

RECLAIMING

Q U A R T E R L Y

No. 71
Summer 1998
\$5

Shining Crowned with light
She is luminous She is bright
She is shining Crowned with light



DECLAIMING

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She is bright She is shining Crowned with light





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.

**Fall deadline
August 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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"El Beso del Sol."

Back cover design by Elka Eastly.

RECLAIMING QUARTERLY

I S S U E N O . 7 1

S U M M E R 1 9 9 8



FEATURES

- Lugh Who?** 3
- Tara in the Trenches** 4
Practicing Compassion in a Hospice
by Darl Tove Beatty
- Reclaim May Day** 6
Reclaiming Joins Community
Celebration
*photos by Robin Roberts and
Patricia Morris*
- Back Country at
Headwaters Forest** 8
by Toni Savage/Funky Fungi
- Reclaiming Activists Join
Nevada Test Site Protest** 10
by Akasha, Elka, George
- The Price of Light** 11
Illuminating Post-Deregulation
Energy Choices
by Inanna
- Women Against Rape** 12
San Francisco Group Makes
History for 25 Years
by Kate Raphael
- Toronto Raver Info Project** 14
Harm Reduction at Toronto Raves
by Kimystree
- The "W" Word** 16
Why We Call Ourselves Witches
by M. Macha NightMare
- Witches in
Interfaith Dialogue** 18
Part II: The Future
by D.H. Frew
- Drawing Down the Elvis** 20
The Newest Member of
the Pagan Pantheon
by Oak
- What to Do with Lugh?** 23
Understanding the
Mysterious Sun God
by Doug Orton

POETRY & ART

- "Microcosm"** 3
by Gordon Yaswen
- Untitled Drawings** 24
by Vashti
- "Passage"** 24
by Akasha Helkenn
- "To the Teacher ..."** 24
by Lori Anna Conzo
- "creation:::tiamat"** 25
by Moonlit Nightfall
- Untitled Drawing** 25
by Aimee Vincent
- "Beauty"** 25
by Anna Katherine
- Collage** 26
by Judy Foster
- Sketches** 47
by Elizabeth Howland




HAPPENINGS

- Calendars** 27
- Rituals** 30
- Classes** 32
- Witchcamps** 35
- Announcements** 36
- Travel Schedules** 38

THIS ISSUE was coordinated by M. A. Bovis, Elka Eastly, John Fox, George Franklin, Georgie Dennison, Aimee Vincent, and Heather Vuchinich, with production help from Akasha Helkenn, Darach, Rain, Inanna, Lisa Wolff, Elizabeth Howland, and Bob Thawley. Special thanks to: Randy Ralston, 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 August 1998.

DEPARTMENTS

- Kids' Page** 22
Art and Poetry by
Children of Our Community
*contributions by Allegra,
Ami Dabo-Kemp, and Robby Hinson*
- Reclaiming Structure** 34
Cell Reports and Contact Information
-  **Books** 39
Review of
"The Pagan Book of
Living and Dying"
by Mer/Mary DeDanan
- Reclaiming Our History** 40
The Diggers
and the English Revolution
by George Franklin
- Youth/Young Adult** 42
Reclaiming "Youth": A Young Adult
Speaks out on Youth Identity
by Elka Eastly
-  **Kitchen
Witch** 44
Sexy Summer
Salad Dressing
recipe by Jessie
- Music** 45
Review of Laurie Chastain and
Charlie Hancock's
"The Rights of Man"
by Don Barks
- Review of Shawna Carol's "Goddess
Chants: Sacred Pleasure"
by Ellen Caldwell
- Process** 46
The Basis of Consensus
by C.T. Butler
- Letters** 47
-  **Revolutionary
Pagan
Workers'
Vanguard** 56

TO OUR READERS

DEAR READERS,

This issue is both happy and sad for us. We're sad because our dear friend and collaborator, the handsome John Fox, is leaving our coast and moving in pursuit of further education to the other coast. We're fortunate that he has agreed to continue to be our friend and collaborator and correspondent, but he won't be cracking any jokes at proofreading sessions with us anymore. Sigh.

We are happy that with each issue we are expanding our coverage of the entire Reclaiming community. This is only possible if you continue to send us your announcements and articles. We appreciate and encourage all contributions.

Beginning next issue, we hope to carry special pages of the magazine featuring local events based around the various regional Witchcamp communities. These pages will announce rituals, classes, workshops, and other events. The idea was proposed to us by Beth Elaine Carlson from Massachusetts, and has received an enthusiastic response from our contacts at several of the other camps. You can support this endeavor by talking it over with people from your home community, and choosing someone with email to be a liaison to the magazine. Watch future issues for more details, or contact us at the email or phone number on the inside front cover.

We have finally decided that we should call that pesky section where we have been running articles on tarot and

astrology by a broader name: "Oracles." The section will resume next issue. So please send us your articles on things like tarot, runes, entrails reading, scrying, and other ways your oracles speak to you!

We are happy that we have received some fine letters, which you will see published on page 47. And that our readers are interested and involved. One of them sent us a FABULOUS recipe with a magical spell that works as you follow the recipe! It is a great way to be sure it's summer.

Although the magazine is growing issue by issue, we are having a problem getting copies out there to bookstores. We really need help with distribution and support with outreach to stores. Please tell your local stores that we are offering a trial discount and that we have standard pricing. We could also really use distribution transportation help (i.e., cars) within the Bay Area. It's a way you can help make this magazine happen even if you aren't inclined towards proofreading, editing, etc.. Please call (415)

255-7623 if you can help with distribution. And of course we are always happy to have more help with the production side of things — see announcement below!

Finally, we are thrilled with all the creative and ingenious contributions made to this magazine, as well as the unprecedented increase in subscriptions. This magazine functions only by the support of the community, and we at the magazine cell are well aware of the great value of your generosity. Thank you for answering our calls for help! May your summer be filled with the warmth of the sun's radiant kiss.

*Blessings,
The Magazine Cell*



A vintage Reclaiming Newsletter cover by Delaney.

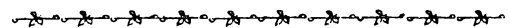
RECLAIMING QUARTERLY NEEDS YOUR HELP!

The Magazine Cell, which produces *Reclaiming Quarterly*, is responsible for collecting articles, poetry, artwork, and announcing Reclaiming events to the world(s).

Magazine production is open to those interested in writing, editing, layout, graphics — all aspects of magazine production and distribution. No experience is necessary — just a sense of responsibility and a desire to help produce the

magazine.

If you are interested in helping with magazine production, please contact George, (415) 255-7623, or email us: quarterly@reclaiming.org



STARHAWK is travelling and teaching this quarter. Her column, "Making It Real," will return next issue.

Reclaiming Community Responds

Who's Lugh to You?

THE WHEEL TURNS. The days lengthen. We can't help but notice Lugh, the Sun King, reach his moment of glory on Solstice and then begin his inevitable decline. His festival is the feast of Lughnasadh on August 1st. In Ireland the story is that he instituted the festival in honor of his foster-mother, Taltiu, who alone in a single night cleared the great plains so that her human children could plant barley and thrive. His name has been translated to "The Shining One of the Long Arm." In this issue we asked our readers, "What is Lugh to you?"

**SKANKY
MACPAGAN**
Isn't he the wickerman?

MER
I think of Lugh as the many skilled one. He's the younger solar guy-god who knows that he's the new kid on the block and honors older deities that came before. He's the avatar of those clever humans who grow crops, create useful things, create poetry and music.

ANDY
The summer sun setting over the ocean.

JULIA
Once burned twice shy.

KORE
Coming back to Momma.

CAROL
Lugh who?

MELUSINE
Like the song says—he is my God "who goes into the dark to guide the way."

INANNA
Rebirth amid ashes.

OAK
Elvis. The Sun King. The God who rises and shines brighter than any other star then begins to dim and fall back into darkness, only to be born again.

ROSE MAY DANCE
Golden pile of sand-buried body. Raven howling at sky.

LYDIA
The cycles of the sun.

**THE PITCH BLACK
WITCH OF THE POISON
GLEN**
Luminous
Underworld
Grasps (my)
Heart

BROOK
Light and dark,
love and sacrifice,
wheel of the year.

TAMI
Joy, sacrifice for
community, rebirth
and hope.

POMEGRANATE
Lugh rises and falls, rises and falls but always laughing at the ride.

SAM WEBSTER
Lord of Light, Master of All Arts, bearing the Answerer.

BLAEDFYR
"Lugh" reminds me of the time I was explaining (via email) the Wiccan faith and wheel of the year to a curious colleague at work. She verbalized me back with an ebullient, "Hey — any religion that worships a god named 'Lugh' has gotta be pretty f#\$%ing cool." My sentiments exactly!

M. MACHA NIGHTMARE
Brilliance, skill at all arts, divine male, connection, honor of my biological heritage.

RUTHIE SOUTHER
Lugh is hot, fast, sizzling, end of summer heat blast.

LEONA LAUDER
Son of the Tuatha de Danaan who reflects the Sun.

"Microcosm"
by Gordon Yasuven



Question for next issue: "What was your favorite, worst, or most memorable Halloween costume?" Please send your responses (13 words or less) to: Reclaiming Quarterly, P.O. Box 14404, San Francisco, CA 94114, or email us at quarterly@reclaiming.org.

I am not resigned to the shutting away of loving hearts in the hard ground.
So it is, and so it will be, for so it has been, time out of mind:

Into the darkness they go, the wise and the lovely.

Crowned with lilies and with laurel they go; but I am not resigned.

...Down, down, down into the darkness of the grave

Gently they go, the beautiful, the tender, the kind;

Quietly they go, the intelligent, the witty, the brave.

I know. But I don't approve.

And I am not resigned.

—Edna St. Vincent Millay,
"Dirge without Music"

by Darl Tove Beatty

Tara

IN THE Trenches

I RAN ACROSS THIS POEM in doing research for this article and it fit what I wanted to write about: how any Goddess might feel about resigning Her beloved subjects to suffering and death. I've done hospice work for eight years and am currently employed at a San Francisco facility. Fundamental to maintaining my commitment to being a midwife to the dying is my spiritual practice: unquestionably an ardent worship of and devotion to Arya-Tara ("Arya" means "noble being")—the Goddess Green Tara—the Liberator, Mother of All Buddhas, the Saviouress.

Because She is so identified with Buddhism, it is important here to set forth Her Pagan tradition. According to Buddhist scholar Martin Willson, "The great strand of Tara's personality is that She is the Buddhist form of the great Mother Goddess. Many attributes of Tara are in fact borrowed from forms of the Mother Goddess, especially Durga." Tara's magic was brought to Tibet by Indian mendicants in the middle of the

seventh century. Her cult flourished soon thereafter when the sage and wisdom-master Atisa had a vision of Her and headed for the towering peaks of the Himalayas to spread the word.

Nowadays, "the worship of Tara is one of the most widespread of Tibetan cults, undifferentiated by sect, education, class or position...people find with this Goddess a personal and enduring relationship unmatched by any other deity." In traditional Tibetan households, offerings are made to Her daily at dawn and dusk. She is described most often as having the form of "a beautiful 16-year-old girl" with an ultimately wise and compassionate nature and a hearty appreciation of laughter and bliss. She is most comfortable abiding in Nature.

I wasn't a Buddhist when I first met Tara. She came to me years ago at the Pagan stomping grounds of Grateful Dead concerts. In the midst of this open, swirling channel of dancers, color, music and psychedelics, the Divine

Green Lady appeared to me and a strange thing began to happen: no matter where I was in my menstrual cycle, I would bleed. After checking-out fine with Western doctors, I chalked it up to the phenomenal energy blasting through my chakras at shows. I learned later that the traditional iconographic posing of Arya-Tara's left foot at Her crotch signifies, among other things, both the creative pulse of the reproductive cycle and Her ability, if invoked, to control it. (Apparently I was inexperienced.) The positioning of right Her foot placed on the ground in front of Her symbolizes Her willingness to spring up from Her lotus throne to help those who suffer.

Tara means "Star" literally, and She sits high among the deities in the upper echelon of Highest Yoga Tantra, the Tibetan system of magic (also called Deity Yoga or Secret Mantra).

Her many forms are set apart by colors. "Tara White as the Autumn Moon" is the deity of cures and longevity. Invocation

of Golden Tara is also believed to prolong life. In some interpretations, Red Tara is "the Swift and Heroic" and Her rites are "for turning back the power of others." "Tara, Dispeller of All Misfortune," whose rites are "for increasing enjoyments," is the color of dusk, a pre-darkness purple-y shade. The "Tara who Crushes Adversaries" is black, and Her specific function is to aid the "upward transference of consciousness" at the moment of death.

In Her green, supreme form of Arya-Tara, She is called the "Goddess of Action" and "The Liberator." Arya-Tara acts with lightning swiftness to aid those in distress. She forgives all things. There are many Tibetan legends in which folks in terrible trouble merely utter Her name and are instantly rescued. In the poetry of seventh-century mendicant Candragomin, She is called "Sorceress," "Subduer of Others' Magic" (especially of curses and maledictions), and "She Who Leads

Across." From the perspective of someone who aids the dying in crossing over, there could be no better helpmate.

Two years ago, I had the privilege of providing hospice care to a member of the Reclaiming community. One day at lunchtime, he had a tremendous

seizure, and afterwards it was difficult to calm him. The nurse gave him some pills and asked me to sit with him while they took effect. I knew his spiritual tradition was Pagan and, though I had meant to find out more about it, at that moment I was at a loss about

what to do to comfort him. I coaxed him into laying on the sofa and holding my hand by talking to him and singing Tara mantras. In a few moments, he relaxed and slept.

A year ago, I was called to the room of a dying resident I'll call Art. He was having a miserable time, and had been a cranky patient. Nothing we could do for him was good enough. The paper-thin deli meats we served him weren't sliced thinly enough, the down pillows not of the right density. His ex-lover told us that he would be difficult, neither resigned to or accepting of his imminent passing.

