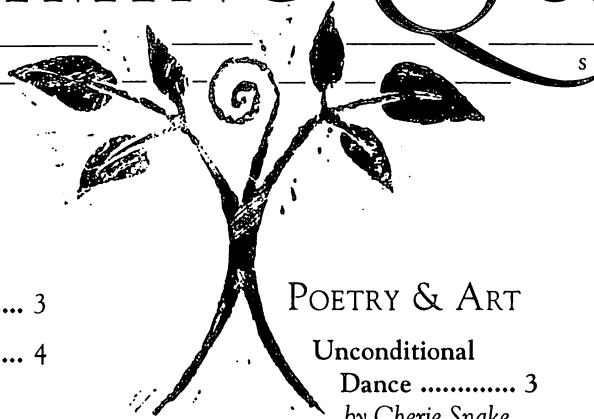
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RECLAIMING QUARTERLY

ISSUE NO. 70 SPRING 1998



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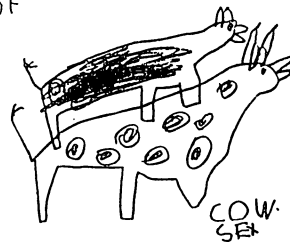
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THIS ISSUE was coordinated by M. A. Bovis, Elka Eastly, John Fox, George Franklin, Georgie, Aimee Vincent, and Heather Vuchinich, with production help from Akasha Helkenn, Darach, Rain, Inanna, Lisa Wolff, Elizabeth Howland, Bob Thawley, Laura Kemp, Steve Nadel, and David Duran. Special thanks to: M. Macha NightMare, Starhawk, T. Thorn Coyle, Panthera, Morgaine, Madrone, Patti Martin, Judy Foster, & Dover Publications.

Want to help produce the next issue? Call us at 415-255-7623 — production is in May 1998.

TO OUR READERS

HELLO AGAIN from the magazine crew, working for you. This time we have gotten more feedback from you than in a long time and we are soooo thrilled! We live for your letters, feedback, etc. And we have some news to report:

First of all, we are now in charge of our own mailing list, and we hope that this will work better for all concerned parties. But you still have to notify us if you don't get your magazine... We are not that good at divination and the post office is VERY SLOW at letting us know that your address has changed. We have the type of permit that doesn't forward the magazine to a new address, it just returns it to us, often several issues later. If you move, notify us ASAP:

Quarterly@reclaiming.org or
c/o Reclaiming, PO Box 14404,
SF, CA 94114, or leave a message
at 415-255-7623.

Second of all, we realized that some of you may not know that we publish on the Solstices and Equinoxes. We do our best to get it to press about three weeks ahead of the publishing date, but post office bulk mail doesn't always cooperate. An important factor here is, when you have announcements of events, etc., keep in mind that they may not make it to us if it's close to the wire. This also doesn't leave lots of room for spontaneity; announcements for

this issue had to be in by Brigid! But please consider us in your early planning. We truly want to be a magazine for the entire Reclaiming community and we love to hear from you.

We are excited to share several features with our readers:

- a Tenth Anniversary report on San Francisco's needle exchange program, which Reclaiming community members helped start;
- a great short story from Mer called "Monsters;"
- Don Frew's reflections on Pagans working in an interfaith setting;
- plus updates on anti-nuclear protests, Headwaters Forest, the El Salvador Circle of Love, Reclaiming events, and a lot more.

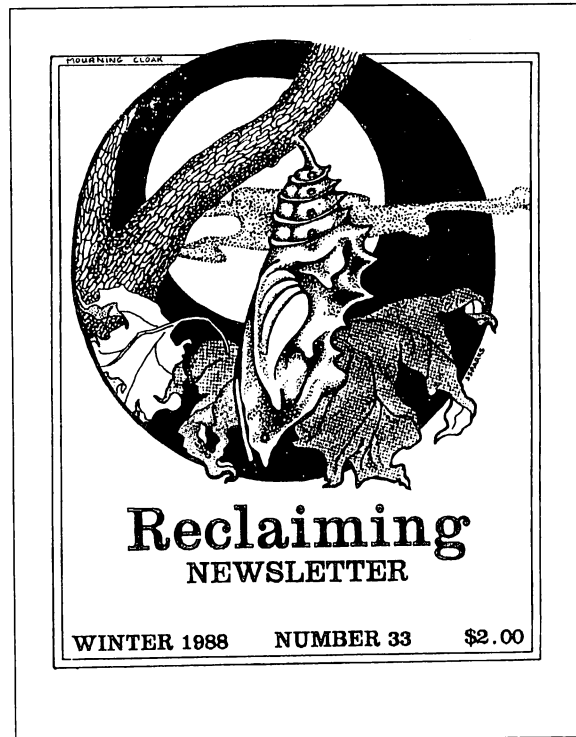
Do you want to help produce this magazine? We need your help with writing, editing, proofreading, production and distribution! Bring your skills or learn "on the front lines" — see our Cell report on page 38.

Finally, we want to THANK all of the people who renewed their subscriptions in response to our winter appeal. Your support helps keep us in print. If you are reading a friend's copy, got a

freebie at Witchcamp or a Reclaiming event, or can make a special donation to help *Reclaiming Quarterly* grow, please do!

See you in the Summer issue,

The Magazine Staff



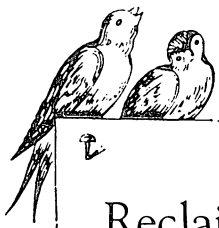
A vintage Reclaiming Newsletter cover by Sophia Sparks. In this issue appeared the original story of Reclaiming's needle exchange work. See page 6 for the latest scoop.

IMPORTANT RQ ANNOUNCEMENTS

BELTANE RITUAL UPDATE: There is a change in the location of the SF Beltane Ritual. Reclaiming will join forces with other politically active groups for a combined May Day ritual on May 2 in Dolores Park. Please check page 30 for the exact location and time.

KITCHEN WITCH sends her regards: she is eating at restaurants this issue. Stay tuned for more magically delicious recipes in *Reclaiming Quarterly's* Summer issue.

CONGRATULATIONS to the New Reformed Order of the Golden Dawn (NROGD) tradition of witchcraft on the occasion of its 30TH ANNIVERSARY! Our very own Judy Foster, astrologer, Food Not Bombs cook and altar-builder extraordinaire, is among the founders of this Bay Area-born tradition. Over the years NROGD Witches have worked on Reclaiming projects, especially the Spiral Dance rituals at Samhain. NROGD was around and thriving when Reclaiming was just forming. They have always supported our growth. We treasure them as sisters and brothers of the Craft. May they, and we, and all Witches, continue to thrive.



Reclaiming Community's Favorite

Aphrodisiacs

With Beltane right around the bend, Pagans everywhere are taking their cues from the birds and bees. Since even the best-laid plans can use a little assistance from the mighty Aphrodite, we polled members of the Reclaiming community and compiled this list of tried and true methods for arousing amour. Some coy community members wouldn't divulge whether their favorite aphrodisiacs were employed to excite others or to advise prospecting paramours of their own proclivities. Whatever strikes *your* fancy, be sure to use contraceptives as appropriate when experimenting with these potent aphrodisiacs.



*In the spring a young man's fancy
lightly turns to thoughts of love.*

Alfred Lord Tennyson

What's love got to do with it?

Tina Turner

RAIN
Candlelight
and silk

GEORGIE
"Come to
Me" Oil from
Uma's Tools
of Magick
"I wore it to a dance
and had lots of
'dance offers.'"

ELKA
Witchcamp

JOHN
Amber oil and
splashing sea water
"It's yum."

DARACH
Chocolate
"Chocolate on anything
and everything is an
aphrodisiac."

HEATHER
Cardamom

AKASHA
Cunnilingus
"Also great as birth
control!"

AIMEE
"Shameless Hussy"
Oil from Uma's
Tools of Magick
"Works every time
for...um...attracting
lovers."

MAX
Wine

MARGARET
Jasmine and rose oil mix
"I swoon for a man
wearing 'Vetiver' by
Guerlain."



Unconditional Dance

by *Cherie Snake Dancer*

Fire Circle	Shadows Dance
Fire Dance	with the Trees
Leo Night	Pounding Feet
Dark Moon	raise the Dust
Electric Fire	Bubbles Swim
Cool Heat	thru Swirling Earth

Sweating Bodies
making mud
with the dust
making love
to the land
to the music
to each other
and Our Selves
to Nothing.

Primordial heart beat
ooze of life
pulse of the moments
magickal instants
string like pearls
on my memory necklace.

"THE THUNDER: PERFECT MIND"

*I was sent forth from the power,
and I have come to those who reflect upon me,
and I have been found among those who seek after me.*

*Look upon me, you who reflect upon me,
and you hearers, hear me.*

*Do not be ignorant of me anywhere or anytime. Be on your guard!
Do not be ignorant of me.*

By Beth Elaine Carlson & Grove

Rediscovering an Ancient Text

PART I In Grove's Voice

It was a hot, sunny day in June. We gathered at "Area 11," a space off to the side of a field, in view of the Sacred Fire and its tenders. There were about 10 women in the workshop at the Womongathering festival in Pennsylvania. Beth was assisting me for the weekend. The day before we had given a workshop on the Iron Pentacle that was amazingly successful, and we were anticipating a smaller group for this 8:30 a.m. session. I had chosen to work with "The Thunder: Perfect Mind," an ancient text I studied while completing a master's degree at Harvard Divinity School. It is a rare record of a voice of female divinity.

*For I am the first and the last.
I am the honored one and the scorned one.*

*I am the whore and the holy one.
I am the wife and the virgin.
I am the mother and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.*

This ancient text was discovered in 1945 in Nag Hammadi, Egypt. The story of this find reads like a novel. Shepherds came across an old urn in a cave, and in this urn they found leather-bound folios of papers. They divided up their find. Some papers were burned to light hearth fires, and some were brought to antiquities dealers of varying repute. Over the next few decades, the

folios were lost, found, sold, and resold, in both illegal and legal markets. They were eventually recognized as a national treasure, regrouped, and made available to scholars for translation.

The text of "Thunder: Perfect Mind" was written in Coptic, and dates back to 350 C.E. (Common Era). Scholars consider it a translation of an earlier Greek text, and these words may have been used even earlier in oral transmission.

*I am the midwife and she who does not bear.
I am the solace of my labor pains.
I am the bride and the bridegroom,
and it is my husband who begot me.
I am the mother of my father
and the sister of my husband,
and he is my offspring.*

This text is a mysterious revelation discourse delivered by a female revealer. She is omniscient and divine. Her paradoxical statements are unique and provocative. They challenge the listeners' senses of their identities, including social and biological identities. In order to follow the revealer, listeners must let go of their usual ways of ordering their reality. Here paradox functions as a threshold to another level of meaning. The spiritual world cannot be contained by human logic or categories. The mind must open beyond its normal constraints in order to glimpse spiritual reality.

*I am the silence that is
incomprehensible
and the idea whose remembrance is
frequent.
I am the voice whose sound is
manifold
and the word whose appearance is
multiple.
I am the utterance of my name.*

Ancient texts that represent theological work going on at the same time as the writing of the New Testament show the diversity that did not get included in the canon. For example, the text entitled "The Gospel of Mary" has huge gaps but leaves us fragments of her spiritual teachings. It shows Mary was not only a disciple herself, but that she taught the other disciples, although they resisted her spiritual authority because she was a woman. "Thunder: Perfect Mind" is important because it is a voice of female divinity and because it indicates threads of relationship between the Divine and those who hear. I see it as a record of how the Divine moved among a group doing ritual 2000 years ago.

The text itself transcends categories, just as the revealer in the text does. It has some similarities to Isis aretology inscriptions and other texts which are also repeated I-statements, but it is unique in its paradoxes. While there is a temptation to group it with other Gnostic writings of the Nag Hammadi find, the category of Gnosticism is controver-

sial because it has been used as a repository for a variety of writings that go against the mainstream Christian record. Historically, such writings could then be more easily discounted as heretical, as belonging to a small radical fringe, rather than taken seriously as challenges to dominant texts (although the extent of efforts to discount something also imply that it is being taken seriously). This manner of discrediting alternative voices continues. Categories can be used as weapons.

Why, you who hate me, do you love me

and hate those who love me?

You who deny me, confess me,

and you who confess me, deny me.

You who tell the truth about me, lie about me,

and you who have lied about me, tell the truth about me.

You who know me, be ignorant of me, and those who have not known me, let them know me.

While the pieces of the text offered here are in poetic form, the actual text has no punctuation or breaks other than the lines demanded by the physical necessities of the page. Harvard Divinity School's library has a photographic record of the entire Nag Hammadi find complete with photos of the leather bindings and the folio pages with worn edges and holes where words were lost forever.

When I first heard it read aloud by a group of women in a classroom setting, the energy that flowed as each woman voiced the "I" of the divine revealer was palpable. That's when I knew I wanted to work with "Thunder: Perfect Mind" both academically and ritually. I see this as the record of the words of ancient priestesses who were aspecting the Goddess in community-based rituals. I read it (usually out loud) following the movements in the relationships between the revealer and the listeners. I read it from the stance of community member and priestess, in both cases participating in the Divine. The text has much to teach about the element of Air: the power of language, the powers of the intellect, categorizing, defining, making substance out of air,

and transcending all those constructions. Every time I work with this text something new is questioned or hinted at or revealed.

Hear me, you hearers,

And learn of my words, you who know me.

I am the hearing that is attainable to everything;

I am the speech that cannot be grasped.

I am the name of the sound

And the sound of the name.

I am the sign of the letter

And the designation of the division.

PART II

In Beth's Voice

Studying an ancient text, on a hot sunny day, may not sound appealing. However, Grove has developed a way to make the text accessible in a feminist ritual format. This is very personal and deep work, and it touched all of us that day. Thunder is the name of the Goddess speaking, and Perfect Mind is her parallel name, not

Thunder, in Her contradictory truths, is what I have come to understand of the Goddess in the Reclaiming Tradition. She is defined and undefinable; She is master, and also slave; She is sacred, yet profane; She is in essence female, and inseparable from maleness . . . She is immanent, and in Her immanence, transcends.

unlike Inanna, Queen of the Universe, and other aspects of the Goddess more familiar to us. Grove refers to Thunder as a transcendent female deity, while at the same time bringing out her ultimate immanence for all of us.

I am the hearing which is attainable to everyone

and the speech which cannot be grasped.

I am a mute who does not speak, and great is my multitude of words.

Grove was dressed in a purple caftan, with gold filigree embroidery, and Teva sandals. Her fashion sense

created an amazing likeness to an African desert priestess, whom one could see gathering herbs or herding goats by day, and spellcrafting by a dim oil lamp in a hut at night. This example of fashion relevance created the tone for the ritual. She introduced the text. We purified, cast the circle, and invoked. Grove led a wand meditation, each of us finding our wands and grounding them in our bodies. This wove together the Womongathering Fire theme with using "Thunder" as an invocation of the Goddess in all of us. I led a toning exercise, emphasizing the first lines of the text, "hearers, hear me." I spoke about our voices being our will in the world, and we toned, focusing our wills into the center of the circle. We then stepped back and stated our individual names in this way: "I am Beth, daughter of the Goddess and I wish to be heard." Stepping back farther and farther and working with projection and will, Grove and I were insistent with the two maidens in the group, who stumbled in shyness, asking them to repeat their declarations until they could be heard across the field.

Grove cut the text, and handed us each a part. She had decided to work with the whole text. She feels it is important to read it at least once in its entirety, since what we have of it is a fragment already. We read the text out loud and heard the voice of the Goddess, our voices, weave around the circle. Our work had begun. Then she cut up the text into even smaller pieces, and gave us each a couple of lines.

Be on your guard!

Do not hate my obedience

and do not love my self control.

continued on page 50

Ten Years of Needle Ex

RECLAIMING ACTIVISTS ON THE STREET

SAN FRANCISCO IN THE LATE 1980s — the HIV/AIDS epidemic was spreading rampantly among intravenous drug users, and through their sexual contacts, into the wider community. Politicians, intimidated by the moralistic Right, ducked the issue. Health officials played catch-up by treating the infected but doing little to reduce the risk of infection.

Into this gap, two communities stepped forward and took direct action to confront the crisis: the AIDS Coalition To Unleash Power (ACT UP), and the direct action community.

Members of the Reclaiming Community, building on a decade of direct action around nukes and militarism, were among the core of local direct action organizers who founded San Francisco's needle exchange program, Prevention Point, in 1988.

Today, San Francisco sponsors one of the largest needle exchanges in the world. The still-illegal needle exchange work is paid for by city/county funds under an ongoing emergency decree, and is now operated by the San Francisco AIDS Foundation.

In this issue, to commemorate the Tenth Anniversary of the exchange, Reclaiming Quarterly interviews several of the activists from our community who helped launch this ground-breaking program by a combination of direct action and spiritual commitment.

How did the needle exchange get started?

Bill Simpich: We met for months beforehand, planning, talking to various organizations, to people on the street. We thought it was likely we would be arrested immediately, that it would be a symbolic civil disobedience action. Instead, the beat cop who first spotted us just nodded and smiled and walked on by. San Francisco city officials had given the word to let the program go.

Rose May Dance: At the time, the City was officially saying no to needle exchange. Feinstein was mayor. It was pretty bad. Several of us came up with the idea independently that needle exchange had to start. Originally, there were thirteen of us — a magical number. We did

Photos by Andrew Lichtenstein ©1992
courtesy GroundWork magazine

Interviews by George Franklin





change in San Francisco

a lot of magical work, and we realized that Dia de los Muertos (The Day of the Dead) was an extremely important day to begin. The help of the dead was very necessary for what we were doing, both the recently dead from AIDS, and the Mighty Dead of the Craft.

What drew you to this work?

Rose: Several of us from Reclaiming were working as Results Counselors, counseling people on their HIV-test results. Back then, giving someone a positive result was a death sentence. We felt a great deal of despair. We would ask clients, what do you think is needed to stop the spread of HIV? And junkies would say, give us clean needles.

Jim Haber: It was an extension of my work at Martin de Porres Soup Kitchen. We were seeing some of the same people. Up till then, I hadn't done any activism around AIDS. Friends of mine from Reclaiming and the anarchist community were involved. It seemed like the right action at the right time. The process was familiar, using consensus in our meetings, being on the street doing things.

Bill: For me, it goes back to our focus on unifying spirituality and politics. There is both a service component and a working-for-change component.

What is the connection between your spirituality and political commitment?

Jim: Reclaiming is about faith based in

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Harm Reduction: The New Frontier

A DECADE OF NEEDLE-EXCHANGE ACTIVISM — performed in the face of a bigoted state policy that continues to outlaw this critical health measure — has led to sharply reduced rates of HIV infection among injection drug users, and by extension, among the heterosexual population of California.

But as syringe exchange workers deal with reducing the risk of HIV infection

among drug users, they have begun to face the problem of reducing the broader risks accompanying drug use.

I interviewed Reclaiming community member Geoff Merideth, who is Co-Director for Program Services of the HIV Education and Prevention Project of Alameda County (HEPPAC). "We could see that we were not just doing needle exchange," Geoff said. "Many of the people we were seeing weren't getting services in a lot of different ways. And in fact, many of them were alienated from the traditional human health services."

Drug users are basically the pariahs of society, said Geoff, who has been a social worker for twenty-five years. "You see the policies stemming from that. It fundamentally pisses me off that anyone is considered expendable. Because if anyone is expendable, ultimately all of us are."

As syringe exchange activists developed trust among the injection users, some

continued on page 48



Thousands Join in Earth

BY ANNE ARCKY

c. 1997, Mendocino Environmental Center

As the Earth First! direct action basecamp for Headwaters Forest closed down for the winter season, the Headwaters struggle was finally getting the national attention it deserves.

The pepper spray torture tactics used on nine activists since September 14th by the Humboldt County Sheriff's Department and Eureka Police have spurred a media explosion and timely debate on civil disobedience and the First Amendment.

Our job is to use this controversy to remind the public that this is what happens when you stand directly in the line of fire, and to expose the brutal violence of MAXXAM's agenda. (MAXXAM is the corporate owner of the formerly locally-owned Pacific Lumber.) This dramatic story has effectively parted the redwood curtain, if only for a moment, and it's those political moments that continuously shock people out of their daily grind, and compel them to speak out.

For 12 years, Ecotopian activists have been standing in the way of corporate profits, harming no person or property. In the past two years, with the rise in numbers and frequency of folks getting arrested on the frontlines, local authorities have ordered an escalation in aggressive maneuvers designed to intimidate and threaten people from taking nonviolent action.

For the two previous years, citizens descended on the timber community of Carlotta, CA on September 15th to protest "open season" on marbled murrelets, and show support for preservation of the ancient redwoods of Headwaters Forest. Local and state police cooperated in choreographed nonviolent civil disobedience actions at the main gate to the complex, and arrest numbers grew exponentially from 1995 to 1996.

FALL 1997 ACTIONS

In 1997, Headwaters supporters who showed up at our rally site in the nearby town of Stafford found a

dramatically different situation. The authorities were out in full force, flaunting riot gear and "chemical agents". Not only were they intent on sabotaging our efforts to sponsor a smooth, well-planned, nonviolent civil disobedience action, they put on a tremendous show of force they hoped would intimidate supporters from even participating, issuing threats of felony assault charges, police lines, and road closures.

On the day of the rally, with 6000 people gathered to support the ancient forest, we took a collective step in a new direction. We changed our September

14th tactic from civil disobedience to an expression of mutual aid and cooperation, by sandbagging Stafford resident Mike O'Neill's property. Mike's home was barely missed by a debris torrent from a PL clearcut last winter that destroyed seven Stafford homes. Our direct action was a gesture of solidarity, illuminating PL/MAXXAM's disregard for the lives and homes of longtime Humboldt residents living in the shadows of MAXXAM's cut and run economic motives.

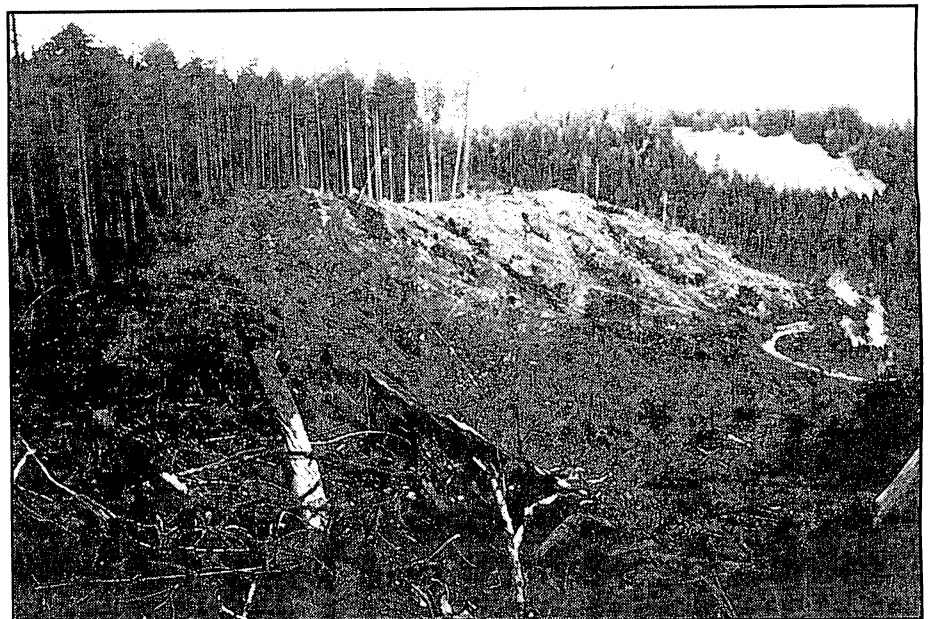
After the rally site cleared out, we transformed it into base camp, and dove into action. On Monday the 15th, 200 folks marched from the California Department of Forestry in Fortuna to the Newburg Road gate to the main Headwaters Grove. There, 15 women held a line across the gate, and 40 woods elves hiked around the gate to the road above. After removing activists from the road by using pain compliance holds, the police focused on the crowd which was peaceably assembling, declared us an illegal assembly and ordered us to disperse by threatening to use chemical agents! When the police line charged us, most of us moved, but a handful of rallyers at the back of the crowd were tackled, including a videographer and a lawyer. More than 40 arrests were made that day, many of whom were caught far up the Pacific

PHOTOS

page 8 — clearcut at All Species Grove — the fate of Headwaters?

page 9 — thousands of people rallied and marched for Headwaters last September

Photos courtesy of Trees Foundation and BACH — see end of story for contacts.



First! Headwaters Actions



Lumber road, and at least 12 activists visited the main grove.

On September 25, seven activists locked themselves down in a circular "lockpod" in the lobby of Pacific Lumber's Scotia headquarters — an action that would later be televised around the country. A street theater "trial" of MAXXAM boss Charles Hurwitz, complete with testimonies from forest critters and loggers, and a unanimous guilty verdict from the jury, kept spirits high in front of the office. Inside, spirits were not so high. In what has become typical "Hurwitz County Sheriffs" fashion, the cops applied pepper spray to the activists' eyelids with cotton swabs. Three activists complied and unlocked, while two pairs of two withstood the agonizing tactic, and were eventually carried out of the building on stretchers, still locked together.

Weeks later, when activists locked down around a stump in Congressman Frank Riggs' (R-CA) Eureka office, Eureka police and Humboldt Sheriffs were on the scene immediately. Within minutes, they were pepper swabbing the four activists, pulling their eyelids open for a more painful effect, and police yanked Terri Compost's head back and sprayed the irritant directly into one eye. Although we alerted media and the public to this abuse of power, the significance of these three incidents wasn't completely felt until weeks later, when a civil lawsuit was filed in Federal Court in San Francisco, and the graphic videotape by the cops was released to the media.

LOGGING ON HEADWATERS PERIPHERY

MAXXAM'S PL never began salvage logging operations in the ancient groves this fall. Instead, they logged outside the 60,000 acre

Headwaters Complex. These areas contain thousands of acres of ancient trees, providing hillside stability and vital habitat for salmon and marbled murrelets. We are committed to defending the 60,000 acres from the incredible devastation threatened by the Clinton-Feinstein-Hurwitz negotiations, but more fundamentally we are committed to the vision of a locally controlled economy based on sustainable resource stewardship.



MAXXAM out of Humboldt County!!

Since October 1, Earth First! has occupied the Bear Creek watershed in a residual old growth area adjacent to the ancient forest of the Humboldt Redwoods State Park. Four tree platforms interconnected by traverse lines housed activists high above the forest floor, protecting these endangered trees until the season's operations ended. Bear Creek is only one of many potential sacrifice zones under the compromise "deal" being negotiated in the form of a Habitat Conservation Plan (HCP) on MAXXAM's entire 207,000 acres of redwood holdings. On two different mornings, courageous activists locked themselves down to heavy machinery backwoods.

WINTER ACTIONS PLANNED

On a steep ridge above our Stafford basecamp, another MAXXAM Timber

Harvest Plan looms over the barren, muddy field where houses stood just one year ago. A lone tree known as "Luna" supports a 4 person treehouse that has remained untouched by authorities. Deep within the Headwaters Forest complex, a third tree village featuring a 15 person occupancy tree "pod" continues to protect a two mile

creekbed and the residual ancient forest that lines it. These canopy squats will be maintained throughout the winter, so come on up! Periodic hikes and climbing trainings will be scheduled as needed through Northcoast EF! (707) 825-8911, and we've started an Adopt-an-Activist program

to help support tree sitters through the winter. Call Garlic at (707) 268-1315 to sponsor a sitter.

Our dream is to occupy the canopy wherever and whenever Pacific Lumber is stripping hillsides bare. We believe that ecological stewardship of the land cannot coexist with corporate greed, and that the workers of Pacific Lumber deserve a future in the forest-based economy. "Not one more ancient tree!" is our rallying cry, as we vigilantly defend the places that politics has intentionally ignored.

TAKING TO THE STREETS

For a refreshing change from our defensive position, the Art and Revolution convergence brought activists and artists together at base camp for a weekend of giant puppet making, street theater and dance! We

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Florida Pagans Protest Plutonium in Space

“Gaia Is a Green Oasis in Interstellar Space”

by *Barbara J. Walker*

Southeast Friends of Reclaiming, in alliance with the Veterans for Peace and the Florida Coalition for Peace and Justice (FCPJ), held protests on July 26 and October 4 at the gates of the Cape Canaveral Air Force Base against NASA's October 13 launch of the Cassini deep-space probe.

At the July 26 protest, Earth-pagans envisioned positive alternatives for NASA. At the October 4 protest, Earth-pagans ritually bound NASA from creating harm to the Earth and Her inhabitants.

Additional rituals were conducted by groups intent on preserving and protecting Gaia, the Earth Mother. Thought forms envisioning computer glitches, disruptions in the launch's mechanical relays, calling up a wind, and other weather working were projected at NASA and the Cassini. (Ritual empowerment raises energy which is released through a cathartic exchange of willpower and emotion) The October 13 launch was postponed for 48 hours due to upper-level winds blowing onshore, and a technical snag in retracting a support from the Titan IV rocket.

Protecting Florida's environment, increasing public awareness, and changing attitudes are some goals of South East Friends of Reclaiming (SEFR). SEFR is a pagan spirituality group dedicated to conserving the natural beauty and biosphere of Gaia through magico-political action and hands-on community involvement. SEFR has also protested against a Florida cement factory, engaging in ritual empowerment of the community will at the plant's site. SEFR is empowered by the vision of the Immanent Life Force as the sacred Mother Earth. SEFR has sponsored a lecture series on “The Goddess” as well as other community cultural and civic events.

REGARDING THE CASSINI ISSUE

At issue are the U.S. “weaponization” of space, and the people's democratic right to make informed decisions whether to allow NASA to launch radioactive substances into space.

The Cassini deep space probe contains 73 pounds of plutonium and is being “sling-shot” around Venus and Earth to provide the velocity to reach Saturn. The probe is loaded aboard a Titan IV rocket, which has a history of mishaps. Should the Titan IV explode during launch or future fly-by's, the plutonium payload is at serious risk of dispersal. According to Dr. Ernest Sternglass of the University of Pittsburgh, the death toll from such plutonium exposure could be as high as 30 to 40 million people.

NASA states that the Saturn-bound probe requires plutonium to

power its onboard computers. However, the European Space Agency (ESA) maintains that a solar powered photovoltaic array would be able to provide the power necessary for the computers.

PAGAN BINDING OF THE PROBE

At the July 26 rally, with a thunderstorm boiling up from the afternoon heat, SEFR held a ritual envisioning renewal for Gaia and positive affirmations of viable alternatives for NASA.

We each spoke in turn, voicing our positive affirmations for the healing of this Place, the People of Florida, the Creatures of this Land and Sea, the Workers here at Cape Canaveral, the Space Program, and most especially, this Cassini Mission.

During the October 4 rally, SEFR and other like-minded people formed a circle, created sacred space, and engaged in a binding ritual. Using intensive meditation techniques of creative visualization, SEFR visualized the Cassini probe as being bound from creating or producing harm to the Earth.

Although generally positive toward space exploration, SEFR member Rhea stressed that “Humans evolved on the Earth — I believe that we should work to cleanse our biosphere and learn to live with our Mother rather than fleeing to some other planet once we have polluted our home beyond remediation.”

Later in the day, twenty-seven persons engaged in civil disobedience. Nine “Grandmothers for Peace” walked through the gates of Cape Canaveral. When authorities locked the gate, protesters braced a ladder against the perimeter fence. Facing the protesters were heavily armed para-military riot police. The crowd cheered, chanted and sang songs as each protestor dropped over the fence and was



July 26th protest against plutonium in space, Cape Canaveral Air Force Base. Deep emotions were manifested under the heat of a Florida afternoon. Photo courtesy of Southeast Friends of Reclaiming.

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Ward Valley, California

Native Americans Occupy Proposed Nuclear Dump Site

By **Tori Woodard**

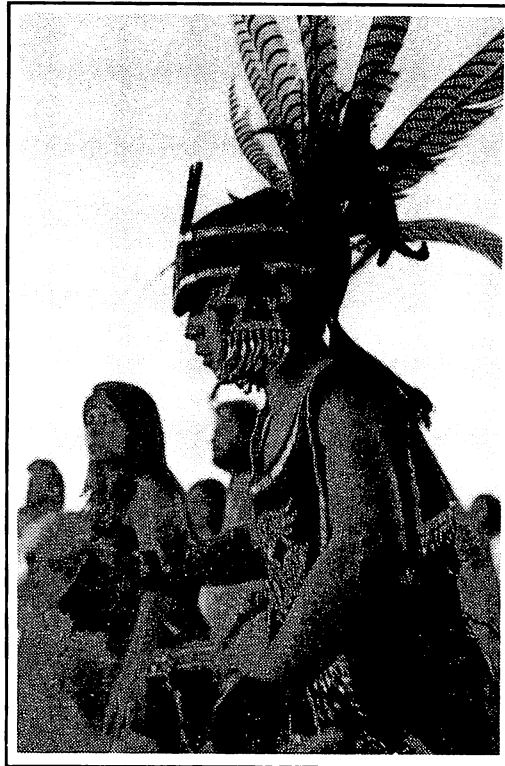
In recent issues of *Reclaiming Quarterly*, we have kept readers up to date on the attempts of the nuclear industry, supported by the state and federal governments, to site a nuclear waste dump near the city of Needles in the Southern California desert. In February, the situation came to a head. This report is excerpted from *GroundWork* magazine's account of the February protest and its aftermath.

Although the government has temporarily backed off, Tribal leaders have called for continuing the two-year-old encampment in Ward Valley. Allies and supporters of the struggle to save Ward Valley are invited to join the encampment. For more information, see contacts below.

On February 13, 1998, the five Tribes in the Colorado River Native Nations Alliance and their allies began a spiritual occupation of Ward Valley, California. The federal government tried to close Ward Valley to the public on that day, in order to test for tritium in the sediments under the site of a proposed radioactive waste dump. The testing would have desecrated land that is sacred to the Tribes.

A unique development in this struggle is the local Native Americans' use of ritual as a blockade tactic. On the

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Indigenous dancers share their Tribal traditions with defenders of Ward Valley. Photo by Bradley Angel, Greenaction.

Nevada Test Site Healing Global Wounds Spring Gathering

April 10-13, 1998

Healing Global Wounds, an alliance of organizations and individuals working to break the nuclear chain and restore sustainable living practices on the Earth, hosts its annual encampment and protest in April 1998.

The camp will be located on Western Shoshone land at the gates of the Nevada Test Site.

Experience the beautiful desert, join in an incredibly rich and culturally diverse community of people from all over the world, learn about nuclear and indigenous land rights issues, participate in traditional Native ceremonies from America, Australia, Taiwan and other regions... and if you choose, join in nonviolent direct action on Monday, April 13th to shut Nevada Nuclear Test Site down and reclaim Shoshone land.

Multi-faith ceremonies will take place throughout the weekend. Corbin Harney, Western Shoshone spiritual leader, will lead daily sunrise ceremonies and Sweat Lodges. Nevada Desert Experience will hold a Good Friday service, and participate in an Easter morning Circle of Rebirth ceremony at the gates of the Test Site.

Meals, local potable water and sanitation facilities will be provided. A \$25 donation is suggested. Some motel accommodations are available for those unable to camp in desert conditions.

For more information about Healing Global Wounds visit <http://www.shundahai.org/HGW/index.html> or <http://www.scruz.net/~hgw/>

Receive an email HGW information packet from reinard@shundahai.org

Or contact Healing Global Wounds, 6060A Freedom Blvd., Aptos, CA 95003, (408) 661-0445.

Get involved in defending Ward Valley!

- Subscribe to *Save Ward Valley News*, the newsletter of the Save Ward Valley Coalition. Your subscription of \$20 helps defend the desert. Additional donations are urgently needed! Send to 107 F Street, Needles, CA 92363, or call (760) 326-6267 to get on the action alert network.
- Make plans to visit or join the Ward Valley Village encampment.

Call (760) 326-6267 for the latest status report.

- Read *GroundWork* magazine for a full report on nuclear waste issues. Call (415) 255-7623 for a sample copy.



Protest in the Desert, April 1998

Members of the Reclaiming community are discussing a road trip to Nevada Test Site and/or the Ward Valley encampment April 10-13, 1998. For more information, contact George, (415) 255-7623.

witches

in interfaith dialogue

part one: past and present

by D. H. Frew

ALL OVER THE GLOBE, dialogue and cooperation between faiths has become a growing phenomenon. Leaders of the world's religious traditions have come to understand that there can be no peace between the peoples of the world until there is peace between religions, and that peace only comes from understanding. To this end, the last two decades have seen an unprecedented effort to establish ongoing, inclusive interfaith organizations.

Many Witches are unaware that there has been a Neopagan presence in America's interfaith scene since 1976. Shortly after the founding of the Covenant of the Goddess (of which several Reclaiming covens and individuals are or have been members), Glenn Turner was made our representative to the Berkeley Area Interfaith Council (BAIC). She served for many years, until I took over the position in 1985. Through the BAIC,

CoG has supported and participated in the HELP Program (providing emergency aid to the homeless) and the Interfaith Thanksgiving Program (in which the Neopagan choir Gaia's Voice has sung for the last eight years). Through the BAIC, CoG is a member of the North American Interfaith Network (NAIN), a network of interfaith organizations and interfaith outreach offices throughout Canada and the U.S. This affiliation has been very

helpful in rallying the support of local churches when Witches in different parts of these countries have experienced harassment or legal difficulties.

It was through the BAIC and NAIN that CoG first got involved in plans for the 1993 Parliament of the World's Religions in Chicago. The previous Parliament, in 1893, was the entrance into the American religious scene of Buddhism and Hinduism — many Americans first encountered teachers from these faiths at this event. CoG was a sponsoring organization of the 1993 Parliament, along with three other Neopagan groups: Circle Sanctuary, EarthSpirit, and the Fellowship of Isis.

While our then First Officer, Phyllis Currott, and myself (as CoG's then Public Information Officer) were CoG's official representatives to the Parliament, over 40 CoG members attended (at their own expense) to provide assistance and support, some also giving talks. I spoke on "Pagans in Interfaith Dialogue: New Faiths, New Challenges."

The planners of the 1993 Parliament had gone out of their way to invite Native American elders, to correct the oversight (some might say "snub") of their having been excluded from the 1893 Parliament, and we expected them to be the focus of attention, with the Neopagans being a



minor sidelight. We were very surprised when the opening address by Gerald Barney called on the 7200 assembled religious representatives to find ways to resacralize the Earth or else all life was doomed. From the very first session, the Parliament was focused on exactly the issues most dear to the hearts of the Native Americans and of the Neopagans. However, the Native Americans tended to keep to themselves and were hesitant to share their ways with outsiders. We, on the other hand, had a hospitality suite, press packets, CoG-member Michael Thorn arranging interviews for us, and more. As a result, our talks on the Craft had to be moved to bigger rooms as folks stood out in the hallways trying to hear about our spirituality. A Full Moon ritual we had planned for 50 people in the park ended up being attended by 500, including rabbis,



imams, Native elders, sheiks, monks, nuns, bishops, and more.

The Parliament also provided a wonderful opportunity for healing. Several Lakota elders at the Parliament read a "Declaration of War" against all who stole their religious

traditions, including Neopagans. We met with them, explaining 1) that their information about us was mostly from the same media sources that always distorted their practices as well, and so was inaccurate, and 2) that we respected their ways and had no desire to copy or "steal" anything. We reached understanding and the Native elders ended up performing a sunrise pipe-ceremony for the Witches, while many of them came to our Full Moon.

A major event at the Parliament was the Assembly of Religious and Spiritual Leaders. CoG, Circle, and EarthSpirit were all represented by Deborah Ann Light. The Assembly

concluded by endorsing a document called "Towards a Global Ethic: An Initial Declaration," a statement of fundamental ethical principles held in common by the world's faiths. This was the first time in the history of the world that its religious leaders had all agreed on anything. Deborah signed the document (ending with "So mote it be!", a flourish, and a pentacle) right after Archbishop Gioia, the Papal Nuncio.

At the closing ceremony, after the talk by the Dalai Lama, an interfaith drumming ensemble got people off their seats



and dancing in the aisles. Leave it to a Witch, Michael Thorn, to grab folks and turn this last expression of interfaith joy into a full-scale spiral dance, in which the world's religious leaders danced the spiral, hand-in-hand, under the light of the full moon.

By the end of the Parliament, the press-people were calling it "the coming out party for the Neopagans." A representative from the sub-conference of religious academics said "In 1893, it was the Buddhists and Hindus [who established themselves]; this time, it was the Neopagans." Since the 1993 Parliament, there hasn't been a major interfaith event held in America without Neopagans being invited to participate. The next Parliament will be in 1999 in Capetown, South Africa, and Witches are already involved in the planning process.

In 1994, the United Nations celebrated its 50th anniversary, having been founded in San Francisco in 1944. There were scores of official anniversary events, three of which involved Witches. "Celebrating the Spirit: Towards a Global Ethic" was a three-day conference held in June in Berkeley, focused around the Global Ethic. The conference opened with a long ceremony honoring Native peoples from all over the world, including Witches representing those from

Europe. The keynote speakers were Dinah Crow Dog, Leonard Crow Dog's sister, who



spoke on Native spirituality from a woman's point of view, and Dr. Robert Muller, former Assistant Secretary General of the UN, who spoke on the need for a universal declaration of human responsibilities — grounded in the Global Ethic. Speakers, including several Witches, came from all over the country. At the same time, the BAIC celebrated its 50th anniversary with a "Festival of Faiths," including CoG and the Fellowship of the Spiral Path.

The main religious event for the UN anniversary was an interfaith ceremony at Grace Cathedral, led by the Rt. Rev. William E. Swing, Episcopal Bishop of California. Many UN dignitaries were invited to attend, including all of the UN ambassadors, Britain's Princess Margaret, Poland's Lech Walesa, Boutros Boutros-Ghali, and Bishop Desmond Tutu. I was invited to represent the local Neopagan community.

Two major ongoing interfaith projects developed out of the chain of events leading to the UN 50th anniversary: the Interfaith Center at the San Francisco Presidio and the United Religions Initiative. Both of these projects involve Witches and provide opportunities for involvement in interfaith work.

The local project is the Interfaith Center at the Presidio (ICP). The ICP is a long-term plan to create a permanent site for ongoing interfaith work at the Presidio. Currently, the ICP has taken over use of the main chapel on the base. This was formerly the home to the base's Protestant congregation. The chapel includes the sanctuary, a reception room, a small meeting room, a kitchen and restroom, several offices on a lower floor, and surrounding gardens. The ICP

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MOVING POWER THROUGH AND PAST HIERARCHY

An Exploration of the Tarot Fives And Hierophant by Brook

[Editor's Note: Brook's piece responds to Reya's article titled "The Hierophant and the Sense of Belonging: Bringing Reclaiming's Hierarchy out of the Closet," which first appeared in Reclaiming Newsletter #67.]

I WOULD LIKE TO TAKE Reya's reading of the Tarot Fives and the Hierophant a little further, as we explore the cards' messages for our community. I want to thank Reya for starting a dialogue and bringing hierarchy out of the closet so that we may look more fully at its meaning for our community.

In thinking about the ideas Reya presents, it seems to me that hierarchy is at least a part of the tension many of us feel as we try to figure out who is "in" and who "out" in the Reclaiming community, and how each of us fits into the group or not. But I disagree that these disquieting feelings are caused by a lack of "natural order."

I went to the *Oxford English Dictionary* (OED) to clarify the meaning of the words hierarchy and hierophant. As I thought, hierarchy refers specifically to the ordering of people into grades "as in an Episcopate." That is, the word specifically refers to the ranking of Bishops in the Catholic Church or to any similarly ordered organization of humans.

We're accustomed to hierarchy, maybe as animals, as Reya posits, but also quite likely because that's the only ordering we've ever known with other humans. Our families are often little fiefdoms: one of the parents rules, usually Dad, and everyone else must fall into line. And then there is school and corporate work. No wonder we feel uncomfortable without hierarchy, or, at least, when we experience less of this

very familiar organization. Nevertheless, in the same meetings and rituals that Reya uses as examples of difficult, uncomfortable situations, I experienced my first real taste of power from within, my first empowerment.

When I looked up hierophant in the OED, however, it does not mean a pope, the head of a hierarchy. It refers to the keeper or priest of sacred mysteries, as in "the Hierophant of the Eleusinian mysteries." This really got me thinking about the symbolic meaning of "hierophant" and how it relates to the picture of the Catholic Pope in many Tarot decks.

As Reya wrote, Fives numerically represent change, growth, dynamic power tensions and synergies. This we see in the Pentacle, consisting of a series of crossing lines of interaction. In the Tarot, the Fives embody the difficult situations, those that bring out our most mysterious, gripping, and usually painful feelings. I see arguments won and lost (Swords), contests of wills (Wands), destitution (Pentacles), and depression and hopelessness (Cups).

How does the Hierophant sit as the key to the Fives? Using the Major



Arcana as the master/mistress or keys of the Minor Arcana is a method for understanding the relationship between the Major and Minor Arcana.

One way to avoid arguments, battles of will, unfair distribution of wealth, and depression is with an established order—a hierarchy. The Pope is the very top of the Catholic Church's hierarchy, the Church's supreme ruler. The Pope's position also includes a hierophant function because the Pope is the keeper of the Catholic mysteries. Of course, the historical implementation of the Pope's functions has, in my opinion, left a good deal to be desired.

I think considering one of the principles of the branch of physics called Chaos Theory is useful. There is resonance, which creates a standing wave out of the chaotic motion of many interacting particles. These waves are patterns that can be observed arising out of chaos. For me, this is an apt description of the patterning of life; it is the Goddess' dance of life, Her order—natural order. When the resonance, the wave, is broken, new patterns will arise. My friend, Phebe Fletcher, pointed out that it is the endless cycle of chaos, resonance, wave, and chaos again that is the great pattern in which we live, move and breathe, that the cycle itself represents divine order.

The Tarot Fives are about tension and challenge, the difficulties that break the standing wave in our lives. When we encounter them, we enter into chaos. Out of the chaos of the Fives, a new resonance is formed, a new standing wave, a new pattern. The Tarot Fours can be thought to represent patterns of stability, the culmination of the Aces, Twos, and Threes, and the Fives break down the stability and move us on. Where do they move us? The Fives move us to the pleasurable experiences of the Sixes. Only when stability is challenged or left behind are we open enough to receive the Sixes. I think this progression is exemplified by the movement from Emperor, through the Hierophant, and on to the Lovers.

When we reach the Fives' point in

things, an established order. Whenever I look at the Four of Pentacles in the Rider-Waite deck, I see stability from having enough earthly goods, the King's feet firmly planted on his pentacles, but I see great boredom, too. This is the nature of the square Fours.

In the pictures on the numbered Wands in the Rider deck, at least one of the wands in the picture is being held or manipulated by a person. This manipulation symbolism is used on every numbered Wand card except for the Four of Wands and the Eight of Wands. The wands on the Eight are in motion. However, on the Four, the wands are free standing. They form a square with the garland of flowers connecting the wands' tops and through the ground upon which they stand. I think this difference in symbolism is used to indicate stability. Our energy is at rest as we celebrate the successful completion of a project.

In the meditation of the Four of Cups and the repose or sanctuary of the Four of Swords, I also see stability and, at least the possibility of, stagnation. The Hierophant can break open the Emperor's stability, just as the Minor Arcana Fives are the experiences that break the stability of the Fours. The Hierophant offers us teachings that move us forward.

But we cannot stay in the Hierophant; we must proceed, for there are dangers on both sides of the Hierophant, student and teacher. That

line is humility—realizing that I will never have control of my shadow side, that I will continue to be fully human with all the beauties and pain that that position entails—saint and despot and everything else rolled into my complete being.

I believe that there is a tension between the name of the card and the picture of attendants and Pope. It is the tension between the Hierophant, who is the keeper of mysteries, and the very human, patriarchal ordering of Bishops in the Catholic church. I think this tension is intentional. It is meant to help us move through the cycle of our growth without getting stuck in either side of the Hierophant. The dangers are clearly pictured on the card. We must not stay in the student or the teacher role. These positions must be relinquished to move on to the Lovers.

The Lovers bears the same key relationship to the Sixes as the Emperor to the Fours and the Hierophant to the Fives. Each of the Sixes involves giving and receiving. There is the token of friendship of the Cups, the journey, relief, and hope of the Swords, the surplus and charity of the Pentacles and the accolades of the Wands. These experiences are rich in themselves, but they also lead me to my deeper desires. In the context of the Sixes, I desire union with another and, ultimately, union with the divine. I seek the sacred in everything, and especially, to express it in myself.

On the Rider Lovers card, we see

IN THE TAROT, THE FIVES EMBODY THE DIFFICULT SITUATIONS, THOSE THINGS THAT BRING OUT OUR MOST MYSTERIOUS, GRIPPING, AND USUALLY PAINFUL FEELINGS.

our lives, where we've had enough of the daily descent into our own hells, we often turn to find a teacher, someone who appears to hold and speak for the mysteries, a guru, an avatar. The Hierophant offers energy to help us: she or he is a teacher. The Hierophant offers teachings and counsel, but he or she also can become the all-powerful keeper of mystery, the ruler, the penultimate insider.

The Emperor has all the ducks lined up; this is a card of stability and stagnation. He represents, among other

is why it bears the number five. The danger is giving over one's power to a teacher and never forging one's will and empowerment. And on the other side, the danger is losing humility and getting stuck within the teaching role, no longer wielding our own power, but thriving on the ego gratification given to us by our students. We can forget that our students teach us as much as they learn from us. The teaching relationship, the relationship between the holder of the mysteries and the seeker, serves both sides. For me, the bottom

pictured a man, a woman and an angel above them. We can think of the man as Talking self, the woman as Younger self and the angel as Deep self. Talking self, the conscious mind, acknowledges that it must go through Younger self, the subconscious, intuitive, symbolic mind, by looking at her. Younger self can connect to Deep self, our divine spirit self, represented by the angel. The angel looks at both Talking self and Younger self, unites the two selves, and

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Walking Wisdom Activists Visit El Salvador

by Sarah Campbell and Cheryl Desmond

WE HAVE JUST returned from Nahuizalco, El Salvador, where we spent 10 days living with Marta Benavides at the International Institute for Cooperation Amongst People (ICCP) as part of a study group from Millersville University. By sharing our experiences working with Marta and her people on peace and sustainability, we hope to give you an eyewitness account and an update on the important work of the ICCP, work supported through the Circle of Love project.

The ICCP is working with communities, cooperatives, and people participating in a process of sustainability whereby people from the grassroots are trained to identify what is needed to better themselves and their communities, and to take action to fulfill those needs.

We began by learning the ways of "convivencia," meaning living life together. Our group of 11 women, Marta, and the three to four young men (aged 14-16) who are training at the Institute

learned and shared daily household and garden tasks including recycling, cleaning, composting, etc. In return for two years of working in the

Institute, young men and women receive scholarships for continuing their education beyond the nine years required by the Salvadoran government. They are part of ICCP's *Niño con Niña* program. This program provides a series of trainings at the Institute and throughout El Salvador on conflict transformation and mediation, ecological sustainability, economic viability, cultural development, sexuality, spiritual reflection, and educational enrichment for all ages. The CNN video "Scratching the Imagination" on the ICCP and Marta features many of these programs.

We spent our first afternoon as part of this program, going into the plaza, streets, and a nearby stream with the children of Nahuizalco. We reclaimed Salvadoran traditions by playing games, singing, and sharing a punch of pineapple, cloves, and milk. After decades of political repression, children and adults have forgotten their traditions, choosing now to watch television or join street gangs in a country awash with automatic weapons. We closed the day with a ceremony recognizing the



WOMAN LIVING AT PLANTA NUEVA photo by Amie Miller

woman who keeps the stream clean and pure for drinking water, a tremendous service in a country where most ground water is polluted.