Art was dying frantically despite the morphine, batting visions away with his hands, suffering and gasping for breath while his friend held his squirming form. The nurse whispered to me, "It could go on like this for days." I stood over his bed, holding his sweaty palm and silently chanting Tara mantras, asking Her to alleviate his distress. Then, I went upstairs to my office. Fifteen minutes later, a co-worker came in to my office with a shocked look on her face. "Art just died. I can't believe it," she said. I did.

More recently, I had the joy of

servicing a patient I'll call John. He was one of those people I had the opportunity to know for 40 days whom I wished I'd have known for 40 years. We had a strong karmic connection and spent a lot of time together. Every morning when he was there, I'd come in early

and John would be waiting for me with a cup of coffee, a big hug and an engaging conversation. Co-workers worried about my so-called "professional

*Tara Dispelling
All Sorrow*

boundaries" regarding John

but I rightly dismissed their concerns. Life is short and unpredictable: when this sort of connection occurs, one must pay attention.

John was quite open and clear about his dying — he wanted to die and he'd had of enough

*Tara Summoner
of All Beings,
Dispeller of
All Misfortunes*

suffering. On Good Friday, he was feverishly pruning plants in the courtyard of our facility. It was obvious he didn't feel well, so I hugged him and led him back to his room to lay down. By Easter Sunday, he was gone, having died well and beautifully. A pragmatic agnostic, John told me that "my religion is Nature." He was well-versed in Tibetan tradition, but

didn't choose it as his own. I don't believe in proselytizing, so I steered clear of the subject, but I knew that this loss would be a difficult one for me, though he died in noble and comfortable fashion—a true hospice death.

At John's memorial service, his friends gave me some of his ashes. The next day, I left for a silent meditation retreat in the woods of Northern California. The first morning there, I woke at dawn and hiked up, up, up to a spectacular, isolated Redwood cathedral grove buffeted by clouds of forget-me-nots. I stripped off my clothes and began to sing Tara's mantra, dancing in a circle and throwing his ashes to the wind. The ashes blew back in the breeze to stick to my sweaty body. Three times around the circle and I was a sooty mess. Drawn to the center, I sat in the El Nino mud and invoked Tara through visualization and chanting. At that moment, I thought I might die—the power coursing through me was so incredible. Finally, it waned and I was exhausted. After putting my clothes back on in the cool morning air, I stumbled back down the hill to my retreat cabin, took a hot bath and collapsed into deep sleep.

When I woke, I felt only peace.

There is a legend about Arya-Tara which I've always loved. I'm not sure where I read it, but it's about a man in prison. He sits in pain, dirty, hungry, lonely and in despair with the knowledge that the

executioner will arrive soon and he is about to be hideously tortured and killed. He knows he has done innumerable bad things in his life and has asked Tara for help many times before. He is hesitant to chant Her mantra: he

continued on page 48





PHOTOS BY PATRICIA MORRIS
& ROBIN ROBERTS

Reclaim May Day

Activist, labor, and cultural groups took to the streets of San Francisco on May 2nd to reclaim the many meanings of May Day. The event was sponsored by a coalition that included Art & Revolution Convergence, Black Sheep Action Cluster, Comité Emiliano Zapata, the Network of Bay Area Worker Collectives, and Reclaiming.

Members of Reclaiming helped start the day by casting a circle around the entire proceedings (lower right). A march through San Francisco (top left), which eventually grew to about 500 people, was punctuated by theatre performances by groups such as Shaping San Francisco (middle left).

The event culminated as a thousand or more people gathered in Dolores Park for Reclaiming's Beltane maypole ritual (backdrop), followed by a performance by the San Francisco Mime Troupe (lower left).



Reclaiming Activists Revisit Headwaters

A group of nine Funky Fungi (Reclaiming Headwaters activists) and two guides did a back country action at Headwaters Forest over Memorial Day weekend. Pacific Lumber has done a lot of cutting since our pilgrimage in September [see *Reclaiming Quarterly*, Winter 1997-98 — ed.]. We could see much of the cut area from the road.

But the Forest is as magical as ever, and I can't help but believe that we need the forest wisdom even more than the forest needs us. We are the legs and human voices that the trees don't have. They hold the spirit that speaks to our souls.

— by *Toni Savage* / photos courtesy Funky Fungi

Contact the Funky Fungi c/o Reclaiming, P.O. Box 14404, San Francisco, CA 94114.





Headwaters Forest Direct Action, Educational Campaign Continue

Summer/Fall Events Planned — Local Support Needed

Direct actions coordinated by Earth First! continue in the Headwaters area, currently in Bell Creek, next to All Species Grove. There will be actions and events in defense of the forest throughout the summer and fall. Critical long-term educational work is also underway — help is urgently needed. For information, call the Headwaters Hotline (updated weekly): (510) 835-6303.

Earth First! Action Camp in the Bay Area

August 14-17, 1998

Direct action & organizing skills workshops sponsored by Bay Area Earth First!
Bort Meadow, Chabot Regional Park, East Bay Hills

Join activists from all over the Bay Area for four days of skills sharing and direct action workshops in the East Bay Hills. Organize for Headwaters and other environmental defense actions. Come for all four days, or for selected workshops. For info & to register: (415) 332-5800 x324

A Reclaiming contingent will be part of this action encampment. Join us for all or part of the event. For more information, contact Yarrow, (415) 564-4450, or Morgaine, (415) 648-8781, or email MorgaineW1@aol.com

RECLAIMING
ACTIVISTS
ATTEND

Nevada Test Site Protest



Photos by Steve Nadell/Grouper.com

Breaking the Nuclear Chain

SEVERAL RECLAIMING ACTIVISTS attended the Healing Global Wounds gathering at Nevada Test Site in April. Healing Global Wounds is an international alliance of groups working to break the nuclear chain. The alliance especially focuses on ending nuclear testing on Indigenous people's lands. Nevada Test Site is located on Western Shoshone land.

The gathering included workshops, nonviolence trainings, and a march to and rally at the main gate. Several dozen protesters were arrested for civil disobedience.

After leaving Nevada Test Site, we traveled to the encampment at Ward Valley, where members of local Native American tribes and their allies continue their fight to stop a proposed nuclear waste dump.

Contact Healing Global Wounds at 6060A Freedom Blvd., Aptos, CA 95003, (408) 661-0445. Contact the Save Ward Valley Coalition at 107 F Street, Needles, CA 92363, (760) 326-6267.

— by Akasha,
Elka & George

The Price of Light

ILLUMINATING POST-DEREGULATION ENERGY CHOICES

by Inanna

IT'S 5:00 ON A RAINY AFTERNOON. IT ISN'T REALLY DARK ENOUGH, but I turn on the lights in the living room for their comfort. It's been a dreary day, and their warm glow helps. But this time, I wonder what the cost of that comfort really is.

In the United States, nearly three-fourths of the sulfur dioxide dumped into our air is due to electricity generation. It also produces about one-third of the carbon dioxide, the nitrous oxide, and the particulates that we inhale each day, and a little under a quarter of the mercury that makes its way into our water. The desire for cheap electricity has resulted in serious threats to the health of our Mother and ourselves, including acid rain and global warming.

In the past, we haven't had much of a chance to make a difference. The utility companies have been the sole providers of electricity, and it was up to them, and the public policies that environmentalists and others fought for, to decide where it came from. A number of people have worked to change that,

both to allow competition and to encourage the development of other, eco-friendly sources. On March 31, 1998, the struggle to force California utility companies to relinquish their monopoly came to an end. The California electricity market is now open for competition, and we have the chance to support alternative energy sources, sources which do not yield such destructive by-products.

We could lose our opportunity for individual choice. One provider, Enron, has already pulled out of the residential market, citing a lack of interest on the part of consumers. The bottom line is, if people don't buy the product, the product goes off the market.

In this case, the loss could be seri-

continued on page 55

Where's my electricity coming from now?

California actually has a better-than-average blend of current sources—well, better than the national mix, at any rate. Here's what it looks like now:

- 34% natural gas
- 24% large hydro
- 17% coal
- 14% nuclear
- 11% renewables

Can I make sure that only clean power will make it to my house?

Unfortunately no, because that's not possible. The electricity supply is like a river with a lot of streams feeding into it on one end; when you scoop out a cup of water at the other end, you can't tell which stream the drops came from. What you can know for sure is that the money you pay for clean power will *only* go toward the generation and development of those sources. As more people sign on for clean power, more clean power will go into the supply; and as companies see more consumers choosing clean power, more of them will develop and offer clean power.

Bio - what!?!?

So you're reading through the chart, and you're wondering what on earth these words mean. Here's some help.

Biomass

Organic material, such as wood and agricultural wastes; electricity is produced by burning this material. NRDC's criteria specifies that the fuel be sustainable; examples of non-sustainable sources are municipal wastes and tires.

Geothermal

Steam heat from the earth's crust; electricity is produced by the steam moving through generators.

Environmentally-sound Hydro

Hydro-power facilities are dams; electricity is produced by guiding water down a chute and over a turbine at high speed. Dams have significant affects on rivers, and all the life in and around them. Environmental groups are still working on establishing criteria for environmentally-sound hydro-power. Currently, the term refers to companies that have committed to help develop standards and meet those standards when they are established.

Renewables

Sources that are not wiped out by the production of electricity; they are either available in nature, such as wind and solar, or they are continually being produced, such as agricultural wastes. Examples of non-renewable sources are coal, oil and nuclear power.

Criteria	Wind for the Future	Clean Choice 50	Clean Choice 100
	Green Mountain Energy Resources	PG&E Energy Services	PG&E Energy Services
New Renewables	10% (one turbine for every 3,000 new customers)	13% wind, geothermal, solar, or biomass	25% wind, geothermal, solar, or biomass
Existing Renewables	65% hydro, geothermal, and biomass	37% wind, hydro, biomass, and geothermal	75% wind, hydro, biomass, and geothermal
Non-Renewables	25%	50%	0%
Disclosure regarding the energy mix	good	currently unavailable	currently unavailable
Increase over current rates	20%	14%	20%
Contact Information	888-246-6730 www.choosewisely.com	888-743-1700 www.pgees.com	888-743-1700 www.pgees.com
Comments	significant commitment to new renewables	significant commitment to new renewables; no coal, oil or nuclear	significant commitment to new renewables; no coal, oil or nuclear

For more information, please visit NRDC's website at www.nrdc.org/howto/encagp.html, or call them at (415) 777-0220, ext. 383. NRDC's identification of these energy choices as environmentally preferable does not constitute an endorsement of any company or its products.

Women Against Rape

BY KATE RAPHAEL

SAN FRANCISCO GROUP MAKES HISTORY FOR 25 YEARS

SAN FRANCISCO Women Against Rape has been fighting sexual assault for 25 years, and I've been there for more than 13 of them. I spent over ten years as a volunteer, was briefly a staff member, and for the last three years have been a member of the board of directors.

San Francisco Women Against Rape (SFWAR) began in 1973, one of the first of the wave of feminist organizations which sprang up around the United States to address the unheralded epidemic of violence against women. To nearly everyone you asked at that time, rape meant being attacked in an alley by a stranger with a knife and forced to have passionate sex.

Women's groups began rape crisis centers and hotlines in the early '70s, because there was nowhere that survivors of sexual violence could come and tell their stories without being asked what they were wearing, whether they asked for the attack, and if they enjoyed it. Many of the rape crisis centers formed in that period of expanding feminist consciousness called themselves Women Against Rape and used the acronym WAR, emphasizing both that women were organizing to help each other, and that they were prepared to do battle against sexism and violence.

When I joined SFWAR in late 1984, there were at least a dozen Women Against Rape groups in California, and probably over 100 around the country. By 1990 there

were only three groups in the state still using the name "Women Against Rape." Many grassroots rape crisis centers had been taken over by local governments and shed the in-your-face associations of the WAR label for more neutral names.

SFWAR stood out at that time for its commitment to activism as well as advocacy, and for its grassroots structure. For six years, SFWAR, which was a sponsored project of the San Francisco Women's Building, was an all-volunteer organization. In 1984, when I got involved, it had two part-time paid staff members, but was still volunteer-run and provided only peer (as opposed to professional) counseling. Decisions, including what work to do and how to do it, or where to get money and how to spend it, were made at monthly business meetings by consensus of the volunteers and staff.

The group as I found it on graduating from my small counselor training class consisted of about 20 women. Our office was in a corner of

the Women's Building office. There was so much noise that hotline counselors often had to hide under a desk to hear what the clients were saying. Our in-person counseling space was the "sound corridor," a tiny pitch-dark space between the auditorium balcony and the hallway. In there we kept a box of tissues and a vase of flowers, both of which regularly disappeared since the room had no lock.

SFWAR ran a 24-hour hotline, offered in-person peer counseling and occasional accompaniment to court or to the police station. In addition, we provided rape prevention education, which mainly consisted of 50-minute presentations in high schools, with an occasional sidelight of five-minute presentations at police roll-calls. Most of the funding at that time came from the state, through the Office of Criminal Justice Planning.

Big changes began in 1989, when the organization spun off from the Women's Building and created its own bylaws and board of directors. The new bylaws required that the board "represent as closely as possible the demographic diversity" of the city. After a few false starts, we successfully

*SFWAR
volunteers,
staff, and board
at 1997 Volunteer
Appreciation
Day.*

*Opposite top:
San Francisco
march*

*Opposite
lower: info table
at Chinese New
Year festival*

*Photos
courtesy SFWAR*



recruited a board which was more multicultural than the organization had ever been. Strong leadership from women of color on the board helped us embark on a path which has, after much difficulty and struggle, resulted in one of the most culturally diverse (yet generally harmonious) feminist organizations I know of.