The next day we traveled to the farm cooperative, Planta Nueva. In

the six years since the signing of the Peace Accords with its land reforms, the status of land ownership for the cooperatives is still tangled in confusing legal maneuvers by the governing ARENA party. The Planta Nueva families were relocated to this flat, arid eastern land from the mountainous western Morazon war zone. With little technical or mechanical support from the government, they have managed to build a school that goes through the fifth grade and a well system, are growing sugar cane and some food stuffs, and maintaining livestock. ICCP has provided technical and economic expertise, low-interest loans, and the opportunity for cooperative leaders to meet regularly to share problems and solutions. It has assisted with legal support in cooperatives' efforts to retain land ownership. ICCP is now working on ways for several of the cooperatives to develop sustainable crops and craft industries.

Day Three was a celebration at a new vocational and technical school in Acajutla, an industrial seaport. Circle of

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Yes, I want to join the El Salvador Circle of Love

I will pay \$100 annually by May 1

I will pay \$50 biannually, by May 1 and Oct. 31.

I cannot commit to joining the Circle at this time, but I would like to donate \$_____.

Name _____

Address _____

Phone/Fax _____

Email _____

**Send your tax-deductible donation to:
Reclaiming, Box 14404, SF, CA 94114**

Psyche at the Edge of Perception

by Ruthie Souther

Venus, jealous of Cupid's love for Psyche, laid on the mortal maiden a series of challenges. Sort out a warehouse of grains in one night, she ordered Psyche. Next, cross a raging river and bring back golden fleece from a flock of wild rams. With the aid of beneficent gods and goddesses, Psyche achieved each task, and

the jar, thinking to behold the secret of the Goddess's beauty. The mere glimpse of it, though, overwhelmed her, and she dropped into a death-sleep.

Cupid, dismayed, appealed to all the goddesses and gods, and at last moved even Venus' heart. Mercury was sent to bring Psyche before the heavenly assembly,

During 1997, the Edge of Perception worked with the Myth of Psyche—Journey of the Soul—at each of the eight public rituals we hosted for our community. We chose the myth because it drove into our hands the opportunity to reclaim the essence of ourselves.

Within each ritual, a portion of Psyche's story was presented during a drum trance, the myth being divided into parts to reflect both the seasonal holidays and our own struggles to survive in the world. Each task Venus sent us on was something new. The purpose was revealed only at the moment of truth when the work was completed.

At Candlemas (Brigid), we went from finding our own beauty and personal paradise to total loss, everything gone in a blink of Venus' eye. At Spring Equinox, we sorted the events of our lives — which ones still have meaning, which to let go of.

During Beltane, we faced Venus' challenge to find the source of our emotional strength at the well-spring of the River Styx, then gathered our personal power through the golden fleece of the fierce rams at Summer Solstice.

At Llammas, we learned to keep our focus, to stay on our paths. Fall Equinox brought us to the threshold of a journey to the darkest part of our souls: the Underworld. This, Venus promised, would be the final challenge. Bring back a jar of Persephone's beauty cream. The work was to be the journey itself.

SAMHAIN: THE FINAL CHALLENGE

On Samhain, our guests entered the darkened ritual room, lit only by four

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in the process discovered inner resources and resolve.

The final challenge was a trip to the Underworld. Bring to me, Venus said, a jar filled with the beauty cream of Proserpine (Persephone), Queen of Hades. This, I promise, will be the final challenge, after which you will achieve your heart's desire.

Psyche complied, and after an arduous journey obtained from Proserpine the coveted beauty cream. Having braved the struggle, however, Psyche was unwilling to surrender the jar. It is mine, the fruits of my labors, she told Venus. Psyche opened

where she was granted immortality and wed to Cupid.

Psyche is the Greek word for both "soul" and "butterfly," and Psyche's trials can be interpreted as the journey of a soul in search of its essence. Refusing to surrender the jar of cream that she had struggled to obtain, she risks death for the sake of a glimpse of her own true nature.

Edge of Perception, a Reclaiming-tradition collective based in Illinois, took the story of Psyche's challenges and her journey to the Underworld as the basis for a cycle of rituals in 1997.



There were times, for instance, when the middle-aged woman took up her pen and prayed: Storyteller, storyteller, could I be you, could you be me? Could I tell stories of the ancient ones, say the old rhymes, sing sweet songs? Could I?

That's when demons crowded in. "Not good enough." "No one will like it." "Not good enough." "Not you, not you, not you." She wrestled and fought to tell her stories anyway, landing them like cold wet fish on a deck, because – well, because. But sometimes in the quiet dark starry night, she wondered if the monsters were right.

One morning, one cool foggy morning in the gray time of the year, as she lingered over sweet hot chai (and endless, pointless reasons why), she called a conference. Monsters, demons, wailers, creatures, ghosts, aliens, fears real and unreal, from the pit of endless monsters, she called them all, named and unnamed – and

This story grew out of the "Power and Mystery" class offered by Beverly and Doug last fall. The class is based on Starhawk's book, Truth or Dare.

Graphics by Hieronymus Bosch, c. 1500.

ONCE LONG AGO, IN THE HERE AND NOW, there was a middle-aged woman who had the heart of a young girl and the eyes of an old woman. She lived alone with her cats and her work in a cottage by the woods and the sea. She yearned for many things, and tried for many things, but somehow, somewhere, each time, before long, monsters jumped her and tumbled her and roughed her up. She knew they were just monsters – "just" – but sometimes she believed their hideous hisses and authoritative growls, their frightening whispers and pitiful howls.

they came. The more they crowded in, the harder she found it to breathe. They pushed and crowded and weren't polite, and some of them didn't smell good.

"What do you mean, 'didn't smell good,'" said one primly. "Doesn't she know anything about verb structure? We stink, that's what. You smell, we stink!"

Yes, yes, she said soothingly, breathing deep. Listen, guys, she began.

"Guys!?"

Listen, listen. I want to tell you a story.

"Oh." Monsters like stories. They plopped down and curled up expectantly.

She said: Once long ago, in the here and now, there was a middle-aged woman who had the heart of a young girl and the eyes of an old woman.

"Ah-gain?"

"She's so derivative."

"Sentimental."

"Self-referential."

"Never had

an original thought in her life."

Would you like some chai? she said suddenly. Extra honey?

"Oooh." Monsters like honey.

She poured chai all around, stirred in the extra honey. They slurped and slobbered and spilled and made puddles on the floor, but definitely brightened, burping and contented for now. They decided to listen.

She said quickly:

Oncelongagointhehereandnow therewasamiddleagedwomanwhohad theheartofayounggirlandtheeyesof anoldwoman.

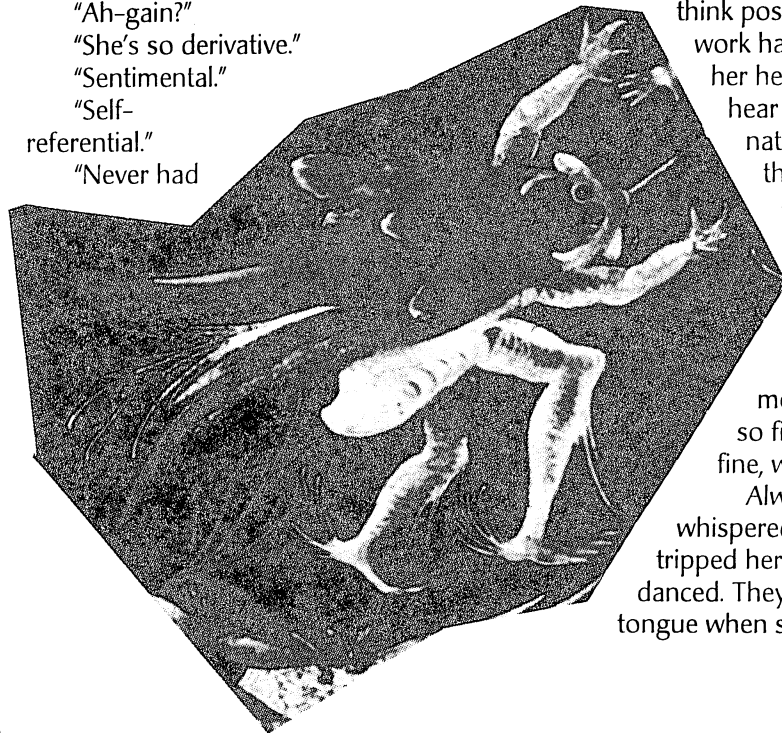
(One monster belched loudly and fragrantly, but didn't say anything.)

This middle-aged woman had many monsters who told her nasty things every chance they got. She tried not to listen and told them all to go away. She banished them again and again and again, and strived to

think positively and work hard and keep her heart open and hear the songs of nature and dance the dance of Goddess, but – those monsters kept coming back.

("Yo, monsters, we're so fine, we're so fine, we blow our—")

Always they whispered to her. They tripped her when she danced. They stole her tongue when she would



Speak. They impersonated her loved ones. They said terrible things. And she took these things to heart. Took them to her young girl's heart where they ripped her like swallowed glass. And so she grew tired. It's hard to dance and sing and tell stories when tired, when hope evaporates like mist, and the world is made of demon-mirrors. One day she thought: the monsters are right.

(The audience cheered all around.)

They told the truth after all. She was just as awful as they said, and that was that. And she was so, so tired. She laid down in her bed and begged the Mother, "Please, please, I want to come home now. Let me come home, let me come home. There is nothing for me here. I want to come home."

Gently the Goddess held the middle-aged woman, crumpled and sobbing with her old woman's eyes, and whispered, "Not yet. Soon enough. But not yet."

And the middle-aged woman slept.

(The monsters shuffled and sniffed and were silent, for without a person to torment what would become of them?)

She dreamed a dream of wearing a soft dress of green, and dancing with faeries, her feet light as moss, her heart whole and open, her eyes clear as stars. She danced in their circle for seven years, which was seven moments, which was forever and never and always.

WHEN SHE AWOKE, the middle-aged woman sang softly to herself as she bathed and dressed. Her song was new, and it felt good. The world was bigger that day, for it held the Shining Ones as well as demons. And what one liked, so too might the other.

So it was that she came to sing and dance and tell stories for her monsters.

"For us?" they cried.

For you. The middle-aged storyteller said: She made her demons a warm drink of spice and milk and honey, and asked her monsters to come out and play, to introduce themselves. Come out of the shadows and be known and honored.

"Honored?" they cried.

Honored.

"That's no fun," said one. "We like to pounce on you viciously when you least expect it."

The storyteller smiled sweetly. More chai and honey? she asked.

"I would rather like to be honored," said the pompous literary critic as she sniffed at the blood underneath her fingernails.

The middle-aged woman made a poem in the critic's honor, and the critic actually smiled, and seemed to grow softer and smaller with each word. "Nice metaphors," she whimpered, "even if they are

overworked."

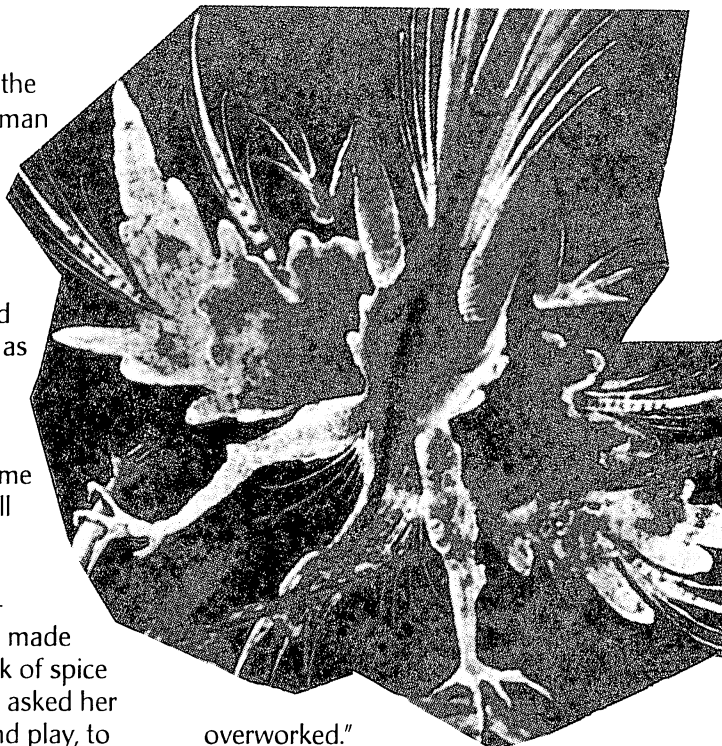
"I want more honey and I want it now," said the fat monster, jiggling as she pushed her way to the front.

Chocolate brownie to go with that? the middle-aged woman asked, and the fat monster sighed and melted. "Oh, yes!"

"You know, you're looking more and more like a Neolithic goddess statue every day," said the middle-aged woman, and the fat monster grinned.

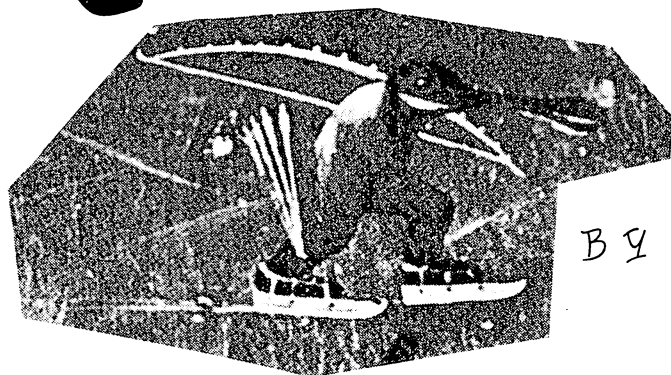
"We want perfection," said the chorus of old lovers in unison. They wore matching t-shirts that all read

continued on page 54



MONOTEROB' TALE

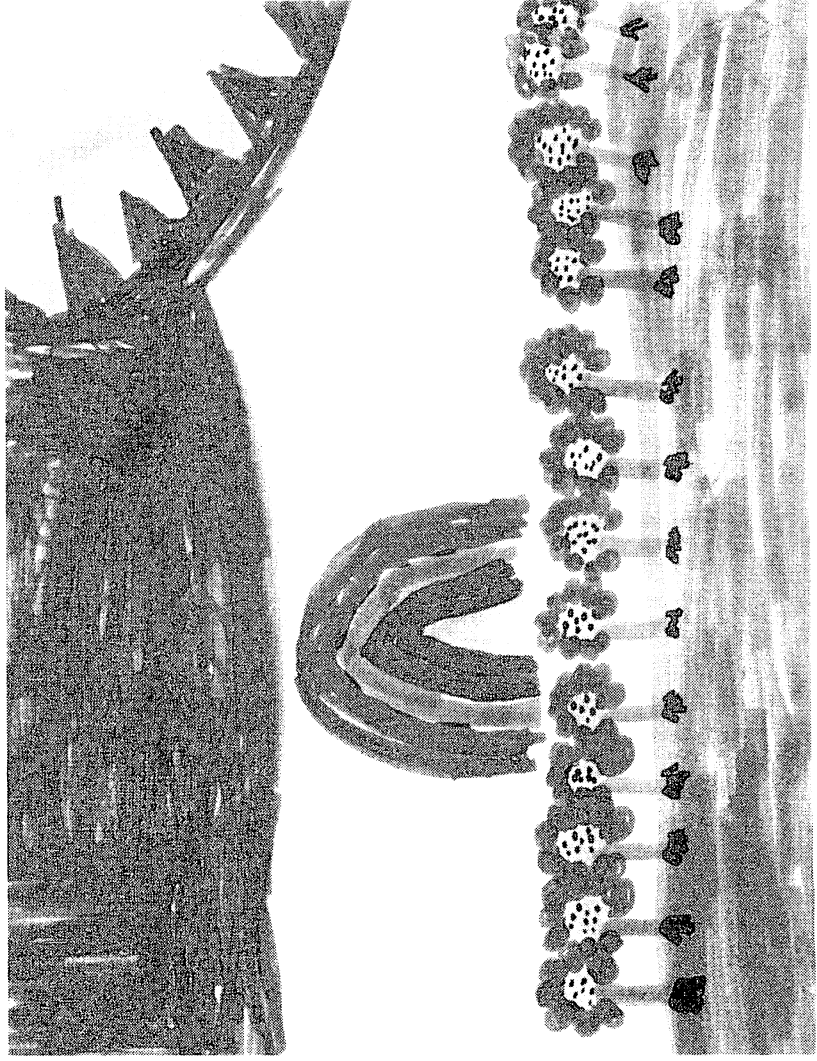
BY MEB/MABY DEDANAN



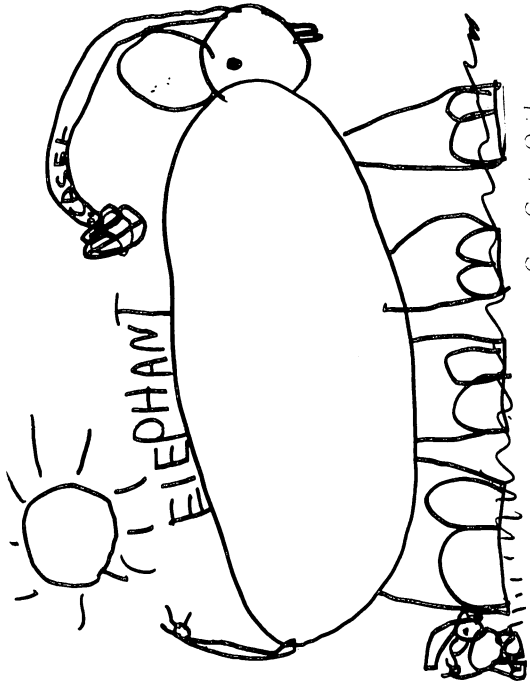
THE KIDS' PAGE

The Kids' Page is a space for children to submit their ideas and creations. We welcome cartoons, stories, drawings, ritual ideas, opinions, poetry and other printable materials. If you would like to submit a piece to be published, please send it to: Reclaiming Quarterly Kids' Page, P.O. Box 14404, San Francisco, CA 94114.

This month we are featuring artwork by Ami Dabokemp (age 5) and Casey Cooper-Quirke (age 6), plus a poem by Maddy Wayham (age 8). (In Maddy's poem, a selchi is a sea-woman of Celtic lore, whose cloak is that of a seal.)



Ami Dabokemp



Casey Cooper-Quirke

I want to Fly Through
Deep Water.

I want to swim in Hawaii!
and make a house with ice!

I want to visit the coral reef
and see all the fish.

I want to find out if the sea
creatures go to school and
enjoy playing like humans.

I want to become a fish and
jump out of the water in
the rain.

I want to become a mermaid
and swim in and out of water.

I want to become a selchi,
with wings and fly in the rain
and make peace everywhere.

Maddy Wayham
Age 8

Reclaim May Day

San Francisco Street Procession, Picnic, and Maypole Celebration

Meet 10 a.m. at Embarcadero Plaza / 2 p.m. Dolores Park

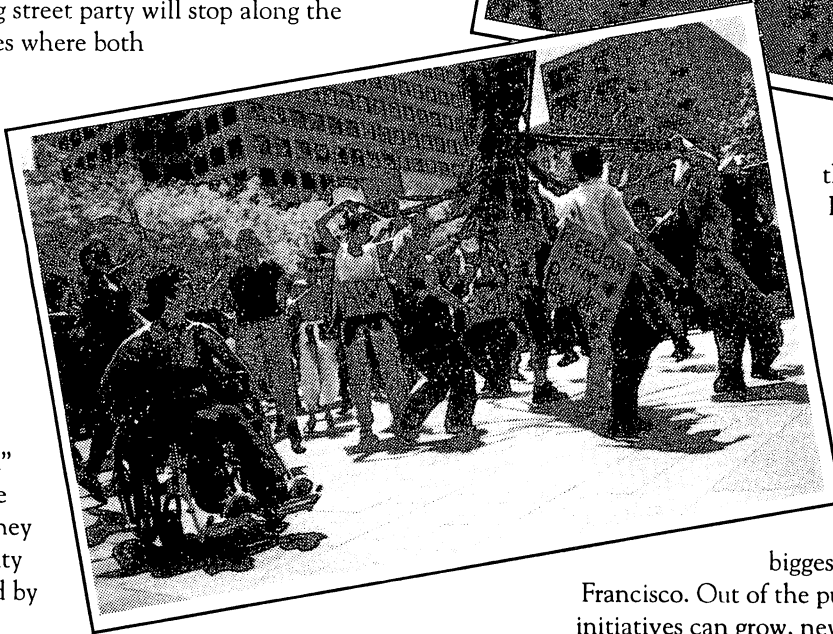
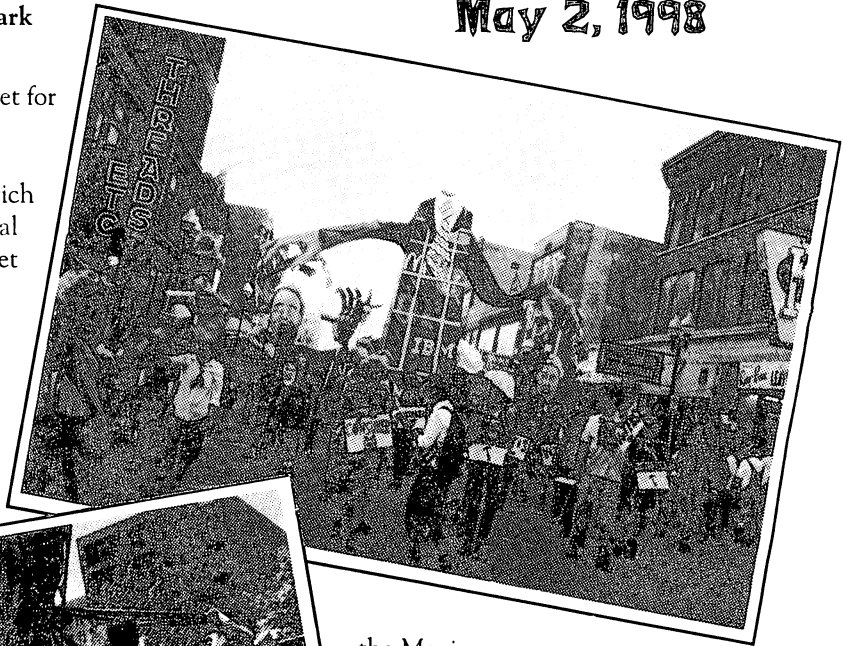
Bay Area activist, labor and cultural arts groups and communities are invited to bring their visions to the street for May Day (Saturday, May 2nd).

Hundreds of people will gather in the streets of San Francisco that day for a festive procession honoring the rich tradition of May Day, and celebrating the vibrant political passions of today. The festival begins at the foot of Market Street, where workers gathered in 1865 to start their Eight-Hour Day March. Near this historic site other famous moments of San Francisco's illustrious labor history occurred, from the 1916 bombing that led to labor radical Tom Mooney's 23-year incarceration, to the battle of Rincon Hill and the 1934 General Strike.

A moving street party will stop along the way at key sites where both historical and current

events will be dramatically addressed through theatre, performance, poetry, dance, music, giant puppets, a "bicycle ballet" and more. The two-mile journey through the city will be assisted by

May 2, 1998



the Mexican Bus and live music. "Feeder" parades from other parts of town will join in at key points. The procession will stop at 569 Dolores Street to commemorate the house where Emma Goldman and Alexander Berkman published the radical journal *The Blast* in 1916.

Crossing the street to Dolores Park we will join together for a giant Maypole ceremony and the biggest potluck picnic ever held in San Francisco. Out of the public spaces we create and occupy, new initiatives can grow, new sensibilities can spread. Join us.

Reclaim May Day participants include the Art and Revolution Convergence Collective, Shaping San Francisco, Black Sheep Action Cluster, Comité Emiliano Zapata, and the Network of Bay Area Worker Collectives, as well as Reclaiming, which has rescheduled its annual Beltane event as part of the May 2nd festivities. These groups are collaborating with Open Forum to present a series of workshops to help groups and individuals plug in and develop ideas for making art and politics in the street:

- Excavating Lost Histories: Hands-on New Media Explorations—Wednesday, March 25th, 7-9 p.m.
- Making Dances for the Street—Wednesday, March 25th, 1-3:30 p.m. and Saturday, April 4th, 2-5 p.m.
- Giant Puppet Building Workshop—Saturday, March 28th, 2-5 p.m.

continued on page 49

Reclaiming Joins May Day Festival

Reclaiming, a group of feminist witches whose spirituality honors all life, believes that May Day, or Beltane, an ancient holiday, is one of the gates of the year. It is a time to use our magic and celebration to shape our future and honor our past. Given our own anarchist roots (among other roots) and our history of participation in the struggles around peace, resistance, and the defense and protection of the earth, air, fire and water, we are delighted to join Art and Revolution Convergence in celebrating May Day, International Workers' Day, and the honoring of radical resistance. We will bring to the celebration our ancient dance around the Maypole, tree of life, and offer a way to weave together the wishes and dreams of the community for the success of our struggles and goals.

WHAT EVERY PAGAN SHOULD KNOW ABOUT EVOLUTION

I MANAGED TO SLIDE THROUGH SOMETHING like 19 years of formal education learning remarkably little science. In part, I was discouraged by a ninth grade physics teacher whose experiments never worked. If she tried to demonstrate gravity, toy cars would refuse to roll down ramps and objects would float up. In later years, I majored in art, then film and psychology which is science of a sort but didn't demand much grounding in biology or chemistry.

Now that I'm a Witch, I regret my ignorance and take steps to remedy it, mostly through reading and observation. The Goddess is embodied in the natural world, and science in its truest sense is about knowing nature. Our theology needs to be empirical as well as mystical.

In earlier columns, I've discussed ways of developing and strengthening our personal relationship with nature. Our understanding of our origins—cosmic and human—shapes that relationship in subtle and profound ways. So hang onto your hats as we take a journey through the wonderful world of evolution, a topic that always has had profound religious and spiritual implications.