Steps to Diversity

For years we had attempted to address the "problem" of being a mostly white organization with "outreach" into underrepresented communities. This common approach to diversity issues was once referred to as "add color and stir" and pretty much never worked.

What some of us white women eventually realized was that the problem was not merely absence of women of color in the group but our own behavior and the culture we created for the group. This was obviously painful to accept, but it was also liberating, because our behavior was one thing we could actually do something about.

After a series of charged meetings, we adopted working ground rules for challenging oppressive behavior in the organization. Next we instituted anti-racism discussion groups which are mandatory for all white women in the organization. While this requirement has often screened out potential volunteers and board members who feel it is "discriminatory," those who have chosen to participate have found the groups challenging and rewarding on a personal as well as an organizational level. We began to offer some hotline trainings for women of color only, and mandated that all trainings would be over 50%

THE 24-HOUR CRISIS LINE for San Francisco Women Against Rape is (415) 647-7273.

TO VOLUNTEER WITH SFWAR, or for more information, call (415) 861-2024.

women of color.

On the heels of these changes came the very controversial move from a collective to a more hierarchical structure, with an Executive Director supervising the other staff. The staff was made responsible for day-to-day policy decisions, the board and staff share responsibility for more major or long-term policies, and volunteers no longer have a

had participated so actively in running the organization. I took about a year's break, and then returned as a board member because I saw that either because of or despite the new structure, the organization was really doing the work it was created for.

Empowering Survivors, Fighting the Power

SFWAR now has twelve staff, as well as several interns, and

over 60 volunteers. 75% of the volunteers, 60% of the board and 85% of the staff are women of color.

Through a Multi-Lingual Access Model developed by the Asian Women's Shelter, we offer counseling and medical and legal advocacy in 15 languages. We provide support groups, including groups in Spanish, and groups for lesbian survivors, women leaving prostitution and incarcerated women. All SFWAR's

services are free and all our counseling is still peer counseling.

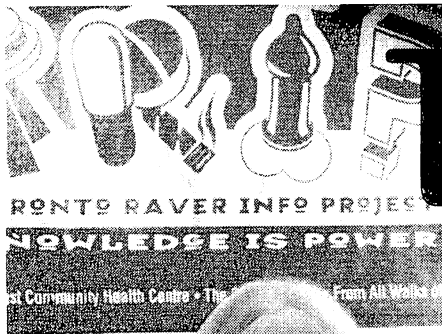
In 1995, SFWAR collaborated with Men Overcoming Violence to form Students Talking About Nonviolent Dating (STAND), a pilot program for teens at Mission High School. The students are trained to do peer education, counseling and support

continued on page 50



role in running the organization except by electing the board of directors. (Volunteers are eligible to be on the board, and at least one board member must be an active volunteer.)

I had qualms about this decision; it violated my ideals and I think also made me feel slighted, since as a volunteer I



Toronto Raver Info Project

THE SPRING 1998 ISSUE OF *Reclaiming Quarterly* celebrated Reclaiming members' history of

activism in initiating and providing needle exchange for injection drug users in San Francisco. This approach, called harm reduction, seeks to minimize the negative consequences associated with drug use. In this issue, harm reduction is explored in greater detail, including an interview with Kimystree, a teacher at California Witchcamp the past two summers, about her work with the Toronto rave community and the Toronto Raver Info Project (TRIP).

Harm Reduction: A Humanitarian Ethic

by Kimystree

HARM REDUCTION IS BASED upon a few key tenets framed within a humanitarian ethic: it acknowledges the near universal use of psychoactive substances — both historically and cross culturally; it challenges the arbitrary division between licit and illicit substances; it acknowledges that for most users of most drugs, controlled use (as opposed to chaotic use) is the norm; and, moreover, believes that controlled use is possible for all users. Funneling vast amounts of federal funds into the objective of achieving a drug free nation is thus questioned as highly unrealistic.

Harm reduction thus differs from the predominant abstentionist and prohibitionist models that seek to reduce the prevalence of drug use. At first glance, reducing the prevalence of use would also reduce harms associated with use. However, not only are these models largely unsuccessful in reducing use or harm, they also create significant additional harm for users, their families, and their communities. For example, users are denied access to basic care and resources such as housing and medical

Tell us about your work with TRIP.

TRIP illustrates a community coming together to care for the health and well being of its members. TRIP is a raver outreach project that provides safer sex and safer drug use information, emergency first aid, counseling, and referrals. We have been setting up outreach booths for three years, and have provided services at over 100 raves, to over 20,000 ravers.

We don't promote or judge the drug use of ravers. We provide balanced information about drugs and their effects, as well as tips for staying as healthy as possible while using. For example, the drug Ecstasy, traditionally MDMA, sometimes also contains other, quite different drugs, such as Ketamine or PCP. An inexperienced user can have an enormously difficult time when expecting one effect (say, happy and energetic), yet actually encountering

another (being unable to move or speak, with intense, otherworldly hallucinations). To prevent such incidents, we educate users on how to question dealers regarding the drugs they are buying, what is a safe dosage to start with, and to be with good friends who will take care of them if need be. TRIPsters also basically trance-tend ravers who do experience "bad trips."

How did TRIP get started?

TRIP was created by and for ravers. It is run entirely by ravers (mostly volunteers), and is almost universally supported by the Toronto rave community. TRIP was first conceptualized about three and a half years ago. Kenn Quayle and Tim Potts (HIV prevention and harm reduction

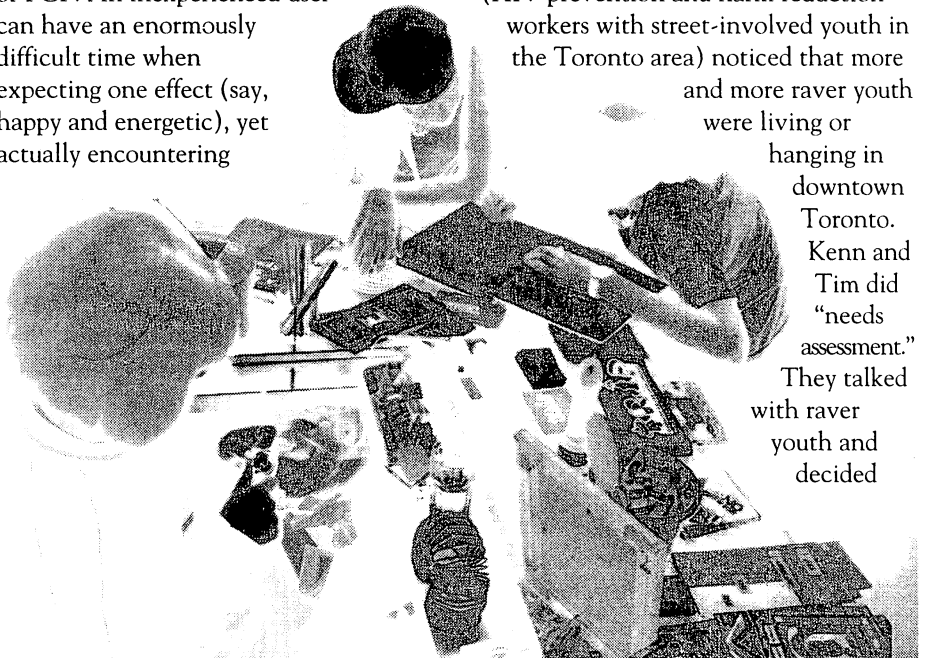
workers with street-involved youth in the Toronto area) noticed that more

and more raver youth were living or

hanging in downtown Toronto.

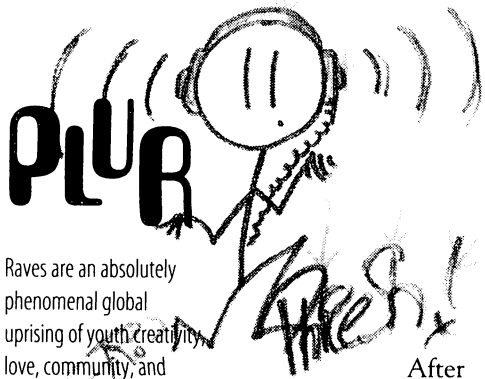
Kenn and Tim did "needs assessment."

They talked with raver youth and decided



continued on page 48

that a raver-focused outreach service was definitely worth a try. They pulled together supplies for a booth (a table, lighting, pamphlets on different drugs, and condoms and lube), and started to call up rave organizers to see about getting into the raves.



Raves are an absolutely phenomenal global uprising of youth creativity, love, community, and ecstatic exploration. Typically seen by the media and ill-informed outsiders to be little more than drug infested, hedonistic, all-night dances, rave and raving are promising to be as revolutionary as the 1960's flower power.

Much of the structure of rave catalyzes massive group trance, energy and community building. The musical rhythm is repetitive, and mimics the fetal heart beat, while the warmth and closeness of a respectful and loving crowd creates the safety to let go of alienation, fear, and separateness. The emphasis is on the "vibe" — the unified, intensely energetic, and ecstatic charge created by and connecting everyone participating in the rave. Witchcamp cones-o-power are nothing in comparison to a good vibe.

What is PLUR? The motto of the rave community: Peace, Love, Unity, and Respect.

racism training; and HIV/AIDS 101 and sex education. The volunteers also meet

once a month to check in with each other and learn new skills, like how to give referrals, or about different kinds of vibrators. TRIP currently has about 30 volunteers, although way more ravers want to get involved. This fall we're starting a "TRIP Sidekick" pilot program where the training sessions will be open to all ravers, who will then be supported to provide information and education to their friends, rather than at the TRIP outreach booth.

It's important to note that almost everyone who has been involved in TRIP is a raver. Peer developed and provided service is vital for any underground youth subculture.

Working with raver youth is one of the places I feel really rich and lucky in my life. There are a few people who have been volunteering with me for two or three years. I've seen them develop pretty solid self confidence, as well as leadership within their community. They also do workshops and trainings for other agencies. They just submitted an abstract for an international harm reduction conference. They participate fully in decisions about TRIP. They all work to care for their friends and community, are really loving, and enormously creative.

What's it like working at a rave?

At each rave we attend, hundreds of ravers come by and talk to us, taking pamphlets and condoms from the booth. We get dozens of ravers telling us how wonderful the project is, and how happy they are TRIP exists. The volunteers are so proud to be involved, and they get so excited about coming out with the booth. We're supported by virtually all of the rave organizers in Toronto. And we were voted the "Most Valuable Player in the Rave Community" for 1997. That all feels good to me. We wouldn't be doing this if it felt like we were shoving our services and info down people's throats.

What has been the response of the "adult" community? Have you seen

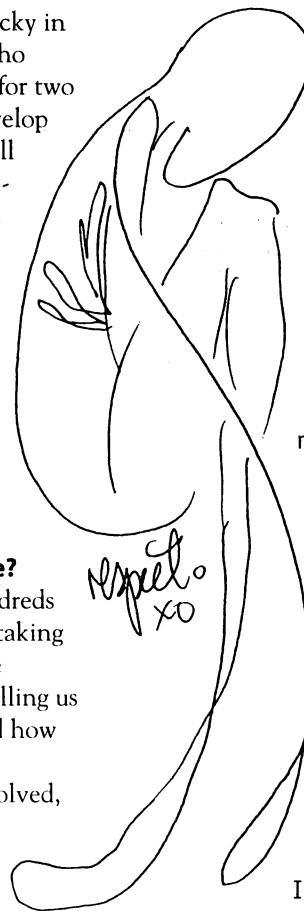
Toronto Ravers Speak Out

Beat a drum. Beat a drum inside. Inside the beat. Beat the inside. Carry the Uibe. Be anywhere, Be Everywhere, Be no where. Be anything, Be everything, Be nothing.

They come to you at night and tell you stories
Your friends who wear the moon behind their eyes
They pull your tides

I started hard and fell in love fast. On my first night they named me Peach and I was embraced by a family. I stood like a stranger, smile wider than I could know possible in a place that felt like home. I've heard stories of aliens, angels, faeries in the mist. I've felt the beat in my being since that first night. Things have changed, maybe I have. I see the same

faces every night, on different bodies and I'm sure things will continue with or without me. The key, I've learned, is to keep that smile, that hug, that rush, that overwhelming sense of complete close to my heart and bring it to my everyday. What I learned in this short time is like no other lesson. Love yourself, love your brothers, sisters and good will come your way. Enjoy your time here, take it with you. Remember what it is, forever.



continued on page 49

The “W” Word Why We Call Ourselves Witches

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IN A PREVIOUS ISSUE of *Reclaiming Quarterly*, you may have read an article by Sam Webster called “Why I Call Myself a Pagan.” This is my further explanation of why I call myself a Witch, and also why the former Reclaiming Collective (RIP) chose certain terminology over other terminology in the crafting of Reclaiming’s Principles of Unity.

Many people seem to be using the term *Wicca* to describe what has evolved into the Reclaiming Tradition of Witchcraft. This is a misuse of the term. In this article I’m going to try to explain the difference in the meanings of the words *Witchcraft* and *Wicca*, and also why we chose to call our tradition *Witchcraft* rather than *Wicca*.

Old Religion, *Wicca*, Pagan, Neo-Pagan, Goddess Spirituality, Nature Religion, Ecofeminist Spirituality, Craft, *Witchcraft* — we call ourselves many different names.

Just to narrow the field, we’ll say here that Pagan and Neo-Pagan are broader, more encompassing terms than the others above. All Witches are Pagans, but not all Pagans are Witches. Some are Druids or Asatru or something else.

As mentioned above, the words *Witchcraft* and *Wicca* are not synonymous. Though many Wiccans may also call themselves Witches, fewer Witches would necessarily describe themselves as Wiccan. The Covenant of the Goddess, for instance, is an ecumenical organization of Witches, some of whom are Wiccans.

Prospective members must be able to use the term *Witch* to describe themselves in order to be eligible to join.

Starting from the more conservative end of the spectrum of Craft, I offer the definition of *Wicca* put forth by University of Bristol scholar Ronald Hutton. He defines *Wicca* as “a mystery religion developed in England and based upon a rigorous process of training and initiation and a cosmos polarized between equal female and male forces.”

On the other end of the spectrum, Oreithyia calls herself a *Witch*, explaining:

“I am not a Pagan. I am a *Witch*. And for many, many of us, Uncle Gerald and Aunt Doreen have nothing at all to do with how or why we are witches. Over the last ten years there have been women who have cast the circle, howled at the moon, danced the Spiral, . . . None of these women have ever considered what they did as arising from anything beyond the wisdom they find in their own Woman’s soul. They, we, have found our roots in the great Mother Tree, looking back through our

own, our Women’s heritage. . . . And it is from that place we define ourselves as *Witches*. *Pagan* is a word that some of our kin, for a variety of excellent reasons, have chosen to use. It is not the word we choose. Within this context, Uncle Gerald and Aunt Doreen may be perceived as distant family. Some of us go and visit. Some of us never do. Sometimes the ones who visit return home with stories of what our cousins are up to; how it is sometimes so familiar and sometimes so foreign. Often we return having learned something. Often we have taught something. I continue to enjoy the improved trust and communication between groups of us, Pagans, Witches, Shamans, *Wicce*. I continue to relish what makes us different. I enjoy the visits and honor the lessons. But there is no question that we come to some of the same places along different routes. And for many of us, the word ‘*Witch*’ speaks less about how we do what we do, and more about the fire inside.”

INNER WISDOM

I resonate with Oreithyia’s explanation of herself. When I first began learning Craft, the most powerful lesson I learned from my early working was that if I listened with my heart, if I experienced in my bones and blood, if I could recognize the divine in my own image in a mirror and in the feel of Sun on my skin, wind in my hair, then I could tap into that inner women’s wisdom which was innate. I learned that my sacred ritual acts — however they might be performed, whatever words, gestures, tools, symbols were used — are those of a priestess of the Goddess if I will them to be so. I feel this when the hair on my arms stands up, my scalp tingles, and I feel rushes of energy up and down my spine and throughout my body. In the face of such experience, I *know* that I am tapping into a rich, vibrant source that reaches deep into the center of the earth, far out into the celestial, and to the core of my soul.

My own path to the Craft was via feminism and ecology. Raised female in 1940s-’50s USA in a mixed-Christian family, I had no female image of the divine. Roman Catholics at least had Mary, and female saints (weren’t they

all martyrs who suffered such misogynist torture as St. Agatha did in having her breasts mutilated?). Girl children who were temperamentally unsuited to “Kinder, Küche, Kirche” [*Children, Kitchen, Church* — ed.] lacked role models to help them grow. Boy children who weren’t rough-and-tumble were treated with scorn. Adults who loved people of their same sex almost never revealed themselves. For all of us, and many more, finding a religion, pursuing a spirituality, that honored so much more than the limited roles we were offered as “safe” was a revelation.

Somewhere in the middle, intersecting at different points in individual lives and in the cultural phenomena that comprise contemporary American Witchcraft, are the influences of many other sources. There are Goddess Spirituality women, who do not necessarily work magic, nor work within the forms of what we have come to know as Witchcraft. They may not ritualize in the same ways (and the ways are multitudinous) as we Witches do. They may or may not create ritual at all. For instance, they may not invoke deity. They may have little or no concern for Elements, Quarters and their correspondences.

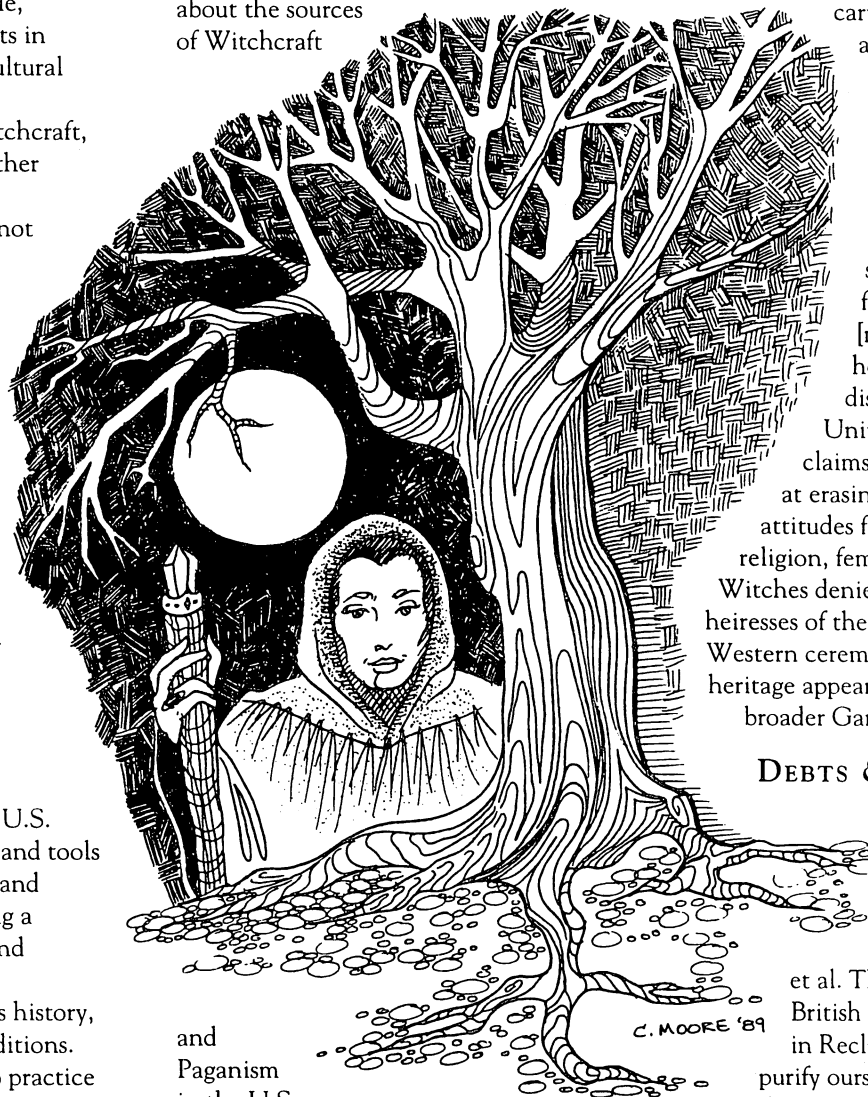
WICCA AND OTHER TRADITIONS

Some Craft traditions in the U.S. find their symbology, deities and tools in a particular ethnic source and reconstruct their rituals, using a blend of scholarly research and intuition. They learn from anthropology texts, as well as history, folklore, mythology, folk traditions. Hence, there are people who practice what they call Strega, Italian Witchcraft. Others use Egyptian, Welsh, Sumerian, or local or personal pantheons and deities in their worship and workings.

In the United States, there are several “lines” of Craft that claim descent or derivation from long-established British traditions. These

practitioners who claim direct or indirect descent from the works of Gerald B. Gardner call themselves Wiccan. Those descended from Alex and Maxine Sanders, Janet and Stewart Farrar, Robert Cochrane/Roy Bowers, or other British-influenced traditions are also generally considered to be Wiccans. On the West Coast alone, in addition to Gardnerians, there are British traditions called Kingstone, Silver Crescent, Majestic, New Wiccan Church, Georgian, and Central Valley Wicca .

Discussions and papers abound about the sources of Witchcraft



and Paganism in the U.S.

Some say we all owe a debt to the British, specifically to Gerald B. Gardner, Doreen Valiente, and others. We can trace some practices, such as Elemental correspondences, to Western ceremonial magic. The Elizabethan John Dee spoke of Watchtowers. Pentagrams appear in the Key of

Solomon. The concept of the Triple Lunar Goddess — Waxing-Maiden, Full-Mother, Waning-Crone — was formulated by Robert Graves in *The White Goddess*. In feudal England, serfs, who belonged to the *land*, and whoever “owned” the land (as opposed to slaves, who belonged to other *people*), who ran away and were not apprehended for a year and a day were thereafter considered to be freemen. As a sign of their freedom, they were entitled to wear a double-bladed knife (dagger, athamé) in their belt. Sound familiar? Other customs, like jumping the broom,

carving jack-o-lanterns, and painting Easter eggs, come from folk tradition.

Jone

Salomonsen, a Norwegian scholar who produced two studies of Reclaiming for her master’s [mistress’s] thesis and her doctoral dissertation at the

University of Oslo, claims that in our attempt at erasing patriarchal attitudes from our new religion, feminist Reclaiming Witches denied our own history as heiresses of these influences from Western ceremonial magic. This heritage appears chiefly within the broader Gardnerian revival.

DEBTS & DIFFERENCES

I certainly agree that all Craft traditions in the U.S. today owe a debt to Gardner, et al. The influence of these British traditions is evident in Reclaiming practice. We

purify ourselves and our working space. We work in a sacred circle of our construction. We call the Quarters. We honor the same Elements of Magic, and we use nearly identical corresponding tools — sword (or athamé or knife — a blade of some kind), wand, cup and pentacle. Most

continued on page 49

Witches

in interfaith dialogue

part two: the future

by D. H. Frew

PART ONE OF THIS ARTICLE (*see last issue*) described the involvement of Witches in interfaith activities over the last 23 years. Here, I want to give some pointers on engaging in fruitful interfaith communication.

- **First off, why are you doing it?**

Are you promoting an understanding of your own faith in an interfaith venue or promoting interfaith itself?

These are two different levels of involvement. In the former, you are acting primarily as a public relations or public outreach person. You attend meetings and events that involve your own group or faith, and make yourself available to answer questions and provide information. This is the level of involvement of most representatives to interfaith councils.

In the latter, you find great value in promoting interfaith dialogue on its own merits. This is the level of members of Executive Committees and Boards of Directors of interfaith groups. You work to promote events and projects that do not necessarily involve your own group or faith, knowing that what increases understanding and co-operation between faiths cannot help but benefit your own, as well as the world at large.

Both levels of involvement are fine, but be aware that the latter requires a

lot more time and effort, as well as a greater attention to the following guidelines.

- **Act and dress “normal”!**

This is generally good public relations and definitely applies here. What is “normal”? A good general rule is: “People should *never* be paying more attention to how you look than to what you are saying.” Remember, though, that in an interfaith gathering “normal” can include ceremonial garb and regalia, if appropriate. Many misconceptions about us can be cleared up just by meeting us and realizing that we don’t all look like Margaret Hamilton.

- **Be informed!**

Come to the dialogue having read a bit about the other faiths. This saves time and can help you avoid asking embarrassingly ill-informed questions.

- **Do not proselytize!**

We don’t do this anyway, as a rule, but keep it in mind. Mainstream religions often expect “alternative” groups to be “on the make.” Accept that others whom you meet in an interfaith context are just as committed to their own faith as you are to yours. This is not the place to win converts, nor should you worry about losing followers. Mahatma Gandhi said, “Let no one even for a moment entertain the fear that a reverent study of other religions is likely to weaken or shake one’s faith in one’s own.”

- **Be patient!**

As much as we can run on at the mouth in our enthusiasm over our

religious experiences, so can representatives from other groups. If you want them to listen to you, you have to listen to them.

Also, coming from a diverse community ourselves, we more quickly adapt to the idea of many faiths working together and are ready to get right down to business.

For members of most other faiths, the meeting you attend might be their very first experience working with someone of another faith and they might still be a little overwhelmed.

- **Avoid conflict!**

Everyone involved in interfaith dialogue is acutely aware of the depth of the feelings of all present, and the ease with which religious disagreement can escalate into religious conflict. Accordingly, there is a tendency in the interfaith community to bend over backwards to avoid conflict. This can sometimes create an awkward position for “alternative” religions who are accustomed to having to fight for our religious rights. As the initiators of “conflict,” we can sometimes appear to be in the wrong, even when the conflict is justified and necessary. It is necessary to weigh the risks in initiating such conflict very carefully, and to try to enlist interfaith aid at the outset.

For example, at the 1993



Parliament, Covenant of the Goddess was denied a permit for its Full Moon ritual the day before it was to take place. We tried to enlist aid from the Parliament, but were largely ignored in the crush of the many other diplomatic situations. After much deliberation, CoG decided to hold a press conference. This got us a lot of attention and earned us a lot of ill-will in the community attending the Parliament, but it also brought many resources to bear on the issue. CoG got its permit. It was *very* important that we immediately held another press conference thanking the Parliament, the Archdiocese of Chicago, and the ACLU for their efforts on our behalf, and presenting the process as a wonderful example of interfaith co-operation for religious freedom. Any

hurt feelings were assuaged and all went well.

• **Avoid negative comparisons.**

You can and should promote an understanding of your own faith without attacking anyone else's. It is easy to pass the buck; a favorite among Witches is to respond to the charge or question of Satanism by pointing out that it is a "Christian heresy," and so has nothing to

do with a pre-Christian spirituality. This may be true, but it comes off as dumping on Christianity and will probably alienate a Christian listener unnecessarily.

• **Avoid "best" language.**

On a related note... Try to avoid using "best" words, like "oldest," "largest," "most educated," "fastest growing", etc. Any such description can be argued and is, at best, competitive. "One of the largest," etc., is just as true and less confrontive.

• **Compare us to similar, but better-known groups, such as Native Americans, Hindus, and practitioners of Shinto.**

This is somewhat inaccurate, but

mostly true. Saying that we are essentially the same as Native American religion or Japanese Shinto, but with a European cultural setting and history, gives folks a quick grasp of Neopagan Craft. It can get over a lot of initial questions very quickly. Also, very often such groups have the same concerns as do we.