Most of us were raised on either the Biblical creation myth or on Darwin's theory—perhaps on both. From the Pagan perspective, neither of these stories is wholly satisfying or "true" in the sense of best describing the reality around us.

The Biblical creation story has a (presumed) male God making the world essentially by fiat, by word alone. The process is disembodied, and entirely removed from the sweaty, bloody processes by which females create life. God's law is something imposed on nature, and God's rules are imposed on us to follow. Humans are made in God's image, and a great spiritual and existential gulf separates us from the animals.

Evolution, of course, was in Darwin's day a shattering and heretical challenge to this view. First, the theory of evolution holds that the world is

much, much older than the Bible says. Second, humans, animals, plants, and bacteria are all one continuum of life. Humans are not something set apart. We are animals, and we emerged from the same natural processes by which other life forms evolved.

From the perspective of earth-based spirituality, those insights were a vast improvement over literalist interpretations of the Bible. But Darwinian evolution, especially in its simplistic popular version, supported other values that are less benign.

In evolutionary theory, change is driven by natural selection, by competition for food and resources. The best adapted—those individuals who are smarter, faster, or who simply have a trait that best fits a particular environment—win. The most successful have more offspring, and their traits are passed on.

This aspect of Darwin's theory was a perfect rationale for cutthroat capitalism, both the 19th Century industrialized variety and the Reagan/Bush era. Competition is the driving force of progress in nature and, by extension, human society. The more worthy will win out, and this, in the long run, is good for the species and the whole. Success is its own justification, and what's good for Charles Hurwitz is good for the U.S.A.

There is a different view of evolution, one that better serves the worldview of earth-based spirituality. We might call it Gaian evolution, after the Gaia theory developed by James Lovelock and Lynn Margulis. Gaian

evolution is not so much a counter to Darwin as a shift in focus from the individual to the ecosystem. It is not just the redwood tree that evolves, but the forest, the interwoven lives of redwood and tanoak, huckleberry and salal, the micorrhizal fungi in the soil below and the lichens in the canopy where the marbled murrelets nest. None of these creatures evolve alone, in isolation from each other—they coevolve as Forest/Being, in an interdependent dance that balances competition and co-operation. Individuals and species survive when their activities benefit the whole as well as the parts. Evolution becomes the story of how the planet herself comes alive.

Here (with thanks to Elisabet Sahtouris' "EarthDance: Living Systems in Evolution") is my version of how that story might go:

The first bacteria were basically clumps of big molecules who discovered that, by drawing a boundary around themselves, they became organisms. They lived by breaking down other big molecules to release energy, a process we call fermentation, which is truly the oldest profession. Sahtouris names them "bubblers".

Floating about in those primal seas for a couple of billion years, grazing on free-floating sugars, bumping up against each other, they discovered that they could exchange information by recombining their genes. "Heh, heh, hey, baby, the thought of trading genes with you drives me cr-r-razy!" Basically, this meant that these early bacteria had a planetary genetic information pool, a biochemical worldwide web, making them resilient and innovative, laying the basis for future change. Eventually, as the eons passed, the bubblers began to run out of food. In an amazing instance of biochemical creativity that dwarfs the greatest of human inventions, some of these simple organisms

discovered a way to make food directly from sunlight. Imagine it—without brains, nervous systems, thought, memory, computers or the Internet, they essentially invented the process that sustains all life on the planet. Photosynthesis, the second oldest profession, was born.

Sahtouris calls these photosynthesizers “blue-greens”. They were widely successful, spreading through the oceans in such numbers that they had a profound effect on the very atmosphere itself, which until then had been basically carbon dioxide, a gas which the blue-greens used in their foodmaking. They offgassed a poisonous byproduct—oxygen.

Oxygen, although we have a bias toward it, is dangerous stuff. It breaks things apart, burns them up. Had the earth’s original atmosphere been high in the stuff, life could not have evolved. And now, as it built up, bubblers and blue-greens began to die off in a big way. Many life forms went extinct, possibly those that had been so successful for hundreds of millions of years.

Some creatures developed ways to protect themselves, by for example diving into deep mud and living at the bottom of swamps, where they still can be found today releasing that inimitable anaerobic perfume that announces the presence of the Eldest Ancestors.

Others were spurred into a new leap of biological creativity. Instead of hiding from oxygen, these “breathers” learned to use it to burn food for energy, a process we call respiration, the third oldest profession. Fermentation, photosynthesis and respiration still remain the only basic life-processes by which living beings get the energy they need to live.

Photosynthesis gives off oxygen. Respiration produces carbon dioxide as a waste product. And so the dance

began, the blue-greens and breathers passing the air back and forth, like two great lungs breathing in and out. Gaia’s breath is constantly recycled between them, and the atmosphere itself is still created and sustained by life at just the right balance: 21 percent oxygen. Any less, and we couldn’t live; any more, and the atmosphere would be so volatile that one lit match would ignite the planet.

So far, we’ve been talking about simple creatures—one-celled, undifferentiated, with no nucleus. Eventually, these creatures began feeding on one another, gobbling each other up, or invading and devouring from within. A strange thing happened. Some of the invading breathers, instead of either eating their hosts or dissolving inside them, remained intact and continued to burn fuel, eventually serving their host cells by making energy. These were the ancestors of the mitochondria that exist in each of our cells today, providing the energy we need to function. Other organisms with other useful functions were incorporated. A new

**IF SOCIAL DARWINISM SUPPORTED RUTHLESS CAPITALISM,
SOCIAL GAIANISM WOULD SUPPORT A MODEL WE DON'T YET SEE
FUNCTIONING ANYWHERE AROUND US—ONE THAT ACKNOWLEDGES
INDIVIDUAL NEEDS AND SELF-INTEREST BUT SEES THEM BEST
SERVED IN SYSTEMS OF CO-OPERATION AND MUTUAL AID.**

kind of creature was born, a sort of giant cell collective, a thousand times larger and more complex than the original bacteria. These cells with nuclei, called eukaryotes (you-carry-oats), make up our bodies and the bodies of all larger creatures. The very cells of our bodies are co-operative systems.

What does this mean for Pagans? The core of our theology is that the earth is alive, an organism. Gaian theory lends this belief the credibility of

science. (Not that religions have ever really needed external verification—but most of us are children of the modern age and while we may, with one part of our brains, believe in astrology and magic, we were raised to believe in Science.) Not only that, but this story implies that Gaia herself is pretty darn smart, that creativity is one of the ground conditions of being, and that evolution involves co-operation as much as competition.

If Social Darwinism supported ruthless capitalism, Social Gaianism would support a model we don’t yet see functioning anywhere around us—one that acknowledges individual needs and self-interest but sees them best served in systems of co-operation and mutual aid. Come to think of it, that’s the model we strive for in Reclaiming, in our teaching, our rituals and our organizational structure.

The Gaian story of evolution shifts our focus when we look at nature. We open our eyes and look beyond each individual tree to the pattern of the whole. We honor the unseen creatures below and above as well as what we can see. We begin to look for patterns and relationships, not just isolated individuals. We know that diverse, resilient, complex systems are most likely to survive. And only what’s good for the biosphere is truly good for the U.S.A.

This story also gives us hope. Enormous creativity is embedded in our very cells. Resilience is the nature of living beings. We, with our complex brains, have the inherent ability to evolve in ways that can nurture and sustain the life patterns that surround us.

And if we don’t, there’s always those gene-swapping bacteria to sip the cocktails of our wastes and, in another billion years or so, come up again with something new.

Charge and Covenant

(ACKNOWLEDGING THE DEBT TO DOREEN VALIENTE)

by T. Thorn Coyle

Open up, open up, open up to Me.
Open up, open up, open up to Me.

I am in the greening land.
I am in the stars that wheel.
I have been with you from the beginning
of all time.
I have been among you from the ending
of all time.

Open up, open up, open up to Me.
Open up, open up, open up to Me.

Be free within yourselves,
And never enslave others.
Whenever you have need of Me,
I will always be there.
When you need each other, look
and you will find Me there.

Open up, open up, open up to Me.
Open up, open up, open up to Me.

I am in the subtle earth,
In the overarching universe.
In between the particles
you will find Me dancing.
In the space of nothingness
you can hear Me sing.

Open up, open up, open up to Me.
Open up, open up, open up to Me.

If you undertake to search
The endlessness of Mystery,
By seeking it outside yourself,
you will never find Me.
Your seeking lies inside you,
plummet down, dive deeply.

Open up, open up, open up to Me.
Open up, open up, open up to Me.

Loving is the only law,
Love each other fiercely.
Know that when the moon is full,
sanctity is shining.
Sacrifices make you none
except to love more freely.

Open up, open up, open up to Me.
Open up, open up, open up to Me.

Rise up now and come to Me,
I give life to all things.
Remember every living thing
proceeds from my bounty.
Remember every dying one
winds back home to Me.

Open up, open up, open up to Me.
Open up, open up, open up to Me.

I am in the subtle earth,
In the overarching universe.
In between the particles
you will find Me dancing.
In the space of nothingness
you can hear Me sing.

Open up, open up, open up to Me.
Open up, open up, open up to Me.

POEMS TO

E R A T O

by *The Pitch Black Witch*
of the *Poison Glen* ©1998

Erato

Erato's Light

Rainbow around the Moon,
a Muse's Way.

Shining Erato

O Muse, you are a pearl,
Dawn-tinged, beautiful!

Lusty Erato
with swaying hips

Erato guides
Mystery of oracle,
Mastery of craft

Erato's Delight

Dancing on the beach,
Amidst the waves,
Joyful steps.

Erato comes,
And goes.
Like a swan, She flies.

Erato! Erato! Erato!

Secrets in Her bones,
Wisdom in Her eyes,
Beautiful mystery.

Erato

Inspiring Muse.
In sprigs of laurel,
In cherry blossoms,
Poetry.
Erato,
Born of waves, rejoices.
Sunlight, wind
At play.

Inspiration
Bright as gold.
Her gift,
A greater treasure.

Erato's Shadow

Terror, panic,
nightmare,
Dark, horrible,
Fear, mystery, dread.

Erato's Touch

Beneath Her feet,
Earth invigorated.
Her dance gives life,
Bloom, delight.

Dining With Erato

Drink Her wine,
And have courage.

Muse Fire.
Lusty broad.
Hot eyes for poets.
Bawdy bitch.
She desires as She wills.
Erato.

Erato's Toll,
Erato's Way.
At your peril, court the Muse.
To win Her favor,
All you know
Must perish.

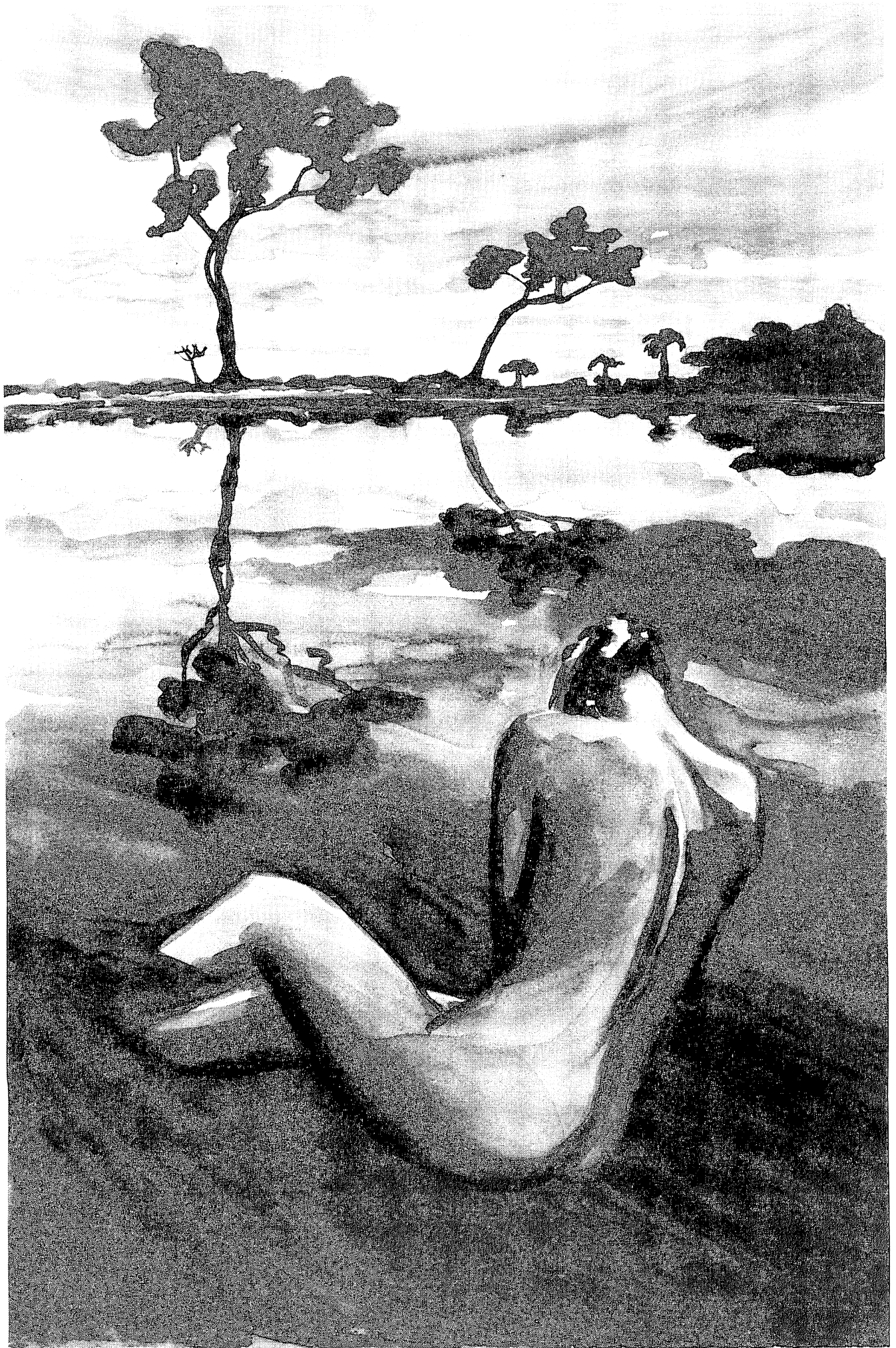
No path, no Muse.
She will lead you
Astray.

Erato,
She delights in herbs & bees,
Wine, poetry,
And blood.

Erato's Consuming Passion.
Gnawer of bones.
Gnasher of dreams.

Untitled by Elka Eastly





Birth of Venus
Aphrodite
Branwen
Radha
Inanna
Astarte

Mystical
Daughter of
sky and
Watery Earth

by Morgan le
Fey Proctor

ARIES

MARCH 21-APRIL 20



Things to look for at Ostara

Be aware of the winds—equinoctial winds blow now

Moles come out of their holes

Buttercups, madrone and iris in bloom

Blue dicks (*Dichelostemma pulchella*) in the grass

Shepherd's purse (*Capsella bursa-pastoris*) in the gardens


Look for tadpoles in the puddles and toads in the garden

Solomon's seal and fairy bells are in the woods!

Apples in bloom

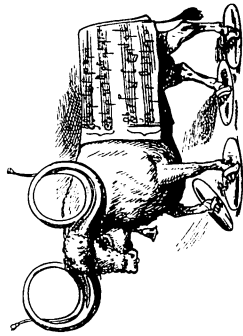
Goat foot oxalis, also called Bermuda buttercups, pop up in lawns everywhere

Notes

S	M	T	W	T	F	S
					<p>➤ Reclaiming, ReWeaving (LA) & Tejas Eostar Rituals <i>see pages 30 & 31</i></p> <p>SUN ENTERS ARIES</p>	<p>MARCH 21</p> <p> CAPRICORN</p>
22	23	24	25	26	27	28
29	30	31	APRIL 1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	<p><i>Many thanks to Deborah for her Celtic Tree Calendar and to Anna Torn for her "Things to look for."</i></p>				

TAURUS

APRIL 21—MAY 21



Things to look for at Beltane

Gather wild oats while the kernels are still milky for oat tinctures

Pick fresh sprigs of mugwort

Cat's ear lilies and Diogenes' lanterns in bloom

Lupines, grass widows, goldfields and Brodiaeas in the meadows

Hawthorns and roses are blooming

Enjoy the flowers everywhere

Notes

S	M	T	W	T	F	S
		APRIL 21	22	23	24	25
				<i>Good day for legal matters</i>	Salem, MO Men's Magical Weekend begins (through 4/26) <i>see page 31</i>	
26	27	28	29	30	MAY 1	2
● Taurus	Heart of the Flame Class Starts ★	<i>Florilalia—honor Flora, goddess of flowers & pleasures of the flesh. Celebrate with flowers & love-making</i>	Tejas Beltane Ritual <i>see page 31</i>	<i>Walpurgisnacht Beltane Eve</i>	BELTANE Reclaiming North Bay Ritual <i>see page 30</i>	Reclaiming, ReWeaving & Illinois Rituals <i>see pages 30 & 31</i>
3	4	5	6	7	8	9
◐ Leo	VENUS ENTERS ARIES NEPTUNE GOES RETROGRADE	<i>Good day to change diet</i>				<i>Good time to stop a bad habit</i> Ethereal Anatomy Workshop ★
10	11	12	13	14	15	16
	FLOWER MOON ● SCORPIO <i>Sacred to Mania, goddess of madness</i>			Lancaster, PA Honoring Our Mothers Ritual <i>see page 31</i>	MERCURY ENTERS TAURUS	
17	18	19	20	21		
URANUS GOES RETROGRADE		◐ PISCES	◀ <i>Kallynteria—Greek days of cleaning & purifying sacred places (through 5/21)</i>			<i>Many thanks to Deborah for her Celtic Tree Calendar and to Anna Horn for her "things to look for."</i>

★ Classes & Workshops: See pages 32-33

GEMINI

MAY 22—JUNE 21



Things to look for at Litha

Farewell-to-Spring (also called "Herald of Summer—Clarkia" in bloom)

The hills turn golden and the alien grasses dry up

Mugwort in bloom

The wild sweet pea is in bloom on the edges of roads

Elder is in bloom and forming berries

The antlers of stags are still in velvet

Watch butterflies

Notes

S	M	T	W	T	F	S
24	25	26	27	28	MAY 22 <i>Good day to travel</i>	23 Salem, MO Spring Family Festival begins (through 5/25) <i>see page 31</i>
John Dee "discovers" crystal gazing	GEMINI	Sacred well day—decorate & make offerings at sacred wells				
31	JUNE 1 VIRGO <i>Good day to sell staff</i>	2	3	4	5	6
Joan of Arc burned at the stake						
7	8	9	10	11	12	13
		STRONG SUN MOON SAGITTARIUS	1682: Bridget Bishop is first woman hanged for witchcraft in Salem	Lancaster, PA Summer Solstice Ritual <i>see page 31</i>	Gerald Gardner born 1884 Wm Butler Yeats born 1864	Feast of Epona, Celtic horse goddess who brings dreams
14	15	16	17	18	19	20
Birthdays of Muses—be thankful for inspiration	1648: Margaret Jones hanged in Boston for witchcraft & magical healing	1881: Death of Voodoo Queen Marie Laveau	ARIES			
21	<p>Many thanks to Deborah for her Celtic Tree Calendar and to Anna Horn for her "Things to look for."</p> <p>★ Classes & Workshops: See pages 32–33</p>					
SUMMER SOLSTICE	<p>Reclaiming & Tejas Rituals <i>see pages 30 & 31</i></p>					



Eostar/Spring Equinox

Saturday, March 21, gather 12:30, ritual 1 p.m.
Beltane Meadow, Golden Gate Park, San Francisco
[Enter Park at Lincoln & 41st, 2 blocks north to parking area.
Meadow is north of parking area.]

This is the time of spring's return; the joyful time, the seed time, when life bursts forth from the earth and the chains of winter are broken. Light and dark are equal: it is a time of balance, when all the elements within us must be brought into a new harmony. The Prince of the Sun stretches out his hand, and Kore, the Dark Maiden, returns from the Land of the Dead, cloaked in the fresh rain, with the sweet scent of desire on her breath. Where They step, the wild flowers appear; as They dance, despair turns to hope, sorrow to joy, want to abundance. May our hearts open with the Spring!

In San Francisco, this ritual varies greatly from year to year. A favorite chant is:

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

The children are an especial part of this ritual, and a hunt for colored eggs is part of the ritual.

Beltane/May Day

San Francisco Beltane Eve Bonfire — Thursday, April 30,
at sunset, Ocean Beach near Taraval

Reclaim May Day — Saturday, May 2nd. Meet 10 a.m. at
Embarcadero Plaza / 2 p.m. at Dolores Park, 19th &
Dolores, San Francisco. (Note — Beltane 1998 is not at
Golden Gate Park!)

Join your Reclaiming friends at a Beltane Eve bonfire at San Francisco's Ocean Beach near Taraval Street. Please bring firewood, warm clothes, and food or drink to share.

Then on Saturday, May 2, Reclaiming joins other community groups for a celebration of the full spirit of May Day — its history of labor activism, direct action, and street theatre, as well as Reclaiming's contribution, a Maypole dance and ritual in Dolores Park. See page 21 for a full description of this unique Beltane event.

North Bay Beltaine — Friday, May 1, 7 p.m. in Sebastopol.
Call (707) 632-9402 for exact location.

Friday, May 1: Join Reclaiming North Bay for a unique Beltaine ritual to connect us to ancient nature spirits and the otherworld. Bring earth for sacred mud pot. 7:00 p.m., Sebastopol location, \$10-20 sliding scale, no one turned away for lack of funds. All proceeds benefit Headwaters Forest fight. For more info, call (707) 632-9402 or (415) 564-4450.

Summer Solstice

Sunday, June 21, gather 6:30, ritual 7 p.m.
San Francisco Ocean Beach near Taraval

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

A bonfire is lit in the center of the circle at Ocean Beach. Next to it is the Wicker Man, symbol of the Sun King. Chanting and singing, we place flowers and other objects of beauty and meaning on the figure, twining them onto the sticks. As the chant peaks in a cone of power, the Wicker Man is tossed into the flames, and we meditate on the withering and burning blossoms.

Other 1998 Reclaiming Rituals

All times and locations are tentative — call
(415) 929-9249 for confirmation the
week of the ritual.

Lammas/Lughnasad, Saturday,
August 1, gather 12:30, ritual 1
p.m. Beltane Meadow, Golden
Gate Park, San Francisco.

Fall Equinox Dinner, Tuesday 9/22,
dinnertime, place TBA

The Spiral Dance, late October —
details TBA

Winter Solstice, Sunday 12/20,
Ocean Beach near Taraval,
gather 3:30, ritual 4 p.m.

For more information on these
and other Reclaiming events,
call the Reclaiming Events
Line, (415) 929-9249, or see
the Reclaiming Web Page,
www.reclaiming.org/cauldron/

Ritual descriptions adapted from *The
Spiral Dance* by Starhawk, c. 1989,
Harper & Row.



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



ReWeaving

Events in the Los Angeles Area

ReWeaving is a group of women and men in the Los Angeles area working together to teach and make magic: the art of empowering ourselves and each other. Our classes, workshops and public rituals are presented in the Reclaiming tradition. Dates for upcoming rituals (all on Saturdays) are:

Eostar	March 21
Beltane	May 2
Litha	June 20
Lammas	August 1

Rituals are clean and sober, no drugs or alcohol please.

Classes and workshops are being scheduled for coming months as well. Contact Ilyana MoonFire (818) 368-5215, email: lunafire@ix.netcom.com

To join ReWeaving's email list, contact Phoenix Willow via email: feydancer@earthlink.net

Edge of Perception

Events in Springfield, Illinois

Elsewhere in this issue we report on Edge of Perception's use of the Psyche myth in their 1997 rituals. Upcoming events in the Springfield area sponsored by the Edge of Perception Collective include:

Beltane	May 2
Summer Solstice	June 27
Lammas	August 8
Fall Equinox	September 26

All holiday celebrations are on Saturday to make traveling easier for folks, and we try to stay off the actual holiday for private groups to have their own.

Contact the Edge of Perception Collective at (217) 523-4225, or write P.O. Box 1424, Springfield, IL 62705-1424. You can also email Ruthie Souther at RSouther@aol.com

Hands of the Mother

Events in Portland, Oregon

Spring Equinox — Saturday, March 21, 3-6 p.m.

Hands of the Mother presents "The Promise of Spring," a Spring Equinox ritual, from 3-6 p.m. on Saturday, March 21. Ritual at 3 p.m., vegetarian potluck at 5 p.m., at Subud House, 3185 N.E. Regent Drive, Portland. Bring nest materials to build a community nest — branches, vines, ribbons, flowers, etc. For more information on this and later rituals, call Lilith, (503) 612-9557.

Tejas Web

Events in Austin, Tejas

Tejas Web folks are involved in the Witchcamp each spring in Tejas. Dates and locations for upcoming rituals, to be held at Planet Theatre Yard, 2307 Manor Rd., Austin, are:

Eostara/Spring Equinox	March 21, 4 p.m.
Beltane	April 29, 7:30 p.m.
Summer Solstice	June 21, 5 p.m.

For more information on Tejas Web, contact Jennifer, (512) 420-9333, kas@io.com, or Sharon, (281) 257-2351, srussell@infohwy.com, www.infohwy.com/~srussell

The Goddess Circle

Events in Lancaster, Pennsylvania

Transformative ritual in the Reclaiming Tradition, the second Thursday of every month at the Unitarian Universalist Church of Lancaster, PA (corner of West Chestnut & North Pine Streets) at 7:15 p.m. Upcoming rituals are:

Renewal	April 9
Honoring Our Mothers	May 14
Summer Solstice	June 11
Festival of Demeter	July 9

Labyrinth Walks are also scheduled (see page 36). For more information, call Sarah Campbell (717) 393-0009.

Diana's Grove

Events at Diana's Grove, Salem, Missouri

Diana's Grove in Salem is host to the Missouri Witchcamp. They also host the following workshops (discount for early registration):

Men's Magical Weekend	April 24-26	\$95
Spring Family Festival	May 22-25	\$95
Lunacy Women's Week	July 11-18	\$250

For more information, call Diana's Grove, (573) 689-2400, email dianagrove@aol.com, website = www.dianasgrove.com

Stone Soup

Events in British Columbia

The Stone Soup Collective is a teaching collective based in Victoria, British Columbia. We offer classes and workshops in eco-feminist witchcraft in the Reclaiming Tradition. Contact Aurora at (250) 361-4680 (calls will be returned collect).



Reclaiming Classes in Marin with Beverly & Doug

Journey of the Soul/The Healing Tarot

Three Wednesdays, April 1-15, 6:30-9 p.m.
Western Sonoma County

Learn to use the tarot for personal healing, relationship challenges and depth counseling for individuals in transition. You will learn some powerful spreads and how to use them to create spells of empowerment and transformation for yourself and others. \$80-\$40 sliding scale for the series.

Heart of the Flame Ritual Drumming & Chanting

Four Mondays, April 27-May 18, 7:30-9:45 p.m.
Marin/Mill Valley

Give voice to the rhythms of your soul with Ritual Drumming & En-CHANT-ment. Learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn simple rhythms to accompany trance, and exciting rhythms to raise energy. Bring your drum or use one of ours. Sliding scale \$100-\$50.

Heart of the Flame Ritual Drumming & Chanting

Three Wednesdays, April 22-May 6, 6:30-9 p.m.
Western Sonoma County

Give voice to the rhythms of your soul with Ritual Drumming & En-CHANT-ment. Learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn simple frame drum rhythms to accompany trance, and exciting rhythms to raise energy. Bring your drum or use one of ours. Learn to use music as a priestess as we prepare together for a Festive & Powerful Maypole Ritual May 2! \$80-\$40 sliding scale for the series.

FOR INFORMATION AND REGISTRATION on Western Sonoma County classes, call (707) 865-WAND (9263).

The Herbalist's Apprentice

Mondays, June 1-30, 7:30-9:45 p.m.
Marin/Mill Valley

Learn to recognize and utilize the magical and medicinal herbs and lichens of Marin County. Create antifungal powder, healing oils and salves, lip balms and herbal tinctures, all while in Sacred Space. This class culminates in a full moon herb walk and ritual charging of our healing concoctions. \$150-\$75 sliding scale for the series.

FOR REGISTRATION AND INFORMATION on Marin/Mill Valley classes, call (415) 339-8313 or (707) 865-WAND. Carpooling from S.F. and the East Bay by arrangement. Plentiful parking less than 30 minutes from both the Golden Gate & Richmond bridges.



Reclaiming Recommends



Intuitive Practice through the Body

taught by Cybele (aka Suzette Rochat)

Ongoing morning class in San Francisco
Mondays, March 30-May 4, 9:30-11:30 a.m.

We will work with dropped and open attention in stillness and in movement, beginning the day with centering meditative practices. This work is self-study, using the observing self to witness our habits of attention that distort intuitive impressions and relationships alike. We will explore the senses as internal and external sources of information, and study our boundaries as we breathe, sit, move and focus together. \$60-\$120. Call Cybele at (415) 541-5650 or (707) 525-4992.

Green Allies: Introduction to Herbalism

with Colette Gardiner

March 28 and 29, 12-5 p.m. in San Francisco

Invite yourself into the world of herbs and learn the basics of herbal medicine. We'll cover herb identification, herbal first aid, medicine making, common ailments, herbs and dreaming, and staying healthy all year. \$60-120 sliding scale. Contact Gwydion (aka Jody), (415) 665-1522.



Green Magic
with Colette Gardiner



May 16 and 17, 12-5 p.m. in San Francisco

We'll focus on herbs and ritual for the eight ancient cross-quarter festivals. We'll use the Celtic Wheel of the Year as a model for healing and transformation by examining the use of herbs in relation to the physical, mental, psychic, and emotional challenges we encounter. \$60-120 sliding scale. Contact: Gwydion (aka Jody), (415) 665-1522

Rhythm Laboratory

taught by Jeffrey Alphonsus Mooney

Ongoing Thursday evening class in San Francisco

Witchcamp rhythm teacher extraordinaire Jeffrey Alphonsus Mooney hosts a weekly Rhythm Laboratory using body, voice, and percussion. Ongoing workshop in San Francisco. Call (415) 346-3900 for location and info.



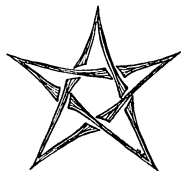
The Pentacle of Iron for Men & Women

with Madrone (Kim Jack) & Gwydion

Seven Fridays beginning April 10

The Iron Pentacle is a meditative tool of the faery tradition. Using trance magic and ritual we explore the five points of the Iron Pentacle: Sex, Self, Passion, Pride and Power. An intermediate seven-week course. Prerequisite: Reclaiming Elements of Magic class or equivalent.

Sliding scale \$150-\$75. Call Madrone, (415) 923-1458 for info.



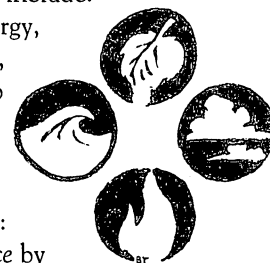
Elements of Magic for Women and Men

with Madrone (Kim Jack) and Flame

Six Mondays beginning April 6

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. Group follows feminist consensus process. We hope to provide a fair and nurturing environment for all participants.

Beginning six-week course. Prerequisite: Read first six chapters of *The Spiral Dance* by Starhawk. Be committed to attending all six classes. \$150-75 sliding scale. Call Madrone, (415) 923-1458.



Polishing the Black Heart

with Thorn & Reya

Saturday, March 28

A five-hour workshop exploring sexuality, the life force and living honestly and in strength. We will travel toward the road to wild innocence and freedom, using movement, song, journaling and trance. Bring journals and snacks. Sliding scale \$25-\$50. Contact Thorn, (415) 285-3341.

Elements of Magic for Women and Men

with Hilary, Gwydion and Ivory Fly

Six Fridays, May 29-July 3

Same course as above. Be committed to attending all six classes. \$150-75 sliding scale. Call Ivory Fly, (415) 285-9552.

Ethereal Anatomy: Aligning the Triple Soul

with Thorn & Reya

Saturday, May 9

A five-hour workshop on getting familiar with the three parts of our selves: the Sticky One, the Shining One, and the Sacred Dove. We will learn to distinguish amongst the parts of our souls, seeking balance, health and a rightness in the world. Bring journals, Tarot cards and snacks. Sliding scale \$25-\$50. Contact Thorn, (415) 285-3341.



Los Angeles Area Classes with ReWeaving



ReWeaving is a group of women and men in the Los Angeles area working together to teach and make magic: the art of empowering ourselves and each other. Our classes, workshops and public rituals are presented in the Reclaiming tradition. (See page 31 for ReWeaving rituals.)

Rites of Passage with Susannah and Suzanne, six Mondays, starts March 23, \$90-\$180. (310) 582-0032.

Elements of Magic with Cynthia and Suzanne, six Sundays, starts April 19, \$90-\$180. (310) 582-0032.

Rhythm Spirit with Cynthia and Jeffrey, movement and rhythm workshop. Three separate dates in late March, \$30-\$45 each, or \$80-\$120 for all three. (310) 452-2981.

Cry of the Soul with Suzanne and Cynthia, embodying our stories through ritual art. Saturday May 23 workshop, \$60-\$120, (310) 582-0032.

Rhythm Spirit Weekend with Cynthia and Jeffrey, movement and rhythm workshop. May 9-10. (310) 452-2981.

Ask about Work Exchange scholarships for ReWeaving classes.

Tarot for Beginners

An introductory class
taught by Margaret & Mariah

Begins in March, San Francisco

We will study the tarot cards using Rachel Pollack's "78 Keys of Wisdom" and learn some simple readings to use at home. Starts in late March.

Six sessions, \$150-\$75 sliding scale.
Contact Margaret, (415) 885-0775.





Travel Schedules for Reclaiming Teachers

T. Thorn Coyle

[See preceding page for Thorn's San Francisco-area classes]

April 11: Washington DC
The Art of Ritual: creating sacred space for public gatherings
Contact: PuckofDC@aol.com

April 12: Washington DC
Guest minister at Sojourner Truth Unitarian Congregation:
Death and Resurrection in Pagan, Christian and Sufi traditions.

April (date TBA): Washington DC
Letters to the Fey
Contact PuckofDC@aol.com

April 17-19: Delaware (with Gwydion)
Ethereal Anatomy: Exploration of the Black Heart and Triple Soul
Contact: IvoD@aol.com

July 19-26: Vancouver BC Witch Camp (see next page)

August 8-15: Mid-Atlantic Witch Camp (see next page)

Starhawk

Information: Harmony Network 707-823-9377,
HrmnyNtwrk@aol.com

APRIL TO JUNE, 1998: EUROPE

April 10 - 12: Glastonbury, England

April 16 - 30: Malta: Ancient Ruins & Museums, Workshops & Rituals

May 1 - 13: Israel

May 15 - 18: Neresheim, Germany: Women's workshop.

May 22 - 24: Munich, Germany

May 29- June 6: Germany Witch Camp (email contact:
e.shipley@tu-bs.de)

June 9: London: Talk and Ritual at St. James Church (see
contact info on this page)

June 21 - 28: England Witch Camp (contact info on this page)

For any of above without addresses and contact phone numbers,
contact Harmony Network (see above)

June-August: Witchcamps in Germany, California, England,
Mid-Atlantic and Vermont (see next page)

October 2-4: Rhinebeck, NY: Weekend Workshop at Omega
Institute, 1-800-944-1001.

Beverly & Doug

[see page page 32 for Beverly & Doug's classes]

May 7: Sebastopol, CA 6:30 p.m.
To the Waters and the Wild / Songs and Ballads of
Enchantment at Milk & Honey
Contact Jill at (707) 824-1155

June 5-7: Pacific Grove, CA
Shakti's Dance Healing Ritual, Friday 7:30 p.m.
Ashtanga Yoga, Saturday & Sunday noon-3 p.m.
Contact Emily at (408) 649-5065

July 5-12: Beverly & Doug both teach at California
Witchcamp (see next page)

August 22-29: Beverly teaches at Vermont Witchcamp

Faggot Witch Camp

June 14-21, Nomenus Radical Faerie Sanctuary, Oregon

Faggot Witch Camp is a week-long course in beginning and advanced Wicca for gay and bisexual men. The staff will include women and men who teach in the Reclaiming tradition. Queer men with all levels of Wiccan experience are welcome. Sing, dance, make magic, love the earth, create ritual, drum, make food for each other, and camp among the trees while we investigate what it means to be a faggot witch.

\$425 to \$600, sliding scale. If you can pay more, it helps subsidize someone who can't pay as much. A limited number of scholarships are available. Campers will need to bring tents and sleeping bags. To reserve a space, send a non-refundable \$100 deposit (payable to John Davis) with your name, address, phone, and email to 584 Castro Street, Suite 690, San Francisco CA 94114. For more information, call or email Jack Davis, (415) 863-2609, jackdavis@hotmail.com

Witchcamps in Europe

Summer Intensives with Starhawk

England Witchcamp

June 21-28, 1998

Contact: Ann Flowers, 188 Rushmore Road, London
W5 0HB, England, 0131-986-4667

Germany Witchcamp (Women's Camp)

May 29 - June 5

Contact: Roswitha Pressburger, Freiburger Str. 11, 21682
Stade Germany, Fax: 04141-922278, email Liz at
e.shipley@tu-bs.de



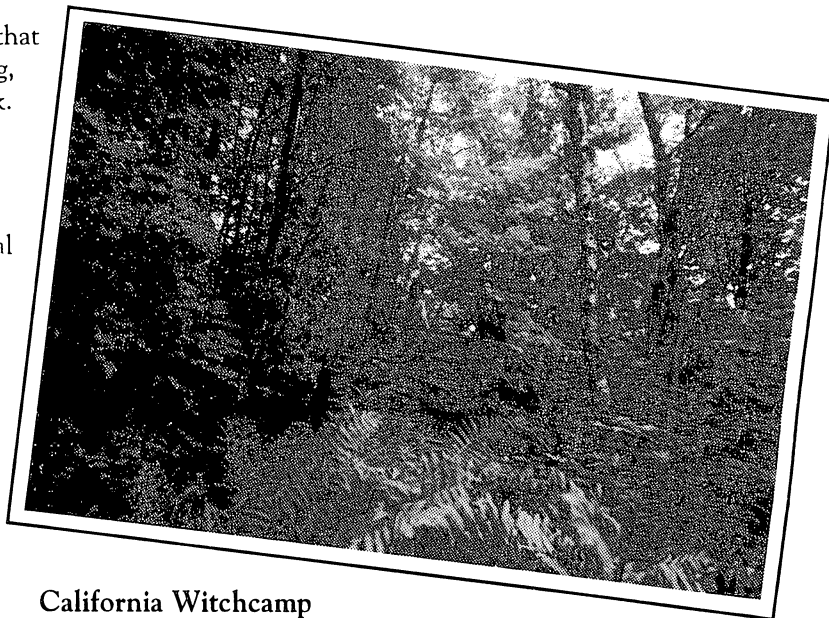
Reclaiming Witchcamps 1998

Summer Intensives with Starhawk and the Reclaiming Community

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

Witchcamp is offered to women and men at all levels of experience. Newcomers can learn basic skills of magic and ritual, working with the elements, movement, sound and the mythological and historical framework of the Goddess Tradition. Advanced tracks offer the chance to apply the tools of ritual to personal healing and empowerment, with a focus on taking the craft out into the world, creating public ritual, ongoing groups and healing issues surrounding leadership and power.

More information available from Reclaiming — see inside front cover.



Tejas/Southwest Witchcamp

April 4-11, 1998

Contact: Sharon Russell 281-257-2351, email: rsussell@infohwy.com, or Jennifer Wyld, 512-420-9333, email: kas@io.com; Or write to: Tejas Web PO Box 11586 Austin, TX 78711, www.infohwy.com/~rsussell

Missouri Witchcamp

June 6-13, 1998

Contact: Diana's Grove, PO Box 159, Salem, MO 65560, 573-689-2400, dianagrove@aol.com, www.dianasgrove.com

California Witchcamp

July 5-12, 1998

Contact: Madrone, 1394 McAllister St., San Francisco, CA 94114, 415-923-1458, website: www.reclaiming.org/cauldron/witchcamp

British Columbia Witchcamp

July 19-26, 1998

Contact: Pat Hogan, PO Box 21510, 1850 Commerical Dr., Vancouver, BC, Canada V5N 4A0, 604-253-7189

Mid Atlantic Witchcamp

August 8-15, 1998

In the hills of West Virginia

Contact: Summer Intensive, 11160 Viers Mill Road, L15-271, Wheaton, MD 20902, sparky@nova.org

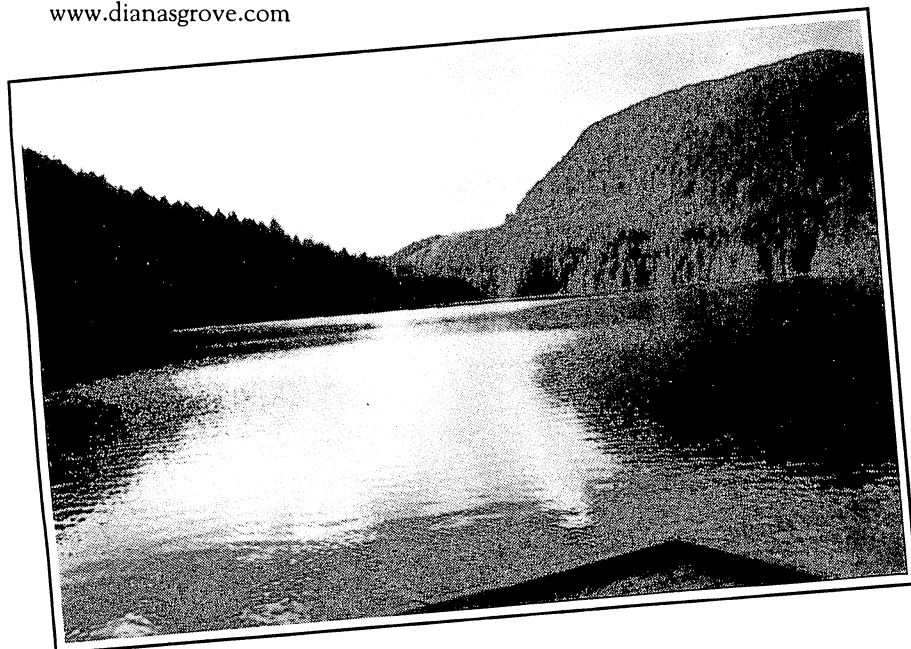
Vermont Witchcamp

August 22-29, 1998

Contact: Trillium, 360 Toad Rd., Charlotte, VT 05445
Phone Raven, 802-425-2984, or
Evergreen, 802-899-3231

England and Germany Witchcamps

— see preceding page —



Photos — above: Vermont Camp, by Beverly Frederick; below: B.C. Camp by Robin Dolan



Walking Wisdom Leads Labyrinth Walks in Lancaster, PA

Walking Wisdom's Lancaster, PA Labyrinth will be open on the following dates. This labyrinth is the Chartres Cathedral pattern, painted on canvas. Walks are held at the Unitarian Universalist Church, 538 West Chestnut St, Lancaster, PA.

Friday, March 20 from 7-9pm

Saturday, March 21 from 10am to noon

Friday, April 17 from 7-9 pm

Saturday, April 18 from 10am to noon

Sunday, May 3 from 1-4pm

Friday, June 19 from 7-9pm

Saturday, June 20 from 10am to noon

LABYRINTH JOURNEYS

Walking Wisdom also cares for a permanent 7-circuit labyrinth at the same Unitarian Universalist church. This labyrinth is available for walking any time the church is open.

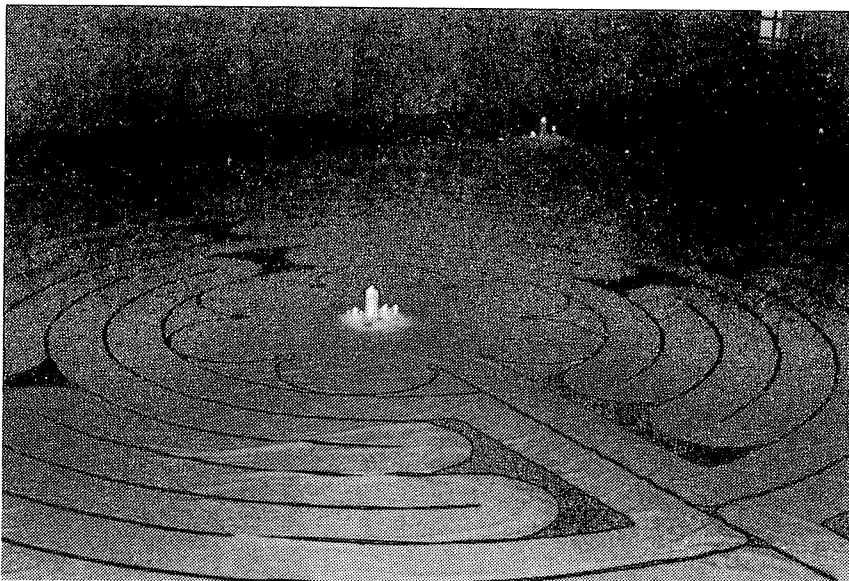
Walking Wisdom will sponsor Labyrinth Journeys, open walks of the 7-circuit labyrinth on the first and third Wednesday evening of each month, from 7pm to 9pm.

These walks will include short, informal discussions before and after the walks. We will be experimenting with music, lighting, and themes as the wheel turns, and as we are moved. Each walk will be different. Bring a journal and join us!

For more information, contact Sarah, (717) 393-0009.

Call for Women's Writings on Goddess-Honoring

We are seeking submissions for an anthology of women's journeys to Goddess-honoring. We are interested in life stories including diverse religious, ethnic, and class backgrounds, ages, and sexual orientations. Send SASE for guidelines to Nicole Desjeunes and Bonnita Lynne, 1208 San Pedro NE, #148, Albuquerque, NM 87110-6726 or contact BonnitaLyn@aol.com. Manuscript deadline 5/1/98.



California Witchcamp Scholarship Fund

The Witchcamp Scholarship Fund is a way for low-income Witches to attend California Witch Camp. There are a number of ways you can help this year:

- **Donations** are always welcome. 100% of your donation goes to the Fund.
- **Yard Sale** — We have raised almost \$1000 each of the past two years. Clean out that broom closet! We especially need working appliances, furniture, luggage, tools, dress clothes, antiques, CDs, toys.... (We do not need: casual clothes, broken appliances, books, or used records and cassettes.) Call Toni (650) 573-0419 to arrange a drop-off. And come by and shop May 24-25 — 1531 Fulton just west of Divisadero in San Francisco. See you there!
- **Beltane Rave** — A rave, sponsored by Reclaiming youth, will be held just after Beltane. Everyone is welcome at the rave, which will raise funds for scholarships for youth and young adults. Call the events line, (415) 929-9249 for date and location.
- **Prize drawing**— Grand Prize is a 6-nite stay for two at Wood Valley Bed & Breakfast in Pahala, Hawaii, including a tour of Goddess sites (air fare not included). Other prizes include Serpentine Music CD packages. Call Dara, (503) 612-9557, or Toni, (650) 573-0419 to get tickets.
- **Organic Produce** — Planet Organics delivers farm fresh organic fruits and vegetables direct to your door in SF, the Peninsula, the East Bay and the North Bay, either weekly or bi-weekly. Planet Organics also has a variety of organic groceries like soy milk, pasta and sauce, cereal and coffee. Planet Organics donates 6% of what you spend to the scholarship fund. Be sure to tell them that you are with SF Reclaiming. So buy organic and send a Witch to camp! Call (415) 522-0526.
- **Chant Books** — Almost 300 sold! 40-page illustrated booklet featuring 100 favorite chants from Witchcamp and rituals (*see ad, page 50*). Send \$6ppd to Reclaiming, attn: George Franklin, Box 14404, San Francisco CA 94114.
- **Volunteer** — with the Yard Sale, the Rave, the Drawing.... Your support makes a difference. To get involved in any way, contact Toni, (650) 573-0419.



Reclaiming Community Potluck Dinner & Younger Self Party

Saturday, April 4, 1998, 6:30-9ish

225 Potrero Avenue, San Francisco

"Within the images and sensory memories of Younger Self are locked deep feelings and enormous energies."

Starhawk, Dreaming the Dark

The ongoing Reclaiming potluck dinners take a turn for the playful. Perhaps you have some intuitive or otherwise playful energy wanting expression by doing finger paints, coloring, working with playdough or playing musical instruments. Bring your decorated Younger Selves, crafty stuff,

instruments and whatever things amuse and delight your more youthful spirit.

Depending on what folks bring, after dinner we will set up (play)stations or just see what evolves from the multitude of creative talents within our Community.

Although we are not *planning* the usual talent cafe this time, we will of course have the potluck. So, please bring snacks, main/side dishes, desserts or drinks enough for 5-6 people. Jello, Mac and cheese and other foods that delight the child within are welcome. If you have any questions, please call Rich, (650) 631-7890.



Rini Templeton

COMMUNITY BUILDING CELL PLANNING MEETING

Thursday May 14th, 7 p.m., 2852 Folsom @ 24th St., San Francisco: The success of the Community Potluck Dinners has led to the formation of a Community Building Cell to plan future theme related dinners and other events to help welcome newcomers and strengthen existing bonds in the growing Reclaiming Community. If you are interested in developing formats for other Reclaiming dinners and/or community-building events, call Rich, (650) 631-7890.

Proposed Rules Would Destroy Meaning of Organic

The U.S. Department of Agriculture is attempting to enact legislation that will severely compromise our food standards, redefining organic foods to include foods that are genetically-altered, irradiated, factory farmed, or grown on top of toxic waste.

In California, organic products must currently meet high standards. Organic farms are inspected and certified so that consumers can be certain that their food is safe and healthy.

The USDA is accepting public

comment on the proposed new law until May 1, 1998. Include this docket number in any correspondence: #TMD-94-00-2. Send your comments to:

USDA-AMS, Room 4007-S,
AgStop 0275, PO Box 96456,
Washington, DC 20090-6456.

Fax: 202-690-4632.

email: see web site at

www.ams.usda.gov/nop

The full 450-page text of the proposed new rules is available on the above web site, or for \$10 by calling (408) 423-2263.

Cry of the Soul

Sacred Theater workshop

with Suzanne Sterling,
Jeffrey Alphonsus Mooney and
Cynthia Joy Breen

Saturday, April 11, Noon - 6 p.m.

Within sacred space we dive deep into our souls to discover our stories and embody them through ritual art. We will utilize the tools of yoga, dance, song, trance, rhythm, poetry and play. Jeffrey, Suzanne, and Cynthia have spent their lives riding the edge where ritual and art meet. Come unleash your wild wisdom with us!

\$60-\$120 sliding scale. Call (415) 346-3900 for information and registration.

Suzanne Sterling and Yemaya Duby also teach a Sacred Theatre workshop in San Anselmo on Sunday, April 12. Call (415) 456-7486 for information and registration.



Awakening the Passionate Heart

Sexual Healing & Empowerment for Women

with Holly & Alina

Ongoing Class

Within a safe and sacred container we explore herstories, body image, self-love, erotic ritual, fantasy and assertiveness through movement, breathwork, sharing our stories, journaling, visualization, and ritual. Inclusive and welcoming to women of all sexual orientations.

For more information, call Holly, 510-594-0975, Hollyza@aol.com, or Alina, 510-532-5487, alinaever@ibm.net



Council of Dragons

A Tool for Groups

by Seed

One challenge that faces any group that stays together is dealing with conflicts within the group. When a group is unable to name and resolve problems, it is unlikely to thrive. A particularly difficult challenge arises when a group or cell is faced with asking a member to leave.