• **Listen to your own words with the ears of others.**

We talk amongst ourselves assuming a great deal of (sub-) cultural similarity and shared jargon. When talking with those of other faiths, our everyday words may be incomprehensible or, worse, have completely different meanings. Try to engage a filter between your intended meaning and your words, in which you try to hear your words from the point of view of a Baptist minister or a Buddhist monk or whoever. Adjust your words to the appropriate language to convey the intended meaning.

• **Never attribute to malice what a lack of knowledge is sufficient to explain.**

Always assume that others are well-meaning. Questions and statements that are offensive or contain offensive assumptions are almost always the result of ignorance. There is rarely, if ever, any intent to hurt or insult. Try to see such statements as opportunities for gentle education.

• **Be honest about your own faith and practice.**

There can sometimes be a tendency to hide what you are afraid that others won't understand. This is OK; there is always a bit of initial wariness in interfaith dialogue. I have found, however, that you can get through this



wariness fairly quickly. Remember the recommendations above and engage the "filter"; the goal is for your listener to come away with a true and accurate understanding of your faith and practice. Paradoxically, this might involve a bit of "spin control." Many commonly used words and phrases can imply wildly different things in different faith contexts, e.g. where we may be talking about concepts of sacred sexuality, someone with different preconceptions about us may hear "wild orgies." Choose your words with care to create understanding in the listener.

• **Interact personally, as well as being a "representative."**

Spirituality is personal; avoid making it sound sterile or packaged. Everyone you meet in an interfaith context is personally involved in their faith. While there is a tendency among us to adopt a more academic or pedantic approach with non-Pagans, in interfaith you can be more open and sharing.

• **Avoid discussing previous religious affiliation.**

I recommend avoiding discussing previous religious involvement in an interfaith context until you are already fairly well-acquainted with your listener. This is especially true if your listener's church or organization is the one you left behind. Despite all good intentions, such a revelation can shift you from being a representative of

continued on page 51

Drawing Down the

by Oak

ELVIS

SOON AFTER LAMMAS, the largest pagan gathering in the United States occurs in Memphis, Tennessee. The gathering is called “Dead Week,” and every year it swells in attendees. At this point, over 50,000 devotees make the pilgrimage to Graceland to honor the death of America’s own Sun King, Elvis Aron Presley. Elvis is the first indigenous pagan god to be worshipped on these shores since our European ancestors landed here and set out to destroy the local deities and their worshippers.

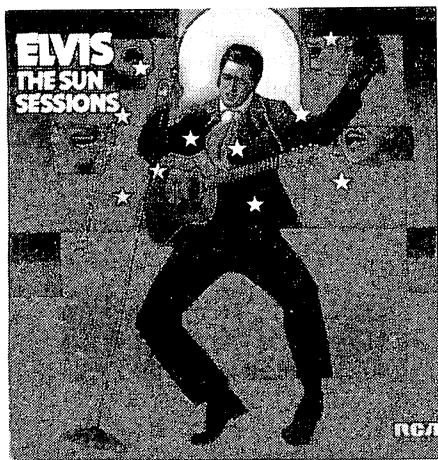
Elvis the historical figure died over twenty years ago, but the mythical Elvis is gaining an ever-increasing number of followers. Reclaiming witches have the saying, “What is remembered lives.” If

DISCOGRAPHY

Ever given the King a good listen? Here are a couple of compilations of Elvis’s classic recordings, both available as re-issues on RCA cassettes and CDs.

The Sun Sessions — Elvis’s early rockabilly recordings, 1954-1956, before he became famous. Highlights include “Mystery Train,” “Trying to Get to You,” and “That’s All Right.”

50 Worldwide Gold Hits, Part I — The definitive collection of hit singles from the rock & roll years. Highlights include “Heartbreak Hotel,” “Hound Dog,” “Jailhouse Rock,” and “Don’t Be Cruel.”



this is true, then Elvis is alive and thriving. And if you look around, you will see that as Mojo Nixon says, Elvis is everywhere. More than any other of our cultural icons, he remains alive in popular consciousness.

It is becoming increasingly acknowledged that the Elvis phenomenon can only be categorized as the birth of religious movement. Elvis’s home, Graceland is one of the most visited spots in this country. Some visit out of curiosity, but many go as holy pilgrims, to honor and worship the divine spirit of Elvis. Bits of clothes, even single strands of hair (verified by Priscilla) are sold as sacred relics. There have been countless sightings of Elvis after death and many tales abound of miracles attributed to him.

Unfortunately and inaccurately, most Elvisologists have equated the Elvis religion with Christianity, seeing Elvis as a Christ-like figure and Elvis worshippers as similar to early Christians. *Get out of here! Elvis is a Pagan phenomenon!*

TOP CAT PAGAN DEITY

In the landscape of popular culture, Elvis is the top cat pagan deity, embodying many aspects of our gods and standing for pagan values over Judeo-Christian ones. The Christians have a long history of stealing and absorbing the best of pagan traditions. They took our Yule tree, the eggs of Eostar, they made Bridget one of their

saints. They cannot have Elvis! The King of Rock and Roll belongs to us. To that purpose, we need to claim him as ours and give him a place in our pantheons and on our altars. Some of my coven sisters are pledged to Bridget, seeing themselves as her priestesses and doing her work. I am a priestess of Elvis, devoted to exposing and reclaiming the pagan theology embedded in the Elvis mythos.

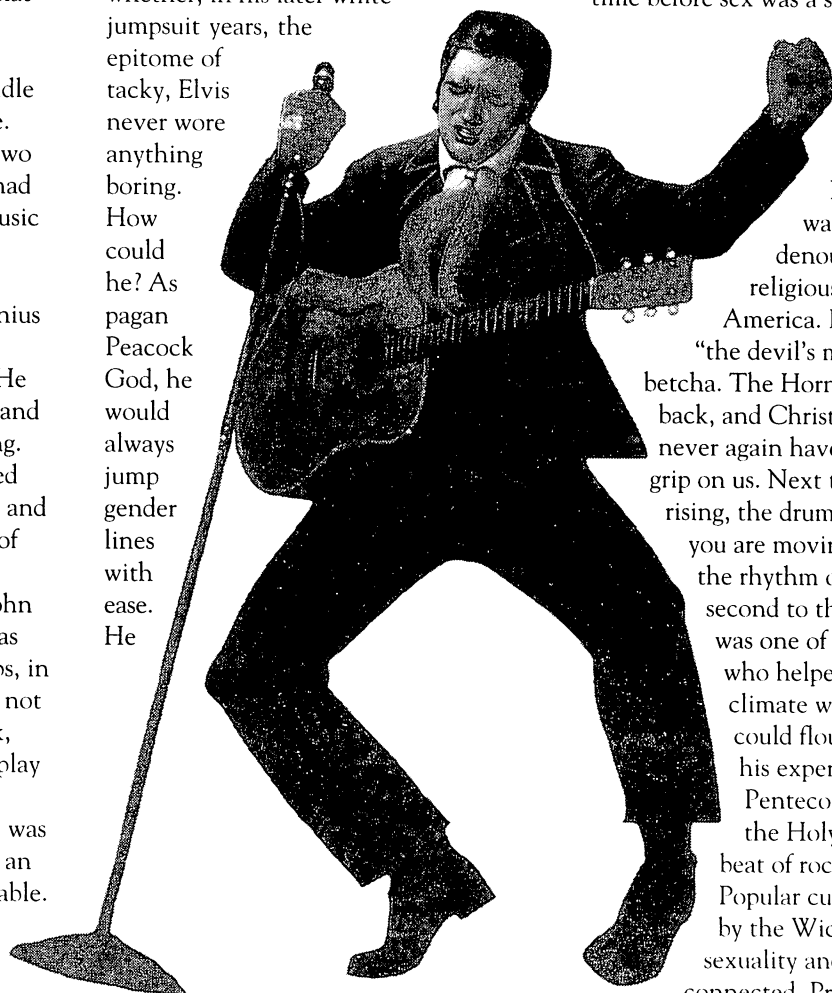
Like the Sun King he is, Elvis was born soon after the Winter Solstice in Tupelo, Mississippi. His identical twin, Jesse, died during childbirth. Jesse would continue to feel like a presence to Elvis throughout his entire life, serving as what we witches call a companion self. His parents, Gladys and Vernon, were the last in a long line of sharecroppers, the poorest of the poor white southerners. He was raised as a Pentecostal, where the focus is not on liturgy, but on direct contact with the Holy Spirit. Unlike Jesus, whose primary loyalty was to his father, Elvis’s focus and guiding light was his mother. Many have cast aspirations on their close relationship, essentially saying that Elvis acted as both consort and son to his mother. In Wiccan theology, the god is both consort and son of the goddess. For Elvis the person, being so dependent on his mother was probably not emotionally healthy, but as Elvis the mythic figure affecting mass consciousness, this relationship helped restore an old pagan paradigm. Like we witches, Elvis had no problem publicly worshipping a mother. His love and respect for Gladys are a key part of the Elvis myth and were indeed a way he stood out from other famous men of his time. Elvis and his parents eventually moved from Tupelo into Memphis. They lived in a housing project while Elvis attended high school. After high

school, Elvis drove a truck for Crown Electric until Sam Phillips of Sun Records heard a record that Elvis had paid to have cut as present for Gladys. Phillips invited Elvis into the studio, and after listening to him fool around with some other musicians, knew that with Elvis, history had a chance of being shaken, rattled and rolled.

This was smack dab in the middle of the 1950s. It was an uptight time. Black and white America lived in two different worlds. Men and women had strongly proscribed gender roles. Music itself was segregated. If you were anything but a Christian, you were suspect. Elvis the trickster had a genius for mixing things up and looking perfectly innocent while he did it. He crossed gender, race and class lines and made it all look and sound appealing. He had a new sound that synthesized rhythm and blues, country western, and gospel. Although not the inventor of rock and roll, he was the best white embodiment of it at the time. As John Lennon said, "Before Elvis, there was nothing." According to Sam Phillips, in the beginning white stations would not play Elvis because he sounded black, and black radio stations would not play him because he sounded white. Eventually he got airtime and there was an immediate response. He became an instant sensation, his fame unstoppable. Elvis the trickster god began a cultural revolution by crossing the racial line and playing music that until that point had been primarily a black musical tradition. In crossing the line, he also reminds us that the line existed, and if not for racism, Little Richard or Chuck Berry might be known throughout the land as King. As trickster, Elvis paradoxically symbolizes both racial lines being dissolved, and the power of racism and cultural appropriation.

Elvis the "hillbilly cat" wore hair pomade usually worn only by blacks to slick back his dyed black hair. He bought his bright pink shirts and flashy pants at Lansky Brothers, a store frequented primarily by Beale Street black musicians and hipsters. Not only did Elvis sound different from most white musicians, he looked different as well. At a time when most white males were wearing crewcuts and dressing

drably, Elvis was a striking Peacock God, fanning and strutting his fabulous feathered tail. He wore shirts of satin and velvet, and when he got enough money, had a suit made of gold lame. Whether as the epitome of cool, or whether, in his later white jumpsuit years, the epitome of tacky, Elvis never wore anything boring. How could he? As pagan Peacock God, he would always jump gender lines with ease. He



admired that other white gender-bender of the 1950's, Liberace, and could inhabit the same kind of outfits with a sexuality that defied categorization.

YOUNG GOD ELVIS

Young God Elvis was Peacock God, the Horned One and Dionysus all rolled into one, continually giving all due to his mother. The guy was hot. One musician who worked with him said Elvis was the only person he ever met who wore his clothes out from the inside. He sizzled and smoked and oozed sexuality. In less than fifteen minutes of televised air time, Elvis cracked the wall of 4,000 years of Judeo-Christian uptightness about sex and, in the words of Reclaiming priest Paul Eaves,

"opened the sex chakra of white America". Young Elvis moved with divine grace. He inhabited his body like no white male entertainer has since we were singing the praise of the Goddess and writhing in ecstasy in the mythic time before sex was a sin. The day after he gyrated and burlesqued and boogied out "Hound Dog" on the Milton Berle show, he was roundly denounced by most religious leaders of America. His music was "the devil's music". You betcha. The Horned God was back, and Christianity would never again have quite the same grip on us. Next time the cone is rising, the drums are beating, and you are moving your body to the rhythm of magic, take a second to thank Elvis. He was one of the Mighty Ones who helped create a climate where the Craft could flourish. Elvis wed his experience of the Pentecostal possession of the Holy Spirit with the beat of rock and roll. Popular culture was blasted by the Wiccan value of sexuality and spirit being connected. Praise the Elvis!

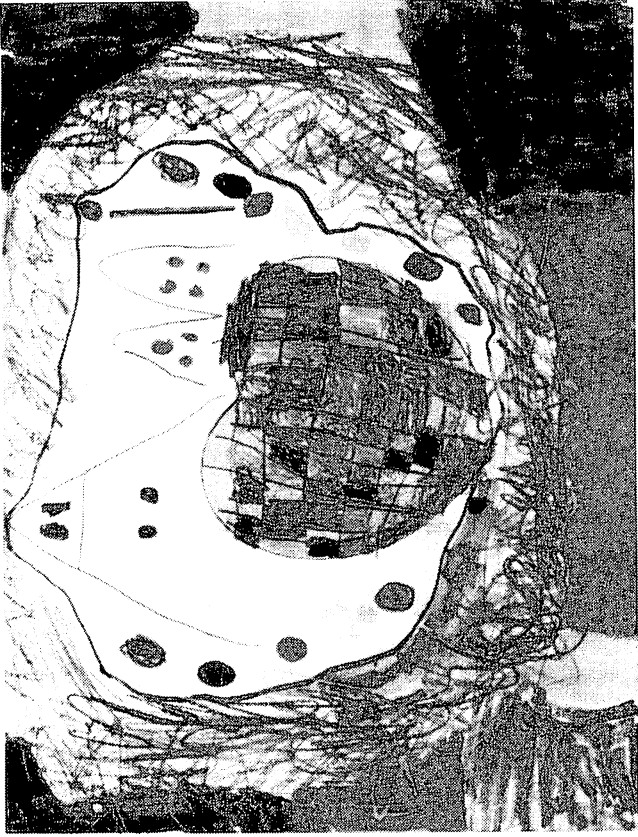
At the height of Elvis's fame, he was drafted into the army and shipped off to Germany. Soon after he was drafted, Gladys died suddenly of a heart attack. Elvis was devastated. Most celebrities have only a slim chance of a comeback after their stardom has dimmed. Elvis in his aspect of God of the Grain rose and fell several times in his career. The boy, who rose from poverty to become a great star, rose again to fame after his hiatus in the military. Then, chained like Sisyphus to a series of terrible movies by his carnal huckster manager, Col. Parker, he faded in the light of the revolution he had been instrumental in creating. It's hard to find a rock star of the 1960s who doesn't pay homage to Elvis. However, while the youth of the 1960s were

continued on page 51


THE KIDS' PAGE


The Kids' Page is a space for children in our community 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 Dabo-Kemp (age 5, right) and Allegra (age 8, below), and short fiction by Robby Hinson (age 6).