The Web Moon Circle, an open circle of women in the East Bay, has used an effective model to deal with difficult situations; a council of dragons. Here's how it works.

The group appoints a council of dragons, usually three people, who are empowered by the group to resolve conflicts. When serious problems arise, the dragons listen to the group and are empowered to act. They can respond in many ways, including creating ritual, calling for mediation, seeking consensus, and, if necessary, asking a person to leave the group.

The group can, if desired, set guidelines for the council of dragons; for example, that no one be asked to leave the group without the consent of all other members. Or the group can decide to abide by the decisions of the council of dragons without limitations. The dragons council should rotate to prevent power imbalances; a year and a day is a good term. When a group is polarized, it's best to appoint dragons who represent a wide frame of reference.

Hopefully, the work of the dragon council can be done with compassion. There is no one of us who hasn't taken some difficult feedback from the universe. It is almost always painful, and if we are blessed, can strengthen us.



At the first meeting of the new Reclaiming Wheel (a quarterly gathering of spokes from each work cell), the Magazine cell asked each of the other cells to provide a self-description to appear in Reclaiming Quarterly. Some cells were able to provide a complete description for this issue. Others are still in the process of self-definition, and have provided only contact information. We will continue to update readers as the cells provide us with reports.

NORTH BAY RITUAL PLANNING CELL

The Reclaiming North Bay Ritual Planning Cell, or RNB RPC (try gargling with that acronym), debuted February 1 with a classic Reclaiming-style Brigid in Sebastopol. The dreaded El Niño punch-out storm was due that night, and we feared no one would come. But the storm goddess was gracious, at least for the evening, and the sky stayed clear. About 80 people attended, making for a nice small ritual where everyone had a chance to make new connections. Our Brigid was a fundraiser for witchcamp scholarships and, after expenses, we cleared about \$225. Well, that's one camper.

We have planned a Beltaine ritual as our next event, set for Friday, May 1, (see page 30 for details). We also have committed to doing Samhain and Yule — and possibly some other sabbats. Next year we hope to do the full eight-festival wheel of the year. But we remember that it took Reclaiming central twenty-some years to celebrate all eight with public rituals.

RNB RPC currently has seven members: Pam, Maddy, Beverly, Doug, Mer, Yarrow, and Tami. We definitely are open to new people who simply want to help out with the North Bay rituals, that is, do a specific job, possibly invoke an element, and so on. We are also looking for good-energy, hard-working, committed, sincerely-motivated, and, yes, talented priestesses/priests who want to join the cell, that is, be part of the year-round planning and decision-making body. We'd like those people to be familiar with Reclaiming's style of magic. We suggest having some Reclaiming classes under your belt, maybe a witchcamp or two, reading Starhawk's Spiral Dance, having an affinity with the Reclaiming Principles of Unity and consensus process, and so on — enough to feel solid with the Reclaiming tradition and focus. We

prefer people with some experience in putting together ritual and working with group energy; if someone doesn't have that experience, volunteering as a helper is a good way to start — it lets us get to know each other. In fact, we want to work with new people on a couple of events before they're accepted as cell members. As an organizer, she/he also should be flexible in their ideas and have a commitment to the whole ritual process, from licking stamps and posting flyers to holy sacred clean up. Because one of our primary *raison d'être* is community building, we prefer people who live here in Sonoma/Marin counties.

For more information, contact Mer/Mary DeDanan, (707) 632-9402.

MAGAZINE CELL

The Magazine Cell produces Reclaiming Quarterly magazine. We collect articles, poetry, artwork, and announce Reclaiming events to the world(s).

The cell is open to those interested in writing, editing, layout, graphics — all aspects of magazine production and distribution.

If you are interested in joining us, please contact George, (415) 255-7623, or email us at quarterly@reclaiming.org

EAST BAY RITUAL PLANNING CELL

The East Bay Ritual Planning Cell is being formed. We hope to have a meeting in April.

If you are interested in joining, please contact Toni, (510) 521-1875.

SAN FRANCISCO TEACHERS CELL

For more information, contact Hilary c/o Reclaiming, PO Box 14404, San Francisco, CA 94114, or e-mail her at honeybee44@aol.com



ADMINISTRATIVE CELL

Reclaiming is a nonprofit religious corporation registered with the state of California. The bedrock of the Admin Cell's function is to maintain records of our corporate officers and finances, among other things. When Reclaiming filed for and was granted the status of a church (the infamous 501c(3) status, which you may hear about from time to time) by the Infernal Revenue Service, this record keeping expanded. People donating to Reclaiming can deduct these donations from their taxes. Also, since we sell books, music tapes and CDs, and subscriptions to the Quarterly, sales tax must be collected and filed with the state's Board of Revenue.

The Cell also oversees the function of the Events Line. The Events Line is an ongoing service to announce rituals, classes and public events (not just Reclaiming events).

Out in the ether somewhere is the hope that this Cell will become the place where a "space cell" will form; that is, Reclaiming has money set aside through donations and Samhain's Spiral Dance proceeds for establishing a "community space" for outreach, teaching, ritual, storage(!), and general getting together. In other words, a temple!

Who is in this cell? Well, I am, as Chief Financial Officer of the corporation and as bookkeeper. The other corporate officers are, although they probably don't know it (we're that kind of corporation), Recording Secretary Beverly Frederick and Chief Executive Officer Jeffrey Alphonsus Mooney. Madrone is in it as Events Line coordinator, although Beverly has now taken on that function. Right now, that is it, although if the "space cell" takes off we expect to invite others to join.

In the meantime, we tick along. Anarchists at the gate of government, holding the line.

by Patti Martin

E-CELL

The e-cell coordinates Reclaiming's web page. For more information, email them at ecell@reclaiming.org, or see the web page, www.reclaiming.org

SAMHAIN CELL

The Samhain cell is responsible for producing the Spiral Dance ritual. This cell will re-convene in late summer.

NORTH BAY TEACHERS CELL

The North Bay Teachers Cell consists of Reclaiming tradition teachers who live in Marin and Sonoma Counties: M. Macha NightMare, Cybele, Beverly Frederick, Doug Orton, Anne Hill, Tami Griffith, and Mer/Mary DeDanan. We plan and teach Reclaiming classes in the North Bay and elsewhere. Beverly and Doug also offer year-round Mystery School training on Monday evenings in Mill Valley, as well as six-month apprenticeship and weekend retreats. Contact Beverly, (707) 865-9263 or (415) 339-8313.

Cell reports coordinated by
John Fox and Georgie.

SAN FRANCISCO

RITUAL PLANNING CELL

The San Francisco Ritual Planning Cell is a group that plans and produces Reclaiming's public rituals in the City. We would love to hear your comments and answer any questions you have about the rituals or the cell. The current San Francisco Ritual Planning Cell contacts are:

Flame, (415) 346-4374 or
latinasexy@aol.com

Morgaine, (415) 648-8781 or
morgainew1@aol.com

We hope to hear from you — and to make magic with you at the next San Francisco Reclaiming ritual!

EAST BAY TEACHERS CELL

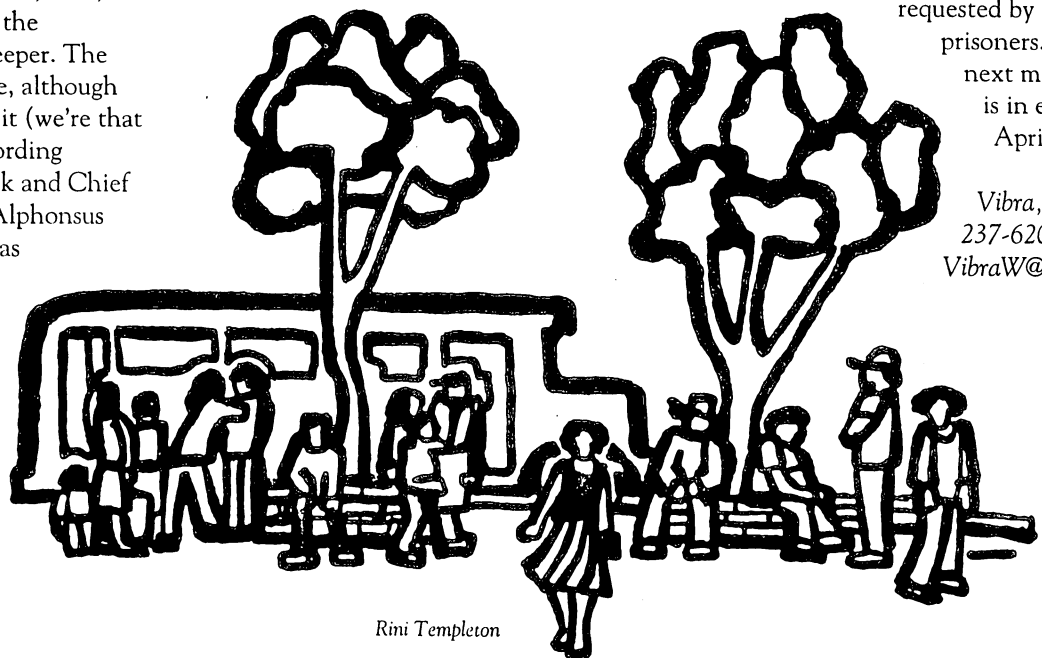
Contact Seed c/o Reclaiming, PO Box 14404, San Francisco CA 94114, or email her at calla@pgw.com

INSIDE — PRISON WORK CELL

The work of this cell is to provide support and assistance of various kinds to Witches in prison, mainly through correspondence and providing reading materials, and also going inside to teach and/or lead rituals when requested by

prisoners. Our next meeting is in early April.

Contact
Vibra, (510) 237-6207 or
VibraW@aol.com



Rini Templeton

The Sacred World of the Celts

Nigel Pennick's new book

BY GEORGE FRANKLIN

[Nigel Pennick's new book offers a rich survey of Celtic history and traditions. In this article, Reclaiming Quarterly shares some of the insights of the book which are of especial interest to readers from our community.]

Everyone whose family roots lie in central, western, and northwestern Europe has a Celtic lineage. The oldest traces of the Celtic people date from about 3000 years ago, in areas now part of southern Germany, Austria, Slovakia, the Czech Republic, and Hungary.

During the Classical era of ancient Greece and Rome (c. 400 B.C.E. to c. 200 C.E.), Celtic culture predominated north of the Alps. The Roman name for France, "Gaul," comes from the same root as the word "Celt," which itself is of Greek origin, and may have meant "Warrior."

The Romans described the Celts as having fair skin, blue eyes, and light-colored hair. But the Celts do not appear to have been a racially homogeneous group. Nor did they ever form a single political empire. Each tribe, despite sharing a common cultural heritage, had its own traditions, as well as its special gods and goddesses.

Pressure from the Romans, the Northern Germanic tribes, and nomadic peoples moving westward from the Asian steppes forced some Celtic tribes into western France and, particularly after about 100 B.C.E., into

the British Isles and Ireland, where Celtic culture has survived to the present time.

Celtic Society

Celtic society, while not based on a rigid caste system, contributed to the stratified social structures that became typical of the European Middle Ages. Social boundaries were somewhat fluid, but in general, men and women lived

peasants of eastern Europe.

The nobility controlled most of the wealth and power of Celtic society. This class claimed ownership of the land, and from their ranks came both military and spiritual leadership.

Each tribe or clan in Celtic society seems to have had two supreme leaders. One was the king, or warlord. The power of the king varied, but in general, the kings depended on the support of a formal or informal council of nobles.

Celtic society functioned as an oligarchy, not a centralized monarchy.

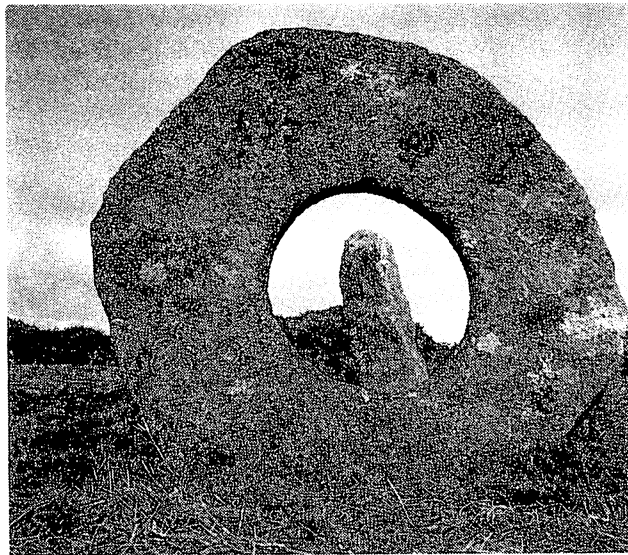
The second leader (as described by later sources, at least) was the "arch-Druid," the high priest at the top of the religious hierarchy.

BARDS, VATES & DRUIDS

According to the Roman author Strabo, three non-military groups within Celtic Society were held in special honor: Bards, Vates, and Druids.

Bards were the singer-poets of the Celts. In an era when literacy was a rare skill, these men passed on the history and traditions of their people. A gold or silver branch was the symbol of the Bard. The branch was said to create a special sound, which carried the listener into the otherworld. The epic songs of the Celtic Bards helped lay the foundation for the development of European literature of the Middle Ages.

Vates were soothsayers and natural philosophers. Celtic religion was nature-venerating and polytheistic. It recognized many levels of supernatural beings, female as well as male. The Vates, whose abilities came more from a special "calling" than from formal training, were channels through which the natural/supernatural world made itself manifest to humans. Vates watched the flight of birds, studied the



their lives within the social class to which they were born.

Prior to about 1000 C.E., Celtic society (and Europe in general) had no real "middle class," no class whose fortunes were built on trade or manufacturing. The commoners were peasant farmers and/or small craftspeople. They were forced to pay tribute to the nobility, but were not degraded into serfdom (i.e., seen as the property of the lords) as were the

GRAPHICS

page 40, center: *The Men-an-Tol stones in Cornwall, England. Images Color Library.*

page 41, top: *Willows on the Cam, painted by Charles Butler. Fine Art Photographic Library.*

page 41, lower: *Dramatic re-creation of a Celtic ceremony within a megalithic stone circle such as Stonehenge. Cameron Collection.*

Thanks for feedback from Doug Orton, Reya, Gwydion, John Fox, Mary Klein, and Elka Eastly.

patterns of clouds and flowing water, and cast stones and specially-carved sticks. From such omens, the Vates advised the Druids and nobility in their decisions.

Druids were generally drawn from the aristocratic class. Druids were responsible for public and private ritual, and for the judging of criminal and civil cases for the tribe. They represented the literate elite of Celtic society. Their training consisted largely of memorizing tens of thousands of verses of ancient teachings. This rigorous education covered cosmology, astronomy, theology, and physics.

Celtic Spirituality & Mythology

There are no known written records of ancient Celtic legend and myth. Our knowledge comes from surviving artifacts, often gleaned from burial sites, and from later (Roman and Christian-era) written accounts. Any modern interpretations must be taken with this caution.

In the Aenid, the Roman-Celtic writer Virgil describes how the woods "were first the seat of sylvan powers, of nymphs and fauns, and savage men who took their birth from trunks of trees and stubborn oaks." Other Celtic sources state that the first woman came from a Rowan tree, and the first man from an Alder. The Druids venerated the native trees of Britain and Ireland, ascribing different virtues (magical and physical)

to each species.

For example, willow, used in basket-weaving, symbolizes flexibility and speedy growth. The birch tree, whose twigs are used in broom-making, represents purification. The birch is the customary tree for Maypoles and Yule logs.

The qualities and wisdom of the various trees were eventually formalized into the mystical tree-alphabet known as Ogham, which has been used ever since in divination, sacred teaching, and magic.

Celtic religion honored the tree as a symbol of the cosmic axis. The tree's roots are in the underworld, its trunk exists in this world, and its branches reach to the heavens. The Maypole, with its circular garlands, is another symbol of the cosmic axis.

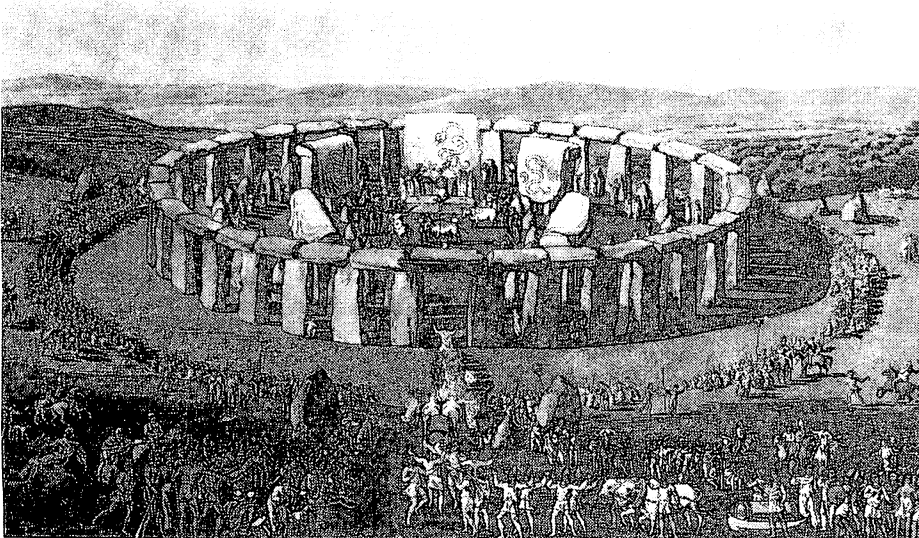
The Celts (like many ancient peoples) recognized five elements. Four can be interpreted as Earth, Air, Fire and Water. The fifth, "nwyvre," is described by a Medieval Welsh text as comprising "every life and motion, every spirit, every soul of man, and from its union with the other elements, other living beings."



Celtic lore acknowledges spirits within the Earth and all living things. In pre-Christian times, these spirits were worshiped as local goddesses and gods. The poet W.B. Yeats said that when the worship of these pagan deities was no longer allowed, they were transmuted into the faery realm, and are most apt to appear to humans on feast days such as Beltane or Samhain.

An important element of Celtic legend is the interplay between the world of humans and the spirit world, the seen and the unseen. The Ballad of Tam Lin (used in the rituals at Reclaiming Witchcamps in 1996 and 1997), and the story of Thomas the Rhymer (see Reclaiming Newsletter, issue #66) tell of meetings between humans and the spirit world, and the lessons to be gained from such encounters.

Druids, Vates and Bards were responsible for conveying and mediating their culture's interactions between the spiritual and the mundane. Central to Druidic teaching was the idea of the immortality of the soul and its reincarnation. At death, the body was buried under a mound, from which the soul passed from the world of the living



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One Who the Ocean Obeys

by Oak

THE DEAD OF WINTER begins to give way to the birth of spring. The heavy rains here in California have assured that the blossoms will be plump with fragrance. The jasmine and lavender in our yard are spreading out with the warming of each day. The storms have had the old washing machine effect on the city air, whipping it about and leaving it fresh and clean. Here it is, the time of year an aromancer delights in, the time of year when the green earth yields the most beautiful and sensual smells. And this aromancer yearns for nothing but the stench of an old cat.

Our sense of smell is the most mysterious and complex of all our senses. It bypasses our conscious and thinking mind, and directly evokes our emotions and feeling memories. We can instantly remember a sense of place and a feeling by one whiff of a scent that our nose may not have smelled for many years. My house now smells remarkably different than it did two weeks ago when Kitty crossed over. What bothered me for the past few years I now find I miss. Such is the power of loss and such is the power of smell.

I had identified as a Witch for several years when I received Kitty as a present on my birthday eighteen years ago. I had asked for a cat, trusting that the right one would come to me. The right one came; a small blue-eyed, bow-legged ball of fluffy fur with a big attitude. I wanted my familiar to have a powerful name, a magical name that would be full of mystery. I divined, I researched, and I waited for the Goddess to give the little kitten a big name. The kitten ended up being called Kitty all his life. In the days following Kitty's death he let me know his true name, "One Who the Ocean Obeys." This was indeed a Goddess-given name, one of those magical names that was meant not to be

spoken casually.

The first few years of Kitty's life he had the ocean as a front yard. We lived in a small cottage on the Oregon coast and Kitty would sometimes tag along on walks down the dunes to the beach. I treasure the memory of seeing Kitty at the edge of the Pacific as the tide receded. The waves would roll in. He would arch and hiss. The waves would roll out. He would preen and strut. This

was repeated again and again. As the tide went out, the mighty Pacific drew further and further back. Kitty was triumphant. This event either shaped Kitty's life or was just indicative of his nature. I still am not sure. I do know that he expected to be feared and would never back down.

As a young cat I had to scoop him up when I saw him

stalking a horse. One kick and he would have been dead, but he was low to the ground in panther pose and determined to bring down his prey. As an ancient cat, creaky and arthritic, he would chase my coven sister's dog (who is part pit bull) out of the house and make sure Jake stayed quaking with fear up on our deck. In his entire life I don't think he ever hunted a mouse or bird. He certainly never caught one. He had bigger things on his mind. The night before he died he gathered his will together and went out into a rainstorm



and said his good-bye to the elements. Kitty was a cat of consequence. He taught me about spirit and about pride. He was my familiar and my friend.

THE SCENT OF LAVENDER

The last year or so of his life he lost his ability to keep himself well groomed. The arthritis made it difficult to bend himself into cat cleaning positions, and he began to be incontinent. Occasionally I would give him a bath with a teatree shampoo that was good for his skin and fur, but for the most part, the cat stank and our house as well. After experimenting with different essential oils, I decided that lavender did the best job of off-setting the smell. Lavender was used extensively in Europe and in this country before the advent of indoor plumbing. It is easy to grow, not too expensive in oil form, and the scent does seem to be a good top note to what most of us would consider unpleasant bottom note smells. Before daily washing and deodorant use, it was common to carry a small "poesy" or bouquet of fragrant herbs and flowers to sweeten up the all too earthy scent of daily living. Lavender was often strewn about on floors and put in linen cupboards and drawers to give a pleasant odor in stinky times. Kitty's last year was definitely a stinky time in our household and warming some lavender oil in an aromatherapy lamp did make the smell more bearable.

But now Kitty is gone, and I dearly miss that bottom note of cat urine, old fur, and feline bad breath. I also miss the odor of a newly opened can of cat food. I know it is a matter of time until I am thrown into the feeling memory of my dear friend by a whiff of cat box at some friend's house. I look forward to this. In the movie *Good Will Hunting*, one of the characters talks about missing his dead wife's farts. Tears come

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THE WHEEL OF CHANGE TAROT

a review of Alexandra Genetti's new deck

by M. A. Bovis

The first time that I saw the Wheel of Change Tarot was as slides at the Bay Area Tarot Symposium in 1995. A couple of the card images stayed in my mind for a long time — the 3 of disks and the 2 of wands.

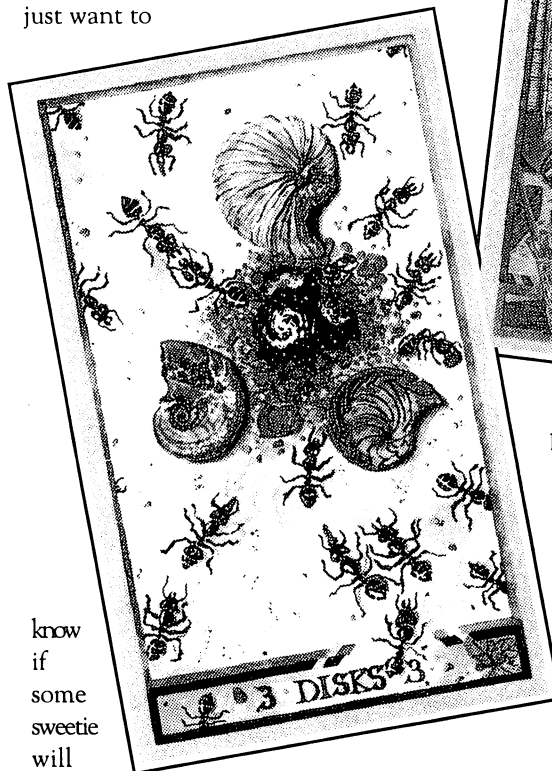
I waited for 2 or 3 years for this deck to come out, and had the privilege of being able to correspond with the creator (Alexandra Genetti is very open, as are most tarotists) while it was being worked on. While I was waiting for her to find a publisher, I ordered several of the cards which were available as color copies on greeting cards.

It is a great pleasure to finally have this deck. It is not an inexpensive set, as it costs almost \$40. But compared to other sets at the same price, it is a good value.

I have a large tarot collection (60-70 decks) and I admit that several of them are collectors' items only and not for practical use. The majority I've tried to use, though, and to understand their "message." Tarot decks often have a message: either of the esoteric school

that the deck creators came from (Rider-Waite/Smith, Crowley, Golden Dawn, Servants of Light, BOTA) or social/political (Motherpeace, Daughters of the Moon, Inner Child). There are some decks that don't have a message at all, but they are unusual.

The message can affect my use of the deck. It can be quite tedious to be belabored by a message when I just want to

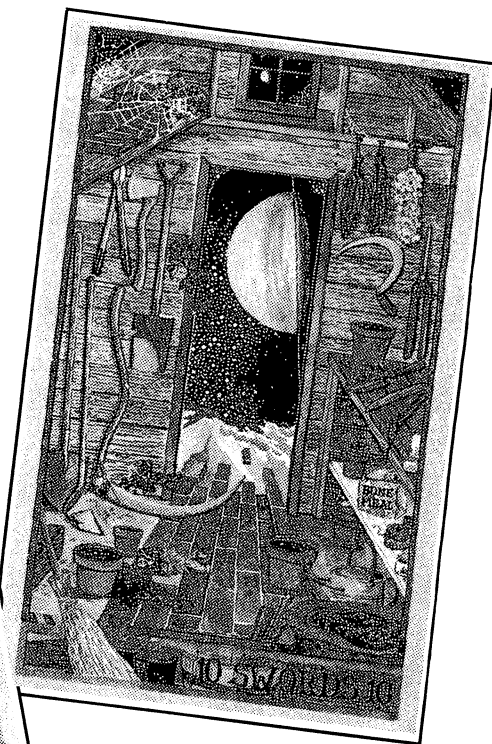


know if some sweetie will call

me again. Other times the message is supportive of me no matter what I'm using the cards for: meditation or divination.