An Eaglet Egg
by Robby Hinson

name Robby ^{7/18} 



One day I was walking in the
when I found a CRACK egg. I
picked it up and IT FELL it home

CRACK CRACK CRACK CRACK CRACK
CRACK CRACK CRACK CRACK CRACK
CRACK CRACK CRACK CRACK CRACK
CRACK CRACK CRACK CRACK CRACK

One day I was walking in the farm when I found an eagle egg. I picked it up, and I took it home. One day I heard a crack. I looked over and I fell out of bed. I looked up and I saw an eaglet. I picked it up and let it go. The End. (Transcribed by Robby's mother, Mary Klein.)

What to do with Lugh?

by Doug Orton

IN THE MABINOGION, a collection of old Welsh mythology, Lugh is known as Llew. Here he is the product of cunning by his father Gwydion and ignorance by his outraged mother Arianrhod. In other words she was tricked by another stellar deity's desire. Our Sun a cosmic mistake? If the 4th branch of the Mabinogion is taken as a passion play of the stars, there are some interesting insinuations. Even if we take the players as Guardians, if we let ourselves wander in wonder, the implications are fascinating.

Now across the water in Ireland, he is Lugh of the Long Arm, Lugh of the skillful hand, Lugh of the shining spear. Here Lugh is a warrior king, a half-breed deity from a more ancient primal way of being crossed with the newest evolution of spirit manifestation. The old breed being giants and the new breed the suave and hip invader from who knows where? Can Goddesses and Gods evolve? Can they invade and war upon each other? Myth says so. Myth is a tricky thing. Myth is a treasure map.

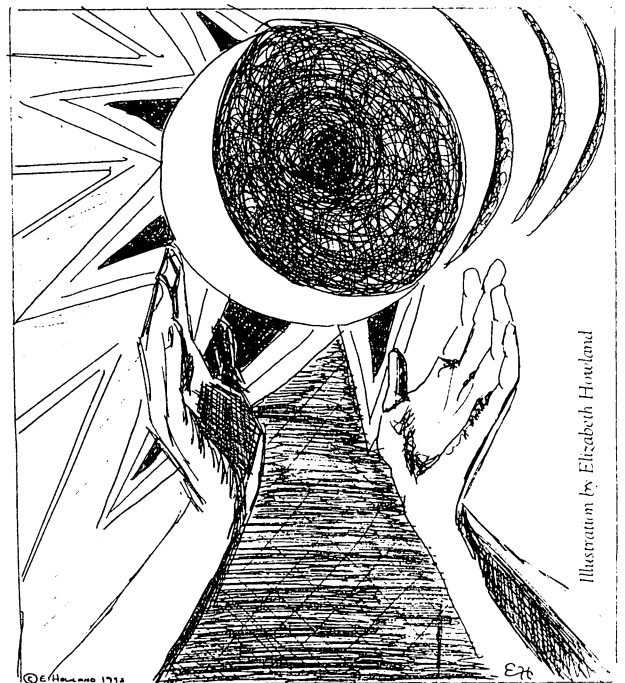
Across the waters of time in 1998... Is Lugh the Sun or the Sun's Guardian? A Guardian is a being who tends to the actions of the other. So does it matter? Lugh can be for each of us what our hearts need him to be. That's living tradition. There is a symbiotic relationship between culture and anthropomorphic spirit. Tale tells it that Lugh the "Sun King" is born at Winter Solstice. Does he die at Summer Solstice? If we choose this metaphor, then this is nothing less than a drama of a sacrificial king at the height of his power. The cosmic spin that makes the seasons sacrifices Lugh, who descends to the other world/underworld on behalf of our world to keep the balance of the cycle secure. Of course I've always said that if you put a skirt on that wicker man, you might have some hysterical witches on your hands. It is worth meditating on the form we

choose to ritual with. I make no judgments, just pondering with Lugh on his role in things. And of course, the God passing from solar light into the grain or the corn, kind of a photosynthesis crossing over is a valid meditation in terms of harvest. So choose as you will and may your will be well.

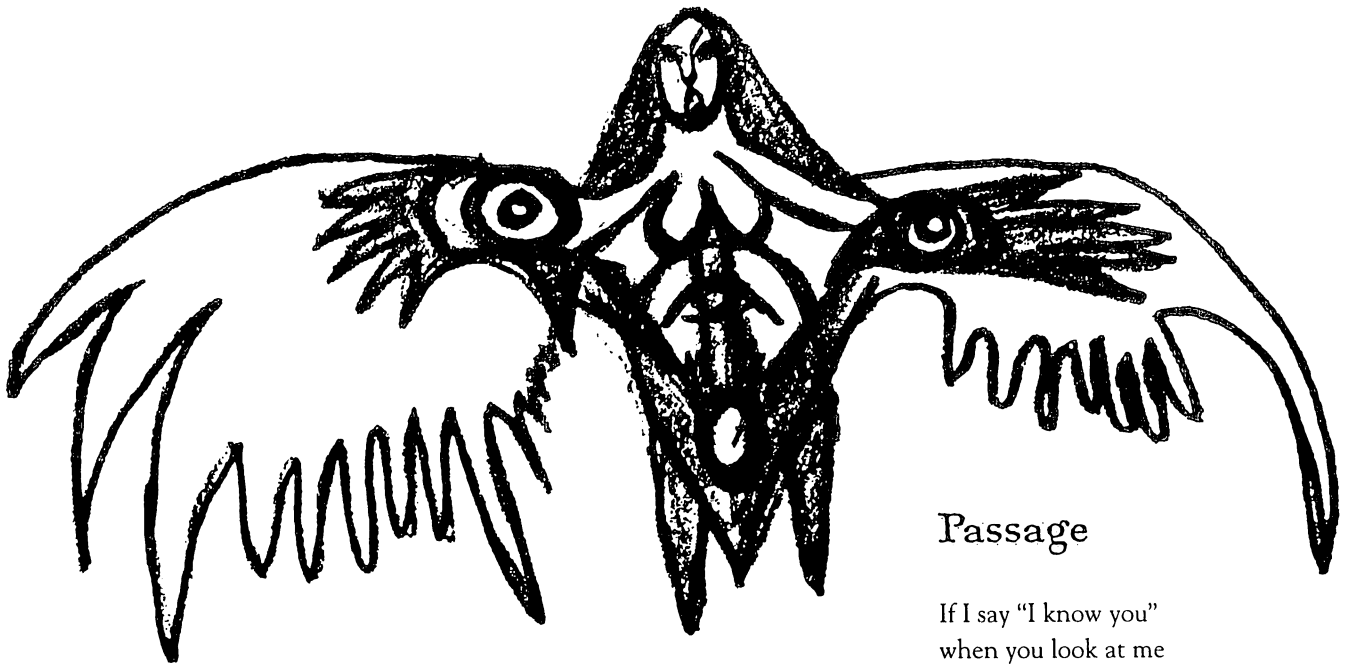
Now to some, Lughnasad means "Lugh's wedding day," to others, "the games of Lugh." To others still, "the funeral games of Lugh's foster mother." Either way it's hard to get hitched or play a game when you've passed away (to put it gently). Living tradition might propose "the seances of Lugh," then everybody could be happy. What we're looking at is different cultures (on the same land even) in different time frames working with changing interpretations of the same mythic holiday. Well if you're confused, how do you think Lugh feels? It might be easier if Lugh would simply embrace the faith of born-again Saxon and celebrate Lammas instead. I mean everybody understands a loaf of bread of the early harvest. So what do you say Lugh? R.V.S.P. from the dead letter office?

Recently at the Wheel of the Year class I teach with Beverly, we meditated on Lugh's part in Summer Solstice. Two things popped up: one, the waxing charge of solar light at its height (not unlike the full moon really) for magic work; two, Lugh's best title — "Master

of All Arts", i.e. the mastery of the magical arts when his own magical source would be at its fullest (the Solstice). What does it take to master an art? Whether it be computer tech? the samba? or magic? Lugh the Magician King holds the ancient Formorian magic within our grasp, cuz sometimes to create some order you gotta raise a little chaos. The challenge of being impeccable on solstice at your chosen task. To take action. To seize the longest day.



So I honor Lugh as guardian of our Sun. I honor Lugh at Summer Solstice at the waxing height of his light and power. I honor Lugh at Lughnasad as his commitment to the land. That special relationship that the Earth and Sun have that create and sustain life. Finally, I honor his Mystery... that there is always more to learn from him about him. The rest is just icing on the cake. But it does taste good. And it spreads well. In different shapes and flavors. There's diversity in frosting. I close in the mortal wisdom of Animal House: "Louie, Louie, ah Lugh — we want Lugh!... Lugh! Lugh!" —The Kingsmen. Play a game in the sun and let it be so.



Passage

If I say "I know you"
when you look at me
what has passed here?

This beautiful creature in my bed
stays enchanted in moments
of blackstrap molasses:
sticky, sweet and rich.

These rocks we collect,
these shells and weathered glass
green blue and pearl
strung together on the line of drumbeats
ring together as chimes
in the wind of time's passing.

Driftwood after the tide:
"You have a good eye."
Song on the air
wire wrapped over speckles of paint.
"It's beautiful." You seal it
with your kiss.

Polished stones catch the light
off the dreamcatcher's sun, focusing
an essence, a truth:
the inspiring spark sees no logic,
and love, no possessor.

by Akasha Helkenn

To the Teacher and the Lover: A Lesson in Humility

Say to me that all your words are in vain
That all your lessons are roundabout explanations
Are scrambling attempts to explain our existence?

Say to me that with all your work—Our work—
We will know nothing

Say to me that we will work anyway
Even if nothing is to be gained

Say to me that we are blind and
Only can glance for a split second at the
Shadows of Truth

Say to me your name
Say to me your hiding place—
Your Grace—lies waiting.....

by Lori Anna Conzo



Untitled Drawings

by Vashti

creation:::tiamat

whose is this noise dragging me
out of sleep where I dreamt stars
turning in my belly, where I lay
naked curling body tied round my husband
whose this crashing unraveling me
my serpent mouth open and hissing
seeking silence through sleep slit eyes
whose this impertinence
whose this son rushing me with wind
through my spread-wide jaws?

○ this wondering fullness

○ this exquisite pain

○ this splitting of my body into

earth. moon. stars.

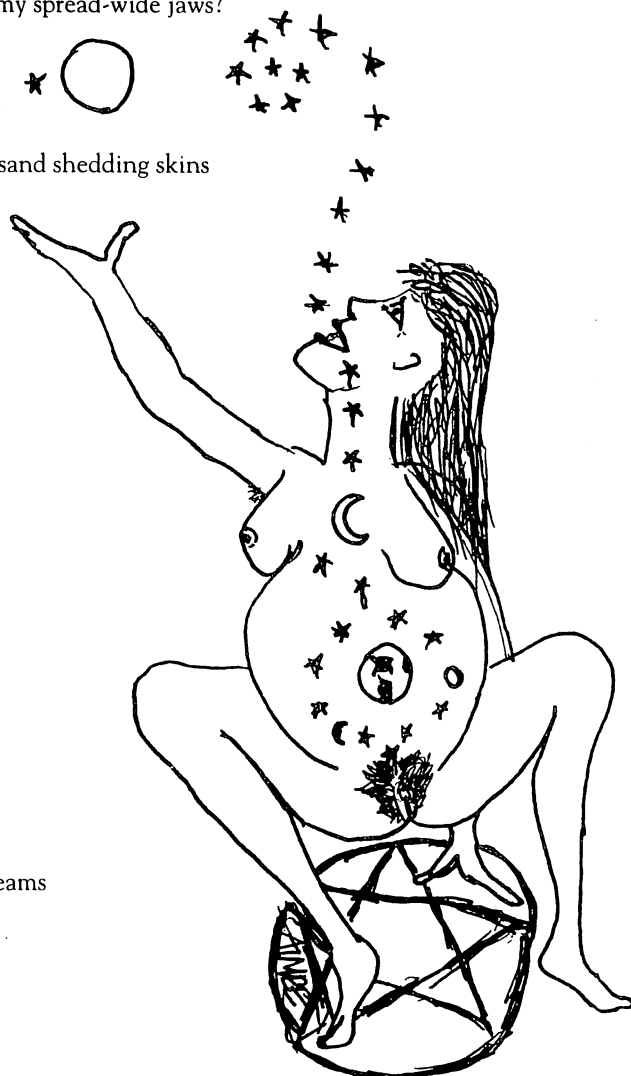
by *Moonlit Nightfall*

Beauty

beauty is in the eye of this beholder
beaming its prancing rays
like a welcoming committee
ewing and ahing
like parents of a newborn
pleased with red blotches and cranky screams
like that which crouched hiding
but now haltingly steps forward
into the thrumming motes of light
into the jubilant swirl expanding
lifting and falling with the heartbeat
of the eternal mother
who clucks and sops up the tears
marveling at quaking pain
acidic scenes to be embraced
and caressed into the entrancing stream
that turns and salutes itself
hosannah hosannah

by *Anna Katherine*

of a thousand shedding skins



Untitled Drawing
by *Aimee Vincent*



I wish I had a big house with enough rooms to house all the men I once had in my life . . . they are all my sons.

CANCER

JUNE 21—JULY 23



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 is 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—help with the 4th of July Butterfly count.

Notes

S	M	T	W	T	F	S
JUNE 21 SUMMER SOLSTICE Reclaiming & Tejas Rituals see pages 30 & 31	22 Day sacred to Papa Legba, God of the Crossroads—Seek and you will find	23 Day of Cuchulain—mythic Irish hero—the Green Man. Midsummer fires in Europe.	24 CANCER Good day to visit dentist	25 VENUS ENTERS GEMINI India Teej festival, the day of the Goddess Parvati, a festival for women and girls	26 Pearl Buck born, 1892	27 Kindle an old flame! Illinois Solstice Ritual see page 31
28	29	30	JULY 1 LIBRA	2	3	4
5 California Witchcamp Begins see page 35	6 MARS ENTERS CANCER	7	8 Nonae Caprotinae in Rome—women's festival, dedicated to Juno, the Great Mother	9 MEAD MOON CAPRICORN	10 Pennsylvania Demeter Ritual see page 31 Panthenaea—six day festival in Ancient Greece dedicated to Athena	11 Diana's Grove, MO Lunacy Women's Week begins (thru 7/18) see page 31
12	13 Birthday of John Dee, alchemist, wizard and astrologer to Queen Elizabeth I	14	15	16 ARIES	17	18 JUPITER GOES RETROGRADE
19 BC Witchcamp Begins see page 35	20 VENUS ENTERS CANCER	21	22 First recorded sighting of Loch Ness Monster in 1930	23 LEO	Many thanks to Deborah for her Celtic Tree Calendar and to Anna Horn for her "Things to look for."	

★ Classes & Workshops: See pages 32–33

LEO

JULY 23—
AUGUST 23



*Things to look for at
Lammas*

Listen to crickets and cicadas sing.

Harvest home-grown produce and give thanks.

Lizards and butterflies abound.

Golden Orb Weaver Spiders spin their webs.

Notes

S	M	T	W	T	F	S
				JULY 23 LEO	24	25 <i>Festival of Hephaestus, Ancient Greek god of the forge</i>
26	27	28	29	30	31	AUGUST 1
Tejas Lughnasadh Ritual <i>see page 31</i>	Day of the Dyads — dedicated to maiden spirits of the woods and water Elements of Magic Class Begins *	Thunder God Thor honored with prayers for protection from destructive storms	Day of the Benediction of the Sea — help clean a beach	Lughnassadh Oidhche Lughnasa, Lammas eve celebrated by Celts honoring the Sacrifice of Lugh	SCORPIO MERCURY GOES RETROGRADE	LAMMAS Reclaiming & ReWeaving Rituals <i>see pages 30 & 31</i>
2	3	4	5	6	7	8
	Day of the Dyads — dedicated to maiden spirits of the woods and water Elements of Magic Class Begins *	Puck Fair — 3 days honoring the playful god	Day of the Benediction of the Sea — help clean a beach	Tom Hill Festival — honoring the Celtic holy fire, Tienne or Tan	Illinois Lammas Ritual <i>see page 31</i> Mid-Atlantic Witchcamp begins <i>see page 35</i>	CORN MOON AQUARIUS ECLIPSED
9	10	11	12	13	14	15
			Put garlic on your altar to honor Hecate	VENUS ENTERS LEO Pennsylvania Lammas Ritual <i>see page 31</i>	TAURUS Earth First! Camp in Bay Area <i>see pages 8 & 9</i>	SATURN GOES RETROGRADE Intuitive Practice through the Body Workshop *
16	17	18	19	20	21	22
PLUTO GOES DIRECT IN SAGITTARIUS Celtic Cup Workshop *	Supposed death of Elvis in 1977				MARS ENTERS LEO	LEO ECLIPSED
23						
MERCURY GOES DIRECT IN LEO	MERCURY GOES DIRECT IN LEO <i>Feast of Vulcanus, Italian fire god whose warmth ripens fruit. Work by freight.</i>					

*Many thanks to Deborah for her Celtic Tree Calendar
and to Anna Horn for her "Things to look for."*

* Classes & Workshops: See pages 32-33

VIRGO

AUGUST 23—SEPTEMBER 23



Things to look for at Fall

Swelling, ripening, and splitting seeds on the grey bare Horse Chestnuts (*Aesculus californica*).

Pineapple Sages (*Salvia rutilans*) in bloom, provide autumn and winter food for hummingbirds.

Mexican Bush Marigold (*Tagetes lemonii*) in full bloom.






September is often the warmest month of the year in the Bay Area.

Buy spring bulbs now and refrigerate them before planting.

Gossamer on the winds, and baby spiders in the houses.

Work magic for rain.

Notes

S	M	T	W	T	F	S	
AUGUST 23	24	25	26	27	28	29	
 SAGITTARIUS Celtic Cup Workshop ★	31 SEPTEMBER 1	25 <i>Feast of Ops, Roman goddess of plenty</i>	26 <i>Festival of Grapevines, of Dionysus, god of ecstasy</i>	27	28 <i>Day of Thoth, Egyptian god of writing, medicine and magic</i> ➤	29 Vermont Witchcamp Begins <i>see page 35</i>	
30  BARLEY MOON PISCES ECLIPSED	31 VENUS ENTERS VIRGO <i>Mexican feast day for the Virgin of Guadalupe</i>	25 SEPTEMBER 1 MERCURY ENTERS VIRGO Women of Power Class Begins ★	26 <i>Te Veilat, Albanian gathering of fruits dedicated to Earth goddesses</i>	27	28 Portland, OR Equinox Ritual <i>see page 31</i> ➤ Magical Mountain Mabon Retreat in Albuquerque <i>see page 36</i>	29 Ganesha, the elephant-headed Indian god who removes obstacles, is honored today	
6  BARLEY MOON PISCES ECLIPSED	7 VENUS ENTERS VIRGO <i>Mexican feast day for the Virgin of Guadalupe</i>	8 MERCURY ENTERS VIRGO Women of Power Class Begins ★	9 <i>Te Veilat, Albanian gathering of fruits dedicated to Earth goddesses</i>	10 Pennsylvania Equinox Ritual <i>see page 31</i>	11 Portland, OR Equinox Ritual <i>see page 31</i> ➤ Magical Mountain Mabon Retreat in Albuquerque <i>see page 36</i>	12  GEMINI Personal Healing Workshop ★	
13 <i>Meditate on your truth</i> Celtic Cup Workshop ★	14 VENUS ENTERS VIRGO <i>Mexican feast day for the Virgin of Guadalupe</i>	15 <i>First day of Eleusian Mysteries honoring Demeter and Kore (through the 22nd)</i>	16 Te Veilat, Albanian gathering of fruits dedicated to Earth goddesses	17	18 Diana's Grove, MO Equinox Retreat (thru 9/20) <i>see page 31</i>	19 ReWeaving Equinox Ritual <i>see page 31</i> Women's Empowerment Weekend Workshop ★	
20  VIRGO Tejas Equinox Ritual <i>see page 31</i>	21 Elements of Magic Class Begins ★	22 Reclaiming Equinox Ritual/Dinner <i>see page 30</i>	23 FALL EQUINOX <i>Feast of Mabon</i>	<i>Many thanks to Deborah for her Celtic Tree Calendar and to Anna Horn for her "Things to look for."</i>			29 Vermont Witchcamp Begins <i>see page 35</i>

★ Classes & Workshops: See pages 32-33

Summer Solstice

Sunday, June 21, gather 6:30, ritual 7 p.m., San Francisco Ocean Beach near Taraval (Bring firewood, food and drink to share, and a towel if you want to plunge.)

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.

Lammas/Lughnasadh

Saturday, August 1, gather 12:30, ritual 1 p.m., Beltane Meadow, Golden Gate Park, San Francisco (Enter Park at Lincoln & 41st, two blocks north to parking area. Meadow is north of parking area. Bring food and drink to share.)

North Bay — Saturday, August 1, 7 p.m., Sebastopol (Call (707) 632-9402 for details. \$10-20 sliding scale benefits Headwaters defense.)

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

Fall Equinox/Mabon

Tuesday 9/22, community potluck dinner, place TBA (Call the Events Line, (415) 929-9249 for details.)

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

Samhain/The Spiral Dance

Saturday, October 31, 7 p.m., Herbst Pavilion at Fort Mason, San Francisco

Spiral Dance 1998 will be on the actual eve of Halloween this year, October 31st at Fort Mason's Herbst Pavillion. Doors will open at 7pm to view the altars. The ritual will start at 8pm.

At this time we are calling for altar builders, groups of people to create and build the East, South, and West altars. This year we are hoping for many other altars, eg: animals, queer beloved, fairies, cultural alters. We also need general volunteers to help with set up during the day.

We are looking for Grace and Dragon co-ordinators, these people should have experience and have graced or dragoned at the Spiral Dance before. Please note this call is for co-ordinators only at this time. Calls for actual graces and dragons happen after we have co-ordinators. Call the events line, (415) 929-9249 later in the summer for more information.

Food co-ordinators are also required for the daytime of the Spiral Dance. This works best with a small group of two or three. Call for details.

If you are interested in any of the above responsibilities, please call Madrone at (415) 923-1458.

Winter Solstice

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

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

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, © 1989, Harper & Row.

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



Women's Rituals in the East Bay (Berkeley/Oakland)

See page 37 for announcements of East Bay Women's rituals.



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 inspired by the Reclaiming tradition.

Dates for upcoming rituals (all on Saturdays) are:

Summer Solstice	June 20
Lammas	August 1
Fall Equinox	September 19

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:

Summer Solstice	June 27
Lammas	August 8
Fall Equinox	September 26
Samhain	October 24
Winter Solstice	December 19

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

Fall Equinox — Saturday, September 12, details TBA

Celebrate Fall Equinox with Hands of the Mother on Saturday, September 12th. For more information on this and later rituals, call (503) 231-9913.

If your group does rituals in the Reclaiming tradition, we want to know — contact *Reclaiming Quarterly* — see front inside cover.

Tejas Web

Events in Austin, Tejas

Tejas Web folks are involved in the Witchcamp each spring in Tejas. Dates and locations for upcoming rituals:

Litha/Summer Solstice	June 21, 7 p.m.
	McKinney Falls State Park Amphitheatre, Austin
	Contact: Suzanne, (512) 282-5541
Lughnasadh	August 2, 5 p.m.
	Planet Theatre Yard, 2307 Manor Rd., Austin
	Contact: Carol, (512) 478-8104, mcavalon@aol.com
Mabon/Fall Equinox	September 20, 5 p.m.
	McKinney Falls State Park Amphitheatre, Austin
	Contact: Juniper (aka Lauren), (512) 329-9177, laurenross@aol.com
Samhain	October 25
	Contact: Kelley, (512) 419-7061

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

Festival of Demeter	July 9
Lammas	August 13
Autumn Equinox	September 10
Preparing to Enter the Darkness	October 8
The Ancestors	November 12

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 is a 102-acre sanctuary welcoming women and men. It was born out of the Midwest Witchcamp in 1994.

Diana's Grove hosts the following workshops (discount for early registration):

Lunacy Women's Week	July 11-18	\$250
Fall Equinox Celebration	Sept 18 -20	\$95

For more information, contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, email dianagrove@aol.com, or website www.dianasgrove.com.



Reclaiming Classes in North Bay with Beverly & Doug

Rites of Passage

Six Thursdays, September 24-October 29, 6:30-9 p.m.
Western Sonoma County

Through storytelling, trance, release and dream work we receive our challenges, meet our helpers, work through our blocks and emerge renewed — reborn. This class culminates in a Rite of Passage created by the participants. Prerequisite: Elements of Magic or equivalent. Applicants commit to attend all classes. For Information and Registration call (707) 865-WAND (9263).

Elements of Magic

Six Mondays, September 21 - October 26, 7:30-10 p.m.
Marin/Mill Valley

Deepen your vision and focus your will, empowering yourself to act in the world. Practice Magic by working with the Elements: Earth, Air, Fire, Water, and Spirit Techniques include drumming, singing, sacred dance, breathwork, visualization, sensing, projecting, and raising energy, chanting, trance work, creating magical space, spellcrafting, and structuring meaningful ritual. We hope to provide a nurturing environment for all participants. For registration & information call Tami (415) 256-1766 or Beverly (415) 339-8313. Carpooling from S.F. and the East Bay by arrangement. Plentiful parking less than 30 minutes from both the Golden Gate & Richmond bridges.



Six Month Magical Apprenticeships

In Sonoma, CA, September 1998-February 1999
In Portland, OR, October 1998-March 1999

Beverly Frederick, drawing on years of magical study and practice with Starhawk and the Reclaiming Community as well as daily yoga and meditation practice, is offering a Magical Apprenticeship beginning January 1998.

Participants will learn and practice Herbalism and Medicine Making; Yoga, Movement & Stillness; Deep Meditative States; Anchoring & Aspecting; Rhythmic Entrainment Possibilities; Energy work to clarify blocks & boundaries; Dialogues with inflated & deflated Selves; Trust Games to contact Younger Self; Divination; and Enchantment.

The group will meet 10 a.m.-5 p.m. one Saturday of each month. Participants will also meet in threes and fours during the month, at our homes, to keep our practices fresh and alive within a community context.