My experience with the Wheel of Change deck is still limited at this point, so I can honestly only review the practical aspects of it: some of the things that make or break a deck for me in daily use. These practical aspects include:

1. How the deck is to hold and physically use — size, back design, paper quality, etc.
2. How much do the card pictures speak to me? Do the minor arcana have



pictures or only symbols? How elaborate are they? I am not an artist or art critic, but some of the most beautiful, critically-acclaimed designs don't take me anywhere, and are done after I see them once.

3. How well does the book go with the deck: do I have to use it to interpret the deck, or can I go right into using the cards? Does the message support me? Or does it try to change me, convince or belabor me? Is this deck only going to work for readings within the framework of the message?

THE DECK

The cards themselves are approximately 5" by 3" and the back is dark blue with a whirling galaxy on it. I really like the back because it doesn't show whether a card is reversed or not when I first lay them out. The cards are a decent thickness, so they won't tear when shuffled. There are 78 tarot cards and a 79th card that has the Color Wheel on it (this deck was originally

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Planting the Seeds of Youth Involvement

REPORT FROM RECLAIMING'S FIRST YOUTH MEETING

by Janel Ray

NOW THAT MANY of the people who were part of Reclaiming's emergence—as Collective members or as part of the community—are reaching middle age, they are realizing that they are no longer physically youthful. This may be surprising to people if they joined the Pagan community when they were in their teens and twenties. However, the question is arising, "How do we pass on our knowledge and wisdom to the next generation?" or more importantly, "How do we implement a system that continues to pass on knowledge and wisdom to each new generation?" On Sunday January 25th, a group of about fifteen of us sat down to have the first community meeting about Pagan youth.

After creating sacred space, we broke up into two small groups to discuss some questions such as:

- What has been your experience as a Pagan youth? Or, if you are older, what was your spiritual experience as a youth?
- What has been your experience with the Reclaiming Community?
- What would you (as a Pagan youth) like, want or need from the Pagan community?
- What would you (as a Pagan youth) want to be involved in or do in the Pagan community? Or what would you (as an older Pagan) want to help youth get involved in?

It was really neat to have both youth and non-youth there to get a variety of answers to the questions. Some issues that came up were specifically about youth. For example, how hard it is to take classes or workshops on Paganism when you are a full-time student and you're making minimum wage (if you have time for a job). Or, how hard it is to tell if peers who call themselves "Pagans" or "witches" are legit, or if they just think it's cool to call themselves that. Also, how even though you may have been a practicing witch for a number of years

(sometimes longer than an adult witch), you could be considered "inexperienced" because you are physically younger.

In my group we talked about the importance of having the freedom to chose your own spiritual path. One girl shared how she had been raised Pagan by her parents but rebelled when she was younger and for a long time considered herself Christian. This is a very important lesson for us to remember in our community since so many of us are rebelling against religions we were raised under.

We also discussed the importance of having mentors and people to look up to. This is a sticky subject even when you are not dealing with Pagan youth. How do we create a system of teaching and learning in our community which is not based upon the pattern of a wise, all-knowing master/priestess teaching an ignorant student? How can we mutually learn from each other in a way that is not hierarchical? Another issue, related not only to youth but to the entire Reclaiming community, was how do we create a system that embraces and welcomes new members into our community?

PLANS FOR THE FUTURE

WHEN WE CAME back together in a big group, we brainstormed on what events we might want to have for youth in the future. We discussed a youth retreat, theology discussion group, mentoring program, a possible Reclaiming youth cell, a youth scholarship program and future youth meetings like the one we were having. The idea of a Reclaiming "Rites of Passage" ritual also came up. This would honor and recognize people in the community who have accomplished major transitions in their lives.

We strongly felt that we should get youth involved in the activities that are already in place. We would like to get more youth involved in the rituals, classes, camps, newsletter and other events. Our first event will be a fundraiser for youth to go to Witchcamp. We are going to put on a Beltane Rave in early May with all profits going towards youth scholarships.

We finished our meeting with chanting and a small ritual. As a youth

Beltane Rave

Early May, exact date and location to be announced. Profits go to Witchcamp Youth Scholarships. Contact Toni at (650) 573-0419 for more information.

Youth Witchcamp Scholarships

If you are a youth and you are interested in a Witchcamp scholarship, contact Madrone at (415) 923-1458 or kimjack@sirius.com.

continued on next page

Reclaiming's youth define themselves as young adults between the ages of 18 and 30.

From the Youth

by Lori Anna Conzo

A VISION FOR BRIDGING THE GAP

WE HAD A VISION, ABOUT 15 of us, in mid-January at the Diesel Cathedral in San Francisco ("we" being youths between the ages of 18–30 and others interested in the participation of the youth in the Reclaiming community). The following is a brief account of some of the ideas and images that flew through the space that Sunday afternoon. If I had not been participating in such a discussion, and had not heard the others who affirmed this vision with equal avidity, I may have thought I was being dogmatic in my ideas. But this certainly was not the case—both elders and youth alike conferred the power of such a possibility that I am about to describe.

Imagine this...developing a system in Reclaiming in which elders would be matched with younger persons for magical or practical guidance. Call it a mentoring system, an apprenticeship, or even just a way to make people available to seek advice from now and then. The youth and elder involved would define the nature of the relationship; there would obviously be no limits to or requirement of the depths to which the two people could travel. The purpose of such a system would be to create interconnectedness in the community—to create intimacy, to create tradition. There is a gap in Reclaiming between elders who are quite practiced and youths who are just being turned on to The Craft. There are limited oppor-

tunities for the two to commune in a sacred, intimate way. Something is missing. It was the belief of those who participated in the Pagan Youth Day that the gap is now in need of mediation.

Historically within Reclaiming, classes have been the mechanism by which knowledge and practice is transferred through the community. But this is not enough. Somewhere, in the midst of the class framework, there is a loss of the intimate, the personal, and the sacred transfer of knowledge from elder to apprentice. Even in small groups the personal is still removed, with different students wanting to focus on different aspects of the teacher's skill. A mentorship program practically ensures satisfactory interactions. It is mercurial in nature and enables personal interaction to be molded, adapted and adjusted to one another's spirit and matter.

Its nature allows for more than the simple exchange of collected stores of information gathered in this lifetime. A sacred trusting space could be created where both can exchange their experience with the Divine; where both could commune with the Spirits on an intimate basis; where the teacher or the

student could speak the truths of the Mother in the most personal manner. There could be no boundaries in this space. Here, both teacher and student would be aligned in trust and purpose. Here, the teacher could offer her breath and her substance, her divine experience with the Universe, her boundaries, and her magic. Here, she could pass her essence on to the next generation. Within this framework, immortality is created. There is something sacred that preserves the mystical in one-on-one interaction. Perhaps it sparks some ancient memory in us, some atavistic recollection. Perhaps we in the room that day remembered and mourned for the intimacy lost.

It is also possible that although on the short scale—in the scope of this life—the teacher is more learned, the student may possess the wisdom of the ages; the exchange may be an unconscious dynamic of energy and karma. The possibilities are limitless. In either case, the relationship breeds intimacy, and there is potential for a deep love to be rooted. This root can create lineage within the community; it can foster interdependence by creating a web of relations where the transmission of energy and knowledge dances between the possibilities. It can breathe back the continuity in a broken tradition.

This is a vision. It is not meant to infringe on the possibilities or ideals viewed by others in the community. No one is obliged to take part in creating such a reality. It was an idea built primarily by the imagination of the youth. Some were asked what they would like, and I was sent to tell that story.

Mentorship Program

If you are a youth or elder interested in helping to form, or participating in, a mentorship program, please contact Toni at (650) 573-0419.

continued from previous page

myself, I was very excited to be there and to see the seeds of youth involvement planted. Along with youth comes change, and our community will have to be willing to grow and transform. But most importantly, we must create a system that passes on what we have learned to future generations to come so that they, in turn, can grow and change.

Pick the Apple from the Tree

Francesca De Grandis

By Doug Orton

CHANGES. Oh, where do they come from? We trip over the cross-roads, the spirit pushes and the wheel turns. This time it's turned into an eclectic CD by Francesca De Grandis appropriately titled *Pick the Apple from the Tree*. This original collection ranges from paeans to the Goddess and her Craft to the shadow of a street-savvy soul taking a trip down memory lane via the back alley. Hey, we're bobbing for apples, but it's Francesca's cauldron and there's nothing ordinary about that.

Fifteen years ago (give or take a few) Francesca De Grandis founded her own school of Faery magic in the Bay Area, known then and now as 3rd Road. For those unfamiliar with the phrase, check out any version of Thomas the Rhymer and exactly what road you're on becomes very clear. Until recently Francesca was herself known as Francesca Dubie, trained by Victor Anderson to carry on the Faery Tradition as she explored his teachings to find her own.

As priestess and teacher, Francesca has worked relentlessly with both men and women students, all under the last

All in all, no tricks here, only treats — but it's a mixed bag of chocolate assortments

name Dubie. Now, with a CD released and a book, *Be a Goddess* (published by Harper & Row) on the way... big changes. Yep, she's changed her name. Francesca Dubie is now Francesca De Grandis. I think that clarification is important for all those who know the name but not the woman. Let's just say that, charged by the Goddess, Francesca founded 3rd Road; charged by the Goddess, Francesca changed her last name; and charged by the Goddess, she

has recorded twelve original compositions for us mortals to wonder about. I don't think the spirit really cares about material continuity, but only its "own" agenda. And I feel *Pick the Apple from the Tree* reflects just that.

Pick the Apple from the Tree, produced by Francesca and Bruce Smith, begins with a mesmerizing track entitled "Our May-Pole Waits." This is a song that The Cranberries would salivate to cover.

Every time I hear this piece, there's a mini-ritual I'm sucked into. The words are as strong as the melody, and this is rare in the pop-craft. This song could have been recorded many different ways, especially acoustically, and all would be moving. Forgive me, but take the clothes off this one and it stands beautiful. I have heard tell of its beauty performed *a capella* in ritual with no time meter restraints, but I know only of the recording and I know good songwriting when I hear it.

From there the disc weaves from magic to family to shadow and seduction. The topics change, but love is the familiar thread. In the middle of all this are some of Francesca's most trademark invocations of her 3rd Road years. "Goddess of Water" and "The Goddess and God Invocations" have always been moving. So we thank the Goddess that they're finally on tape. When Francesca sings her conviction, it's haunting. Of all the changes, that's one thing that will never change. "Good Fey, Bad Fey" — was it channeled from the Middle Ages? Or Donovan? Only Francesca knows. "Darling I Want You" is

Francesca's heart and gut echoing the timeless quandary of human beings. Finally, the title track is a born-again Pagan sermon of a different Mount. Let

me testify that it would make a good video.

All in all, no tricks here, only treats. But it's a mixed bag of chocolate assortments, and that's the catch. Looking for straight acoustic Celtic folk? You're not going to find it here. Looking for a primer of Goddess chants

only? Look elsewhere. But if you're looking to walk a tight rope that juggles between the sacred and the profane, the acoustic and the electric, you will be as touched and enchanted as I was by Francesca De Grandis' *Pick the Apple from the Tree*.

Pick the Apple from the Tree is currently available only through mail order, but ask in stores about it anyway. Francesca made this recording by raising and borrowing funds. So when you order this you help a priestess carry on her work. And to do that you must perform this next ritual as follows:

To order *Pick the Apple from the Tree*, contact *Serpentine Music* at P.O. Box 2564, Sebastopol, CA 95473, (707) 823-7425 phone, (707) 823-6664 fax, or e-mail annehill@serpentinemusic.com

Reclaiming Tapes Now on CD!

All three *Reclaiming* tapes — "Let It Begin Now," "Chants," and "Second Chants" — are now available in CD format, from *Serpentine Music*. See page 53.



Spirit & Revolution Intertwine in Adler's New Book

Reviewed by *Georgie Dennison*

TIRED OF HEARING from various commentators that the 1960s were a time of darkness, Margot Adler, National Public Radio's New York bureau chief, decided to write about her own experiences in the '60s and '70s, a time she describes as "luminous."

In "Heretic's Heart," a wrenching and honest memoir, Adler takes us on a journey through many of the era's political events as she looks back on her life as a member of the Free Speech Movement (FSM) at the University of California at Berkeley in 1964; a civil rights worker in Mississippi in 1965; a sugar cane cutter in Cuba with the Venceremos Brigade in 1968; and a correspondent with a lonely soldier in Vietnam in 1967.

Raised by liberal parents in Manhattan during the '50s — her father, Kurt, a psychiatrist, was the son of the famous therapist Alfred Adler — Adler grew up with a love for writing letters, many of which give this book an immediacy and freshness that hindsight can't provide.

"I am sitting on the floor of Sproul Hall," she writes her mother in the midst of an FSM protest. "The police asked us to leave, but we refused."

THE CENTER OF THE book is a series of letters between Adler and Marc B. Anderson, a soldier stationed in Vietnam whom she had never met.

Their correspondence provides a bridge between two camps — the soldiers fighting the war and the activists trying stop it — without glamorizing or castigating either group.

In one of the most horrific dispatches, Anderson lays bare what he feels the fighting is about. "Each individual soldier is fighting for nothing but his life," he writes. "During a pitch black night you are assaulted by hard-core troops from

Heretic's Heart

A Journey Through Spirit And Revolution

BY MARGOT ADLER

maybe thirty to forty feet away. Six to ten of them chained together, chained to machine guns, running directly at you, screaming. The only thing that kept (U.S. soldiers) going was that they believed that if they pulled the trigger long enough and hard enough it would some-



time be over and they would be a little closer to going home." The contrasts between Adler's comfortable Berkeley existence and Anderson's perilous life in Vietnam are vividly evoked. Knowing a soldier changes Margot's attitude toward the war.

"Oh, I was agonized by (the war), by the deaths, but deep down I looked at it politically," she writes to him. "Then a funny thing happened. I read your letter and for the first time, when I looked at some TV footage of the GIs fighting, it was different, not serial number stuff, and this personalization of the war increased."

A PASSION DEVELOPS between the two, and they finally meet when Anderson returns — but as friendly, polite, strangers to each other.

"The beings whose souls and hearts had cried out," she writes, "remained silent." She replays the few days they spend together. "I felt I knew less about Marc now than I had known before. Was he always strained around people? ... Now that he was gone, I felt empty, yearning for him."

She does receive a short note: "I found it very natural to express affection with you." Ten years later, when he visits her in New York, Anderson refuses to discuss the letters. "Marc said 'Stop,' and pulled the letter away from me. 'I thought I had it all blocked out,' he said."

But Adler hasn't blocked anything out. Her experiences in the turbulent '60s and '70s are a sort of anthem to which thousands of women marched as they felt alienation from mainstream culture and a budding interest in feminist spirituality. She eventually wrote the classic, "Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today."

Adler's years at Berkeley are the highlight of the book. Her subsequent explorations — a master's in journalism at Columbia, work with the Venceremos Brigade in Cuba, her career in journalism and developing interest in feminist spirituality — never quite match the intensity of her Vietnam correspondence.

Still, this is a highly readable book. It provides an activist woman's fresh perspective on turbulent times. The '60s and early '70s weren't just free sex, drugs and rock 'n' roll, she wants us to know: They changed America.

"Heretic's Heart" is available for \$24 from Beacon Press.

Needle Exchange

continued from page 7

action, willing the world we envision into being. Maybe in a perfect world, we wouldn't need needle exchange, but in an imperfect world, it's going forward with what seems right. Taking responsibility for the world is at the heart of Reclaiming. We're responsible for ourselves, but also for those around us. In some of the sorriest sights in the world, there is still the Goddess, the God. But it's not just Reclaiming. I see it in connection with Buddhism, or Jewish or Christian mystical ideas. It's taking care of the world and the people in it.

Rose: The Craft is about *real* work. Our magic is strongest not when we are standing in a symbolic circle, but when we are incorporating spirituality into our actions in the world. It's not to say we don't need pure spirituality, apart from the world. But wedding spirituality to action is when it really becomes Witchcraft — when you are holding a tool. I feel like the more Witches are involved in healing work, in political work, the kind of work where you need to bring a spiritual focus through, the better.

How does your spirituality strengthen your work?

Rose: Mindfulness and intention are important. I need to be aware that I am bringing aspects of my work into my magic, and vice versa. Otherwise, my work can become sloppy, I can be drained. It's about sustaining myself. Without my spiritual focus, I couldn't do it. Practical things like knowing how to cleanse and renew myself are important. And having a relationship with life and death, knowing death's place in the cycle, brings things into perspective.

Jim: Some of it is the community aspect. People who come to exchange needles sometimes seem so disconnected from the world, and hurt. Sometimes they can be comforted immensely by people being out there for them. It can be humbling. It's a simple act, but it keeps me coming back.

Bill, you were part of the legal team that successfully challenged needle exchange arrests in San Mateo, Berkeley and Oakland. What did you learn from this experience?

Bill: The first case was in San Mateo County, in Redwood City, in early 1991. About a year after they started exchanging needles there, a Prevention Point activist was arrested. We brought in "experts" to testify, but we never expected to get them on the witness stand. Well, a Republican Judge allowed the Defense of Necessity! [Note: The Defense of Necessity contends that the illegal act was necessary to

prevent a greater injury or injustice. It is virtually never allowed in civil disobedience trials.] We not only won the acquittal, but the foreman of the jury actually joined the needle exchange.

The four times we have had trials, we have been able to use the Necessity Defense. This is unheard of. I think it's because everyone knows that one dirty needle can mean a person will die. The courts recognize that there is no other effective way to save lives. The politicians are gutless, and the drug war makes other avenues impossible. I think even conservative judges realize, this is a moment I can do something.

What lessons have you learned?

Bill: I learned that in a situation like this, our usual political adversaries are on our side. They knew this would be effective against AIDS. Needle exchange is not only an empowering tool of direct action, but also deepens our commitment to working with people from all different walks of life. It expands our hearts, our compassion.

Rose: When I worked as a Results Counselor, before doing a session, I would say the same thing as before teaching a Reclaiming class: "Goddess, speak with my lips, I lend them to you." That doesn't mean that I am any more capable than others. But working with people who are physically sick and soul-sick, there is room for me to be a vessel, a vehicle for someone to hear what they need to hear.

Harm Reduction

continued from page 7

started doing street-side problem solving around other services, gradually developing a broader model of Harm Reduction.

"What Harm Reduction comes to is the belief that given the right tools, people can use drugs and not inevitably have to destroy themselves. We look at addiction through a lens that takes into account the health issues. But it is also a social, political, economic, class issue — it is very complex. You try to see that there is a continuum of drug use, from abstinence to out of control use. Here in the U.S., we have a system that says, if you want to talk about drug use, there is only one valid thing you can talk about — abstinence. So whatever resources are committed to drug treatment are funneled into abstinence. When people want to access other services, like health or housing, these services are often dangled out as a carrot — you can have these if you'll agree to abstinence. So we just offer housing to people who say they're going to be clean? What sort of hoops do we want people to jump through?

"If the only tools you offer them are abstinence-based programs, which have very

minimal success rates, you are dooming most people to continued use."

Yet up until now, almost all services have been developed around abstinence. When someone starts talking about managed use, proponents of traditional programs say that it doesn't work. "But 90% of people using alcohol and drugs are doing managed use," Geoff emphasized. "It is not impairing their ability to function on a daily level. The people who say, I tried and it didn't work, well, what assistance have they had? They had to do it on their own."

One goal of Harm Reduction, Geoff said, is to give people a safe place to talk about using, and how they can get a handle or control on it, so they do not wind up homeless, and can hold down a job. "Nobody has been addressing these things. Let's ask, 'what steps do you need to take, what support do you need to do that?' There are tools people can use to feel like they have some control over their lives.

"A Harm Reduction approach asks, Who are you? What do you need? Where do you think you want to be three months from now? What help do you need to get there? As opposed to, 'here's our plan, go do it. If you're successful, we'll take the credit, but if you fail, it's your fault.'

"Eventually we want to see this accepted as a valid approach to dealing with substance use and addiction, no less valid than abstinence. That is the long-range goal."

interview by George Franklin

Power and Hierarchy

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unites with them. The circle is complete. Talking self has integrated divinity by acknowledging and working with Younger self. Deep self has entered into the conscious mind. We see here what Mary K. Greer calls, "involution of spirit into matter," her phrase for the nature of the Sixes.

To experience union, we must be empowered, not led. To unite with another and to express our spirit fully, we must remain open to our own complete self and to the other's complete self. It is humility, my feeling of being fully human, with all the foibles and joys that this implies, that opens me enough to another to experience union, and to bring "spirit into matter." The lesson learned from the Hierophant, the keeper of the mysteries, is the ability to move power through us without causing power to become stuck or blocked. This is our journey through and past hierarchy, and on to consensual, empowered relationships.

Wheel of Change Tarot

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named the Color Wheel Tarot). There are different colored borders for each suit: Trumps are lavender, Wands are yellow, Cups are rose, Swords are blue and Disks are green.

The Wheel of Change tarot deck and book set comes in a cardboard holder that is effectively useless after you open it, as the cards will slide around. So I keep the cards in an old evening purse.

PICTURES & SYMBOLS

The artwork on this deck really appeals to me on an intuitive level. This is the first tarot deck that I ever put on my altar: the four Aces, the Magician, and a few others.

The two cards that first captured me were the 3 of Disks, which is three spiral anthills and ants, and the 2 of Wands, shown as two salamanders on a background of fall leaves. The 9 of Swords depicts windmills used for power generation, and the 2 of cups shows a pair of crystal champagne flutes at a wedding.

I am just getting acquainted with a lot of the cards, but I am enamoured of the minor arcana cards, which are pictures rather than symbols. The Court cards are ordered by Prince, Princess, Knight and Queen, and are multicultural. The Knight of Cups is a saxophone player for the Salvation Army on a snowy corner, the Prince of Wands a Native American man on a vision quest, and the Queen of Swords is a Japanese Shinto worshipper.

INTERPRETING THE DECK

Weighing in at a hefty 383 pages, the book includes explanations and interpretations for all the cards, general information on reading the cards, suggested layouts, a symbolism guide, a bibliography and an index.

This book is not urgent and necessary for me, because the cards speak to me so clearly. But it took about 7-8 years working with tarot before I felt empowered enough to use *any* deck without some other authority in text, either a book or pamphlet. The literature that comes with a deck is where the explanation of the message is most often found. The Wheel of Change deck is no exception.

In the introduction Alexandra explains: "I wanted to create a new Tarot that was intellectually rigorous, yet consistent and straightforward. I wanted this new tarot to express elements of the modern world of science and of our contemporary life, but also to relate to our history and evolution. I also knew that it should be traditional; it should keep to the ancient form as much as possible without renaming cards or suits and also without the overuse of the human figure, so prevalent in

today's decks. I wanted the Major Arcana to be immediately distinguishable... so I knew that there would be no human figures in the numbered cards. Overall, however, the most important thing I wanted to express in these cards was a deep reverence for nature and, in addition, the condition of humanity embedded within it."

Comparing my interpretations with this book, I find the description of the cards to be useful as well as the interpretation. Some things make me nervous: some of the quotes come from folks that I don't feel should be quoted. But I enjoy Alexandra's wisdom and experience that she shares in both her descriptions and interpretations. Her message reflects my world in my use of the deck. I am finding it well worth the wait.

The Wheel of Change Tarot deck is available from Destiny Books, One Park Street, Rochester, Vermont 05767, www.gotoit.com

Celtic History

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back into the womb of Mother Earth for regeneration and eventual rebirth.

THE CELTIC CALENDAR

The oldest known Celtic calendar dates from the first century B.C.E., and is based on the lunar cycle. The Celtic festival-cycle that has come down to us, however, is based on the solar year, focusing on the "four points of the sun," the equinoxes and solstices.

The present eight-fold cycle of holidays (as celebrated by many groups, including Reclaiming) is a twentieth-century reconstruction, based on Welsh, Irish and Scottish festivals. Samhain, for instance, is adapted from the Irish celebration of the feast of Oíche Shamna and Lá Shamna, marking the beginning of the new year. Brigid/Imbolc is adapted from a Welsh holiday marking the end of winter, also celebrated as the feast day of the Christian Saint Brigid, herself a permutation of an older Goddess. Beltane was celebrated as the first day of summer in some parts of Celtic Britain, while Lammass was the time of first offerings of the new harvest.

THE LIVING CELTIC HERITAGE

Celtic traditions survive to the present day in art, culture and spirituality. Sacred places, covertly maintained for centuries, have been re-discovered by increasing numbers of people throughout the past century. The intricate patterns of Celtic art, epitomized by the famous Book of Kells, enjoy the respect and interest not only of scholars but of the wider art-appreciating public.

Celtic spirituality, suppressed for centuries by Christian authorities but never extinguished,

is experiencing a revival in Europe, North America and Australia. In Nigel Pennick's concluding words, "Celtic spirituality is timeless and not just the legacy of a bygone age. It has never died out because the essence of Celtic wisdom is rooted in the deepest eternal secrets of existence."

"The Sacred World of the Celts: An Illustrated Guide to Celtic Spirituality and Mythology," is published by Inner Traditions International, One Park Street, Rochester, VT 05767, www.gotoit.com

Scents

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to his eyes as he remembers how funny it was to watch her wake herself from the sound of one. It is spring, and the earth is fragrant and beautiful. Amidst the beauty, amidst the jasmine, the jonquil, the honeysuckle, and the narcissus, honor the stench of your lover's farts, your child's sweaty head or smelly diaper, and your stinky animal. We humans can distinguish among 10,000 different odors. All are sacred, all hold power, and together they create the intoxicating blend that is the perfume of the Goddess. Hail and Farewell, dear One Who the Ocean Obeys! This column is dedicated to you. Blessed Be.

May Day

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- Participatory Theatre—Saturday, April 11th, 2-5 p.m.
- Singing for the Streets—Thursday, April 16th, 7-9 p.m.
- Mass Motions for Mass Movements: Radical Theater for the Street—Saturday, April 18th, 2-5 p.m.
- Vibrant Street Drumming and Found Object Music Making—Thursday, April 23rd, 7-9 p.m.

Cell Space will also host two weekends of "Work Days" to build our images on April 18-19 and April 25-26. On April 26 we will have a "Meeting of the Masses" to pull together all the pieces for the event.

Please note: because the costs involved in these workshops will involve materials, space rentals and other expenses, we are asking participants for a contribution of \$5-\$30 per workshop. No person will be refused participation for lack of funds.

For more information about any of these workshops, please call (415) 339-7801.

For more information on Reclaim May Day, contact Art and Revolution Convergence, (415) 487-5163 or (415) 285-9734, email: five@igc.org

Headwaters

continued from page 9

took to the streets of Eureka on Monday, October 6, climaxing in a theatrical dance and theater performance on the Humboldt County courthouse lawn. There we ousted King Hurwitz from his position of corporate plutocracy in the redwoods, and built a symbolic bridge between the labor and ecological concerns that have divided our communities for so long. The gathering gave us a unique opportunity to express our political sentiments collectively through metaphor and symbolism. It also represents our future visions for social change.

On October 22, 200 energetic forest supporters took to the streets of Santa Rosa, rallying at the State and Federal Buildings, and ending at the CDF Region 1 headquarters. On Halloween in San Francisco, an artistic procession followed a four-poster bed carrying Charles Hurwitz and Senator Dianne Feinstein to the Pacific Stock Exchange. On November 3, we rallied in front of the State Capitol in Sacramento, then marched to the State Resources Building.

Frontline activists know firsthand the incredible devastation hidden behind MAXXAM property lines, and that to expose such abuse requires a multilevel effort, including community-based alternatives and legislative reform. Nonviolent civil disobedience is both a spiritual practice and a political tool. We use direct action tactics to propel the issues of species survival and land stewardship into the hearts and minds of average citizens. We hope to inspire the popular support necessary to save what little is left of this endangered ecosystem from the greedy jaws of capitalism.

Note: As we go to press, MAXXAM/Pacific Lumber receives contradictory messages from the California Department of Forestry: Timber Harvest Plans have been approved for old growth and residual buffer zones within the 60,000 acres commonly referred to as

Headwaters Forest. At the same time, CDF has announced in the media that they are investigating the possibility of revoking PL's timber license. Concurrently, the once-invincible treesit village called "Liberty" has been dismantled by Pacific Lumber climbers. Every tree surrounding "Luna" is down, but activists are continuing plans to defend the Headwaters' ancient forests throughout the winter.

To support the tree-sitters, call Northcoast Earth First! at (707) 895-8911.

For ongoing updates on Headwaters, call the Bay Area Coalition for Headwaters hotline, (510) 835-6303. Donations can be sent to BACH, 2530 San Pablo Ave., Berkeley, CA 94702.

Headwaters activists need the financial and material support of the greater earth-loving community, but more basic is the need for public participation on every level of the struggle. To offer your skills, interests or donations to the Headwaters campaign, call the Mendocino Environmental Center at (707) 468-1660. For MEC's Quarterly Newsletter, send \$20 to 106 West Standley Street, Ukiah, CA 95482.

Thunder

continued from page 5

For what is inside of you is outside of you,
and the one who fashions you on the
outside
is the one who shaped the inside of
you.

I am the midwife and she who does not
bear.

I am the solace of my labor pains.

I was going to drum, but we felt that the drumming from the class across the field was enough. So I participated instead. We walked around and spoke our lines to each other, veiled and unveiled, whispering and shout-

ing, serious and silly. We looked into each others' eyes. The maidens both had powerful pieces, which brought tears to my eyes and chills down my spine as I attempted to maintain the intimate and powerful connection of their eyes. Some of us burst into tears. My piece was, of course, perfect for me, and I read it with dead intensity, and repeated it over and over this way, feeling gothic, but unable to read it any other way. Some of us picked other pieces from the bowl, where they were now mixed randomly.

Reading the text, and speaking it to one another brought up several things for me. Thunder, in Her contradictory truths, is what I have come to understand of the Goddess in the Reclaiming Tradition. She is defined and undefinable; She is master, and also slave; She is sacred, yet profane; She is in essence female, and inseparable from maleness. She is politically correct, and She is politically incorrect. She is immanent, and in Her immanence transcends.

I am the slave of him who prepared me.
I am the ruler of my offspring.
But he is the one who begot me before the
time on a birthday
And he is my offspring in due time, and
my power is from him.

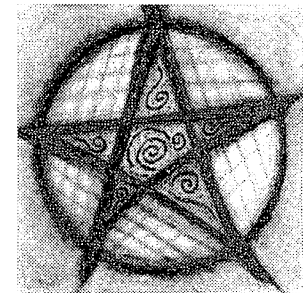
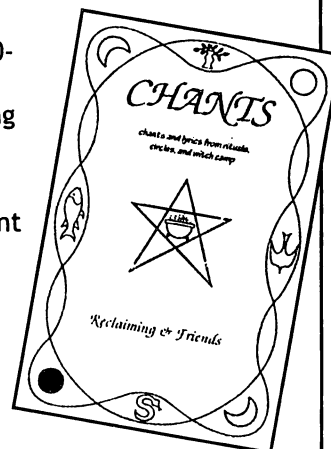
Speaking the words of Thunder, I saw myself in all my imperfections as sacred, as holy, as the Goddess. Listening to Her speak to me through others, I experienced the Goddess in Her wisdom and immanence in us all. These

WITCHCAMP CHANTBOOK

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are concepts which we work with all the time, things that I say and think that I believe. But to actually experience this in the present, and not in theory or theology, is the mystery which unfolded for us that day.

We read some more and then closed. The group lingered to talk. I slipped away with the bowl of "Thunder," the pieces of text, and offered them to the Sacred Fire. The wind picked up the burning fragments and tossed them into the air.

*I am the one whom they call Life,
and you have called Death.
I am the one whom they call Law,
and you have called Lawlessness.
I am the one whom you have pursued,
and I am the one whom you have seized.
I am the one whom you have scattered,
and you have gathered me together.*

Womongathering Tel: (609) 694-2037,
Email: Womongathr@aol.com

"The Thunder: Perfect Mind" can be found in the Nag Hammadi Library in English, James Robinson, director. San Francisco: Harper & Row, 1977.

Grove is available for workshops and classes. She can be reached at 89 Webster Avenue, Cambridge, MA 02141, Tel: (617) 547-5529, Email: Ggrove@aol.com

Beth Elaine Carlson priestesses and writes in Berkshire County, Massachusetts. She is available for ritual and spell work, and fundamental tar and tambourine instruction in Middle Eastern technique and rhythms. Beth can be reached at P.O. Box 9, Sheffield, MA 01257, Tel: (413) 229-8732, Email: cheiron@earthlink.net

Florida Pagans & Cassini

continued from page 10

arrested.

One Wiccan Grandmother, Willow, had driven all the way from Ohio, intent upon civil disobedience. "I think of myself as a virgin no longer! As a Wiccan I ask you to please consider working with Arachne—envision her spinning her sticky web, spinning it over the space craft, over NASA, and tacking the web to the ground securely. Arachne Spin Your Web!"

For more information on the Cassini project, see the FCPJ website (<http://www.afn.org/~fcj/space>), or call Bruce Gagnon at (352) 468-3295. For more information on Pagan magico-political action, contact Reclaiming (see front inside cover). Contact the South East Friends of Reclaiming c/o Cindy Nelly at (352) 377-0753.

Ward Valley

continued from page 11

night of February 13, traditional singers and dancers performed ancient sacred songs about the Mojave desert in the middle of the road leading to the proposed dump site.

When the Tribes asserted their right to perform religious ceremonies on this land, the Bureau of Land Management (BLM) was stumped. For the next twelve days, BLM monitored the occupation from afar, then finally pulled out altogether, leaving the Native Americans and protesters in control of Ward Valley.

A second key to success for the Tribes was

to work closely with environmental activists such as Earth First!, Food Not Bombs, Headwaters, Shundahai Network, former Greenpeace canvassers, and other individuals and groups who had come to Ward Valley on previous occasions for large annual gatherings.

On February 13 and 14, the Tribes placed the environmental activists in the front line, where the activists locked themselves together in a human chain to prevent BLM from attempting to remove the Native American Elders. Tribal representatives have repeatedly expressed their appreciation for the activists, who provided the large meeting tents, food, water, sanitation, cellphones, radios, and transportation for the occupation, and tapped their media contacts and extensive organizational networks.

Another important element in the success of the occupation is its aura of militant nonviolence. The Tribes achieved this by inviting American Indian Movement (AIM) groups from Phoenix and Los Angeles to provide security. While these two AIM groups are committed to nonviolence, their visible presence has rattled the government.

A CULTURAL RENAISSANCE

A big reward for me in this occupation has been seeing the cultural renaissance that the threat of the dump has accelerated. Tribal youth are more interested in learning traditional songs when the songs are used in a modern battle. Spirit Runs have been revived.

It is also exciting to see these isolated Tribes receiving so much regional, national,

continued on next page

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Ward Valley

continued from preceding page

and even international support from other indigenous groups. They are joining a global network of indigenous people who are fighting for their cultural, religious, human, health, land and water rights. Those connections will serve the Tribes well long after we have defeated the Ward Valley dump project.

It is hopeful to see non-Native Americans working with the Tribes. This is the kind of support that Tribal people need in order to preserve their cultures in today's ever-encroaching consumer society.

CROSS-CULTURAL CONFLICTS

This article would not be complete if it glossed over the problems incurred during the occupation. Cross-cultural work is very demanding for every culture involved.

A major issue around nonviolence arose during the occupation. Several Native American youth said they are not committed to nonviolence if anyone touches the Elders. A Tribal spokesperson confirmed in a radio interview that "things will change" if anyone touches the Elders. We are still trying to get clarity on this issue from Tribal leaders. If a confrontation with police is in our future, are they committed to having it be nonviolent?

The lack of clarity around commitment to nonviolence presents an organizing dilemma. We need people to come to Ward Valley for the occupation, but we cannot at this point guarantee that it will remain nonviolent.

The second biggest problem for non-Native Americans during the occupation has been following the lead of the Tribes. Tribal representatives have made all of the decisions during the occupation. Some activists, accustomed to sharing power, have become disillusioned and left over this issue. But there are many who remain with the occupation, their love of the land or the people stronger than their discomfort with the process.

The proportion of Native Americans to non-Natives in the occupation rises each day. Maybe our multi-cultural occupation was a phase leading to a multi-Tribal occupation. But non-Native activists must not abandon our Native American friends in Ward Valley. We must continue to work on the issues of nonviolence and decision-making, and come quickly to Ward Valley if they need us as witnesses when the government decides enough is enough.

Members of the Reclaiming community are discussing a trip to Nevada Test Site and Ward Valley the weekend of April 10-13. For more information on this and on the Ward Valley situation in general, see boxes at the bottom of page 11.

Witches in Interfaith

continued from page 13

maintains the chapel for the use of the Protestant and Catholic congregations of the old Presidio, but these groups only meet on Sunday morning, one after the other. At all other times, the ICP makes the facility available for interfaith events. These have included concerts, weddings and funerals, lectures, services, meditations, classes, conferences, etc.

Rowan Fairgrove, known to most in our community, set up the web presence for the ICP, and I serve on the Program Committee and can attest to their great desire to get Neopagans involved. One project on which I am working is a Neopagan concert, in which we can express our spirituality to those of other faiths through our music. In the meantime, the ICP is open to their ideas, and can use volunteer help as well. Currently, some Witches I know are helping with the gardening, while another is making a set of seasonal altar cloths for the sanctuary.

The future plans for the ICP include the eventual expansion into ten buildings, including: the other three chapels on the base, an "Exploratorium-like" learning center, an interfaith library, classrooms, residences for visiting scholars, indoor meeting rooms and

ritual space, an outdoor meditation garden, and outdoor ritual space. The next step will probably be the development of the meditation garden, near a small stream (actually a rivulet) running from one of the last uncapped springs in San Francisco. The ICP is especially hopeful that representatives from Earth-centered religions will be involved in developing the outdoor areas.

The larger, international interfaith project is the United Religions Initiative. This was introduced by Bishop Swing as a plan for a standing body of representatives of the world's religions, to foster understanding and cooperation between faiths and to serve as an advisory body to the UN. Swing has traveled the world enlisting support from religious leaders, including the Dalai Lama and the Archbishop of Canterbury. There have been several planning conferences, at


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which the Craft has been represented by Deborah Ann Light. She reports that there is a concerted and heart-felt effort to make sure that ALL faiths are represented, and that she is (almost) always welcomed with open arms. There are few opportunities for interested Witches to support the URI directly, but much can be done indirectly, by supporting and getting involved in interfaith work at a grassroots level.

This is the end of Part One. In Part Two of this article (next issue), I will give tips on engaging in fruitful interfaith dialogue.

El Salvador

continued from page 16

Love monies have helped provide tools and supplies for this school for high school-aged boys and girls. Classes begin this year. Since they still need machinery, we are trying to figure out how we can transport U.S. school-auctioned equipment to El Salvador.

We also assisted Marta as she organized the First Fair for Peace and Sustainability in San Salvador on January 10. The Fair featured several displays on sustainable practices, Salvadoran and indigenous arts and crafts, entertainment, peace and ecological organizations, and fun activities for both children and adults. The Fair was a tremendous suc-

cess, covered by the national newspapers, radio and television. San Salvador's mayor has already endorsed another Fair for 1999.

We spent Sunday "Honoring the Grandmothers." It's a practice started by the Institute where each week indigenous grandmothers from Nahuizalco and the surrounding areas are served a nutritious meal and are honored with songs and small gifts for all the care and knowledge they have given to their families and communities.

Monday, we toured the public University of El Salvador (UES) and the Jesuit-run University of Central America where we received emotionally moving lessons on the work and death of Archbishop Romero, social revolution, the Civil War, and NAFTA. We witnessed a student demonstration at the UES. They were protesting university efforts to replace small, locally-run cafeterias and print shops on campus with Pizza Huts, Kinkos, and other multinationals, a telling example of what NAFTA is doing to the local economies of El Salvador and Central America.

Throughout our travels, we experienced the beauty of El Salvador: its isolated beaches along the Pacific, lush greenery and flowers,

majestic volcanoes, rare archeological treasures, Mayan pyramids, and its spiritual, loving people. All of this, however, is set against deforested hills, eroded fields, polluted streams, and smoky skies. The lack of environmental regulations encourages the burning of plastic

trash, the dumping of industrial and human waste, and the venting of foul emissions from the *maquilas* (factories) and the growing number of vehicles. *Maquilas* are rapidly being built by multinational firms on the country's most fertile land. They hire

Salvadorans at very low wages who live in congested huts with no provisions for sewage or clean water. The brutal evidence of more than 500 years of colonization is everywhere.

But our trip confirmed the strength of positive forces. People like Marta Benavides, organizations like ICCP, and supporters like the Circle of Love are building ways of Peace, Sustainability, and Love in El Salvador, one step at a time.

To get involved in the El Salvador Circle of Love, see box on page 16, or contact Reclaiming, PO Box 14404, San Francisco, CA 94114, www.reclaiming.org



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Monsters

continued from page 19

The Unavailable. It seems they'd formed a band.

"We want someone prettier," said one.

"Wittier," said another.

"Thinner."

"Sexier."

"Smarter."

"Not so smart."

"Younger."

"More independent."

"Less independent."

"Someone who understands our right to be ambivalent and uncommitted," they all said together, "free men."

"Or you'll be alone forever," the last one added.

The middle-aged woman smiled. Oh well, she said, and her feet tapped a rhythm of their own.

"Wait a minute," they said.

"She can't do that by herself, can she?"

"Don't be hasty."

"I was kidding. Can't you take a joke?"

"I'm willing to try again."

She laughed and danced a little dance that needed no one else to complete it, mailed them all birthday cards on their birthdays, said nice things about their new girlfriends, blew them all kisses, and sent them to the back of the crowd.

"Anyone else?" she asked, and none came forward. Many were ducking behind each other and looking furtive. She began to sing them a song. "I'm being followed by a moon shadow, moon shadow, —"

"Is that the end?" the monsters whined. "Is that all?"

The middle-aged storytelling woman drew herself up in front of her audience,

looked at them right in their bulging bloodshot eyes, surveyed their tattered garments and ratty do's, noticed their terrifying pits of emptiness inside, heard every mean whisper and gossipy hiss. She said: You are here, my monsters, my dear demons and cherished fears. You are mine and no one else's. I promise to listen. Not to obey, mind you, but I do promise to hear you.

At this, every monster, big or small, sighed — for more than anything, a monster wants to be heard.

In-return, she said, I ask you to stop tripping me, pinching me, jabbing me, blinding me, and choking me.

"Oh, we promise," they all swore.

She knew they were lying. They were monsters, after all. She poured them more chai with extra honey, until they all grew sleepy and lay snoring like a heap of dirty puppies.

But ever after she kept her word and listened to her monsters, demons, fears, and ghosts. They never went away, but did creep out of the shadows and grow smaller in time. Yes, they still tripped her, pinched her, jabbed her, blinded her, and choked her. But she knew who they were, and their names and where they lived.

So she came to know that her song was her own, her story was true enough, and her dance was of glory. Her feet became light as moss. She wore green often.

And when she was finally an old, old, old woman, her heart was still a young girl's, and her eyes were as clear as stars in the ancient sky.

Psyche

continued from page 17

small candles, one in each quarter, and a low fire built in a cauldron in the center of the circle. When the drum trance began, it was with my voice echoing in their ears, first as a priestess taking them down, down, to remember the Underworld where we have all been, and where we all return.

When we reached the Underworld, I spoke both as narrator and as Psyche in a semi-aspected state. Venus was fully aspected by another Edge of Perception collective member, Synergy.

As Psyche, I described the retrieval of Persephone's beauty cream and what it felt like when I finally held it in my hands. How I recognized the power that emanated from it as my own essence, my own true self. How I came to recognize that what Venus was asking me to



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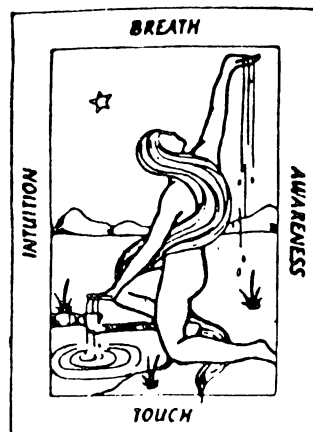
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surrender to her was my self.

Psyche challenged our guests to see, to feel, to breathe in the cream, to know exactly what it was that they held. Who in their lives had asked them to give up their identity? When in their lives had they been challenged to fight for the right to be themselves? Or was it too late? Had they already given up, given in, let go without a struggle?

But Venus, stepping in to demand the cream, reminded us that it was *not* too late — we had not yet given it away. "Give the cream to me," Venus commanded. "It is because of me that you are who you are today."

"No," Psyche responded. "I cannot give you what is not yours."

To give away our essence is certain soul-death. To keep it is to recognize ourselves. Psyche kept the cream, kept her essence. When she dared to open it, there was one second of luminescence as the vapors swirled around her. Then she died.

"What will you do," Venus challenged our guests. "Will you give me your beauty cream, or will you form a covenant with yourself? Will you become an extension of me or of some other person in your life? Or will you choose your own truth? Are you willing to die for that truth?"

Speaking now as priestess, I challenged people to choose, hoping they would choose themselves. And they did. Some with tears, some with fear, some with a fierceness and joy that surprised me. The test was complete.

They had now only to come forward and claim their essence. Our tradition is to offer a concrete "claiming" at the end of our rituals, a moment when a declaration of intention may be witnessed by all present. In the center of the

room was the burning cauldron. Into this cauldron, we each threw a ball of paper that flashed hard and bright, a signal sent into the realm of death that life had returned.

Next to the cauldron, on a pedestal, was a small dish filled with

metallic replicas of gold wedding rings. These were symbols of completion, of unity, of belonging. Each person was asked to take one, and if they wished, to offer a word or two in honor of their journey.

Then, we chanted, "Mother I can feel you under my feet, Mother I can feel your heartbeat, Mother I can see you when the eagle flies, Mother won't you send me higher!", in honor of our connections to the Earth in the season of dying, knowing that spring will bring rebirth. Everyone had a noisemaker of some kind — rattles, sticks, drums, feet and hands — all to make a joyful noise in celebration of the cycles of life.

Afterwards we feasted on pumpkin pie and hot cider, a community brought closer through our own deaths.

COMMUNITY AND RITUAL

The actual experience of working with myth in ritual is not a new one. But for the

Edge of Perception collective and our community, spreading the story over seven or eight holidays is a major accomplishment. Sometimes we wondered if it was worth it, trying to make the pieces fit the holidays, and to make the story accessible to those who had not been to any of the prior rituals. How to connect the pieces, how to pick out the most important message of that piece?

What made it worthwhile is two-fold. As a group, our collective lived the Psyche myth for an entire year. Our lives entwined and enfolded the challenges, making us stronger, more able to priestess to our community.

And the community? The impact is hard to gauge, because our "community" consists of people from all over Illinois, as well as from Michigan, Indiana, Ohio, Iowa and Missouri. But people have returned time and time again, have driven great distances to attend rituals, and have surged forward to take on the prep work and logistics.

The most rewarding facet is hearing the words, "Thank you for all you've done. How do I join?" Our job is to make this spirituality accessible, to take the mystery and give it to all. I feel we are accomplishing this, with the help of our friend Psyche.

For more information on *Edge of Perception* rituals, see page 31.

SAPPHO WITCHCAMP IN BRITISH COLUMBIA

Sappho Witchcamp will be held in British Columbia in early September, 1998. For more information, contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC Canada V5N 4A0, (604) 253-7189.

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May 1st Set for Uprising

The Central Committee of the Revolutionary Pagan Workers' Cell has set May 1st (Beltane) as the target date for seizing power from the decadent Crypto-Bourgeois forces who presently control the Reclaiming community.

Addressing the recent mass meeting of revolutionary pagan cadre, Cell Chairman Gusty Hail outlined the takeover strategy. "While the running dogs of Anarcho-Paganism are jumping over the Cauldron, our advance forces will seize the Maypole, proclaim a Pagan Workers' Democracy, and strike up our new chant:

*"We are the Vanguard of Everyone
We'll seize control of the Moon & Sun"*

Fellow-travelers of the RPW Cell have already infiltrated the Reclaiming Teacher's cell, and are prepared to

announce a new Elements of Dialectical Magic class. The course will include invoking the ancestors (Mao in the East, Castro in the South, Gramsci in the West, and Lenin in the North), as well as a thorough study of Karl Marx'

little-known first book, "Das Ritual." Pagans showing a reluctance to enroll in this course will be sent to Reclaiming's new Indoctrination Camps, which will replace the ineffectual Witchcamps.

continued on page B-82

Surgeon General Warns on Dangers of Witchcamp

The Office of the Surgeon General has released this frightening photograph documenting an actual trance-overdose at Reclaiming's infamous Witchcamps. This is just one of the dangers awaiting neophyte pagans who are lured into the Witchcamps, which take place across the continent. Parents are especially

continued on page C-97

Reclaiming Opens Drive-thru Franchise

Reclaiming today announced the opening of its first drive-thru franchise, located on trendy Valencia Street in San Francisco.

"This is clearly the cutting edge of Earth-based spirituality," declared Reclaiming CEO J. Alfredo Money. "The future is now."

As they enter from Valencia Street, car-based pagans will order from a menu of Groundings and Invocations. Drivers then proceed to the Tunnel of Trances, where they can commune with the ancestors while dining on veggieburgers and amazake shakes (2% of net profits benefit the Witchcamp Scholarship Fund). A special all-in-one devocation exit will speed ritualists on to their next destination.

Some members of Reclaiming's Executive Committee demanded special paths for bicyclists and skateboarders, but the majority wisely vetoed these proposals as inconvenient for automobile drivers. "We need to be clear about whom Reclaiming is trying to serve," stated Money.

Rumors that all of Reclaiming's in-person rituals are being cancelled were dismissed by Money. "We will continue to cater to pedestrians for at least another few months."

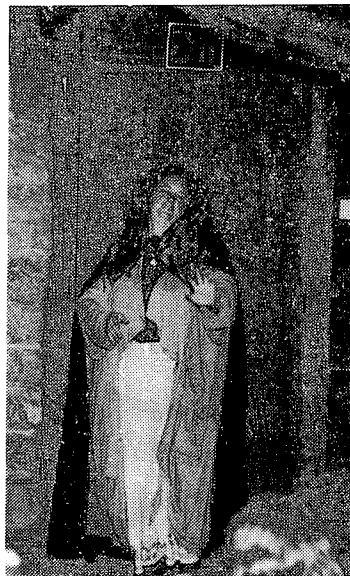
Elvis Spotted at Spiral Dance

Legendary rock icon Elvis Presley was spotted by numerous revelers at the 1997 Spiral Dance, re-opening a bitter debate between partisans and skeptics.

"This proves he isn't dead," exclaimed noted Reclaiming Elvisologist D. Quirky. "I saw him with my own eyes!"

"It proves nothing of the sort," retorted renowned Reclaiming Elvis-debunker T. T. Quarrel. "It just means that the veil was thin down at the end of Lonely Street."


Despite desperate attempts at mediation, the dispute remains unsettled, and has been placed at the top of the agenda of the next Reclaiming Wheel meeting.



An unidentified California Witchcamper trances out and slips towards the Exit of No Return — just one of the many dangers of Witchcamp, according to the Surgeon General. Photo by RPWW staffer Randy Ralston.

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