To begin this journey, you should be able to ground, create sacred space and invoke with relative comfort, go into trance states and return, and have an understanding of your personal energy and boundaries, either through the Iron Pentacle, the Chakra centers or some other definable process.

If you are ready, send a letter of intent, up to three typed pages, describing your present gifts, present challenges and current magical practice. Sliding scale \$360-\$600. Group size is limited, so reservation by full payment requested.

Send registration payments and letters of intent to: Beverly Frederick, P.O. Box 298, Monte Rio, CA 95462. Call (707) 865-WAND for further information.



Reclaiming Recommends



Intuitive Practice through the Body

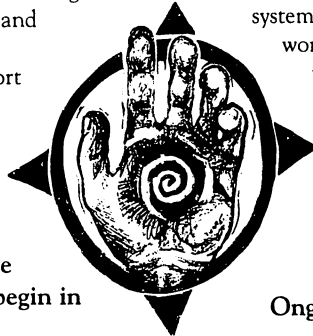
taught by Cybele (aka Suzette Rochat)

Workshop, Saturday August 15, 11 a.m.-6 p.m.
in San Francisco

In the spirit of loving kindness, we will read for ourselves and each other, using dropped and open attention. We will practice those techniques in stillness and in movement, also using centering and focusing practices from basic mindfulness meditation and Aikido. This work is self-study, using our powers of awareness to witness the habits of attention that distort our intuition and our relationships. We will explore inner and outer movement, and inner and outer sensory perceptions. Continuing and beginning students welcome. \$60-90 sliding scale Call Cybele at (415)-541-5650 or (707)-525-4992.

Cybele's ongoing morning Intuitive Practice through the Body class in San Francisco will begin in September.

"Reclaiming Recommends" means that a class is taught by one Reclaiming teacher



Personal Healing & Immunity

with Colette Gardiner

September 12-13, 12-5 p.m. in San Francisco

Using a variety of techniques to merge the efforts of body, heart, and soul, we will focus on you as an individual, your health needs, and on developing a lifestyle and resources that go beyond fad herbs and diets.

We will cover the elements of immunity, strengthening our immune systems, and examining methods of stress relief. Part of this workshop involves a personal health assessment. Health workbook included. \$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. This ongoing workshop in San Francisco continues through summer and fall. Call (415) 346-3900 for location and info.

Pentacle by Laura Kemp; Elements and Hand by Bob Thawley



Women of Power

with Madrone and surprise guest
Six Tuesdays starting September 8.

In this class we will explore in depth, becoming more empowered with spirit of place, "Our City" urban living. Discover sacred sites within San Francisco, finding inspiration, motivation and determination, in our sacred home. We will be working with Labyrinths, dowsing energy and ley lines, trance, creative selves, fear and grief, music and song. I think of this class as an adventure, to brighten the spirit and tease our sense of excitement and adventure, to speak our truth from a place of the heart. Great for women who want to break the cycle of inertia and find their true power. Class limited to 10 women. We will car pool to our ritual sites each week. \$150-75 sliding scale. Call Madrone, (415) 923-1458.

The Iron Pentacle for Men and Women

with Madrone, Gwydion and student teacher Flame
Seven Fridays in the Fall, dates to be announced.

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 or equivalent. Sliding scale \$150-75. Call Madrone (415) 923-1458.



Women's Empowerment

Weekend Workshop with Madrone
September 19-20

This will be a safe nurturing workshop for women really wanting to make huge changes in their lives. Big women especially encouraged to apply. In this intensive we will work with body image, creative sources and power, sexual empowerment, learning to determine what we really need as women, boundary work, breaking free of old patterns that hold us back, getting to know the self hater and setting ourselves free, finding allies and friends who can really support us, healthy wellbeing. Techniques include: breath work, drumming/voice, trance, stories, writing, prayer, energy work, chakras and closeness. Some magical experience is a must, e.g.: Elements of Magic or equivalent. Class limited to ten. Sliding scale \$120-80. Call (415) 923-1458.

The Fools Wisdom

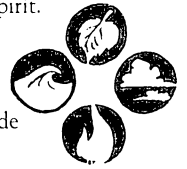
Following our Heart's Mission
With Pomegranate Doyle and Sharon Jackson
September 26-27 weekend workshop

We each come to this life with a unique Mission. Using the Fool as our archetype we will uncover the tools which help us take the leap which will bring us to our most fulfilled selves. As Witches we follow the call of the Goddess and Mysterious Ones. The Charge of the Goddess tells us we are all here for a reason, the challenge is to remember that work and stay focused. Join us as we explore how to blend our spirituality with our everyday world. Saturday 10-6, Sunday 11-4. Potluck lunch, bring food to share. Cost \$60-\$120. Place TBA. Contact: Morgaine Wilder (415) 648-8781 or MorgaineW1@aol.com

Elements of Magic for Women

with Seed (aka Calla), co-teacher TBA
Beginning in September in the East Bay

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 Seed, (510) 336-0656.



The Pentacle of Pearl for Women

with Seed (aka Calla), co-teacher TBA
Beginning in November in the East Bay

We will work with the deep, healing energies of the Pentacle of Pearl, moving through the five points; Love, Law, Wisdom, Power and Knowledge. Prerequisite: Reclaiming Elements of Magic class or equivalent. Six sessions. Sliding scale \$150-\$75. Call Seed, (510) 336-0656.

Elements of Magic for Women and Men

with Madrone, Flame and student teacher Elka
Six Mondays starting August 3

In this class we learn the Reclaiming Tradition style magic, working with the elements, air, fire, water, earth and center. Techniques include sensing energy, psychic readings, trance, creating magical space, spellcrafting, structuring rituals, boundary work, songs, movement and breath. The group follows feminist consensus process. We hope to provide a fair and nurturing environment for all participants. Prerequisite: read the first six chapters of the *Spiral Dance* by Starhawk. Be committed to attending all six classes. \$150-75 sliding scale. Deposit required. Call Madrone, (415) 923-1458.

RECLAIMING RECOMMENDS:

Celtic Cup, Celtic Pen

Magical Journaling Workshops with Mer/Mary DeDanan
Sundays, 1 to 6 p.m.

A journal is an essential tool for artists and dreamers. Imagine it sparked by lively ritual, trancework, and ancient deities and myths of the Celtic Otherworld. Attend one or more of these dates:

August 16: Journey to the inner source from which flows all deeply-felt creative work. Learn to begin, and begin again.

August 30: Tame the monsters of perfectionism and procrastination, and tap into fresh creative energy.

September 13: Shapeshift through the raw material of dreams, memories, personal mythology, and true emotions.

These workshops meet at a secluded cottage overlooking the beautiful Sonoma coast, about two hours from San Francisco. Come to one or all: \$50-\$125 per workshop, discounts for two or more. Call Mer, (707) 632-9402.



Reclaiming Structure & Cell Reports

Last issue, following the first meeting of the new Reclaiming Wheel (a quarterly gathering of representatives from each work cell), Reclaiming Quarterly ran a short description of most of the Reclaiming work cells. This issue, we print descriptions of two other cells, plus the one new cell to join the Wheel — the Community Building Cell, which has been sponsoring the quarterly Community Potlucks. We also provide contact information for the other cells.

This page is open to Reclaiming cells, for reports, requests for help, and proposals to the wider community. You can send cell news to: quarterly@reclaiming.org, or mail it to us c/o Reclaiming, P.O. Box 14404, San Francisco, CA 94114.

COMMUNITY BUILDING CELL

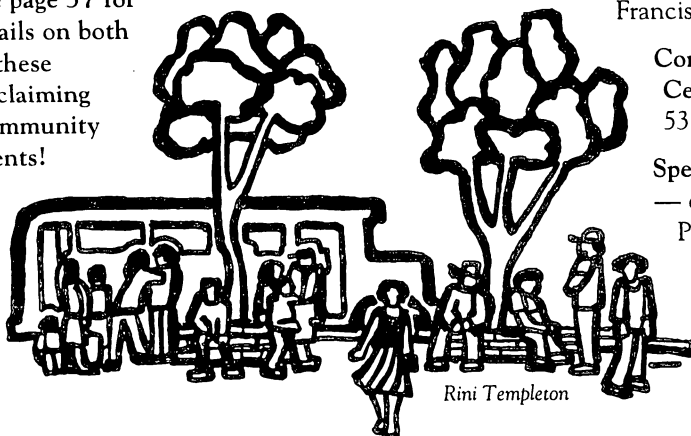
Reclaiming Collective has officially approved the formation of the Community Building Cell (CBC).

The mission of the Community Building Cell is to serve the Reclaiming Community by planning, organizing, and hosting open and informal social events to help welcome newcomers and strengthen existing bonds in the growing Reclaiming Community. Cell-sponsored events are meant to provide a fun and easily accessible complement to the eight Sabbats and to open pathways for further magical exploration.

People who are committed to organizing events and activities that reflect the Community Building Cell's mission statement and the Reclaiming Core Values and Principles of Unity are welcome to work within the CBC. Individuals who make these commitments are invited to do long term work within the cell, as well as to help with the planning of select events.

If you have any questions or want to get involved, contact Rich Z. at (650) 631-7890.

Come to the Community Potluck Saturday, July 18th. And join us to watch the Perseid Meteor Shower August 8th at the Community Overnight in the Marin Headlands. See page 37 for details on both of these Reclaiming Community events!



Rini Templeton

CELL CONTACTS

East Bay Ritual Planning Cell — Toni, (510) 521-1875

East Bay Teachers Cell — Seed, calla@pgw.com, or c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

San Francisco Ritual Planning Cell — Flame, (415) 346-4374, latinasexy@aol.com; or Morgaine, (415) 648-8781, morgainew1@aol.com

San Francisco Teachers Cell — Hilary, honeybee44@aol.com, or c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

North Bay Ritual Planning Cell — Mer/Mary DeDanan, (707) 632-9402

North Bay Teachers Cell — Beverly, (707) 865-9263 or (415) 339-8313.

Samhain Cell (Spiral Dance) — kimjack@sirius.com

E-Cell (Web Page) — email to ecell@reclaiming.org, or see the web page, www.reclaiming.org

Inside (Prison Work Cell) — Vibra, (510) 237-6207, vibraw@aol.com

Magazine Cell — George, (415) 255-7623, quarterly@reclaiming.org

Administrative Cell — c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

Community Building Cell — Rich, (650) 531-7890

Special Projects Cell — c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

SAMHAIN CELL (SPIRAL DANCE)

The Samhain Cell produces Reclaiming's Spiral Dance, to be held on October 31st this year (see page 30 for more information on the Spiral Dance). We are calling for alter builders, groups of people to create and build the East, South, and West altars.

This year we are also hoping for many other alters, eg: animals, queer beloved, fairies, cultural alters. We also need general volunteers to help with set up during the day.

We are also looking for Grace and Dragon co-ordinators. These people should have experience and have graced or dragoned at the Spiral Dance before.

Please note this call is for co-ordinators only at this time. Calls for actual graces and dragons will happen after we have co-ordinators — call the Events Line, (415) 929-9249 later in the summer for info on volunteering.

If you are interested in helping build/coordinate an altar, please contact Madrone: (415) 923-1458, email: kimjack@sirius.com

SPECIAL PROJECTS CELL

The Special Projects Cell creates, oversees, and markets special projects such as tapes, CDs, and books. To join the cell, indicate to us that you would like to be part of the cell, either to work on a specific project or to initiate a project of your own. Or, you may ask to join to provide support for the cell's work. With the approval of the current cell, you will be invited to join. We meet when there are special projects on which to work. And conversely, when there are no projects to be worked upon, the Special Projects Cell meets infrequently. Contact the Special Projects Cell c/o Reclaiming, PO Box 14404, San Francisco, CA 94114.



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.

1998 Witchcamps in Tejas, Missouri, Germany and England have already occurred. Please note the date for the Vermont camp has changed from last issue!

More information on Witchcamps is available from Reclaiming — see inside front cover.



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 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, path@lynx.bc.ca

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 29-September 5, 1998

Contact: Trillium, 360 Toad Rd., Charlotte, VT 05445

Phone Raven, (802) 425-2984, or Evergreen, (802) 899-3231

Photos — above: Missouri Camp/Diana's Grove (photo courtesy of Diana's Grove, see page 31); below: California Camp by Randy Ralston

Magical Mountain Mabon

A Magical Gathering

September 11-13, 1998
near Albuquerque, NM

Come to the Magical Mountain Mabon gathering at Paliza Campground in the Jemez Mountains, NW of Albuquerque.

Featured Guest: M. Macha

NightMare, Co-Creator of "The Pagan Book of Living and Dying" and National First Officer of Covenant of the Goddess.

Additional Special Guests: Oz & Amber K, our own well-known presenters and authors: Oz is president of La Caldera, a foundation dedicated to the exploration of conscious living and dying. Amber K is the author of "True Magick" and the upcoming "Covencraft."

A Mabon Ritual and Wild Hunt Ritual will be held. Additional events will be announced.

Paliza campground is at 6,300 to 6,700 foot elevations. Days tend to be warm and evenings cool. Please bring appropriate clothing. There will be campsites far from the activity area for those who desire more quiet. Facilities include tables and fire pits among Ponderosa pines, tasty potable water, toilets, and a wood-fired hot tub.

For more information contact: e-mail: Lliles@aol.com, Or snail-mail to: L. Liles, 62 La Paloma, Los Alamos, NM 87544.

Summer Celebration in Gainesville, Florida

Saturday, June 20, 4:00 p.m. to
Twilight (or in case it rains, Sunday)
at Down Town Plaza

Bring in summer with festival and meditative dance. Spiral Dance, kids' labyrinth walk, and a mellow drumming circle. Tasty food, Earth-sensitive vendors, information booths.

Sponsored by City of Gainesville and the South East Friends of Reclaiming, an environmental collective creating community within an Earth-based spirituality.

Walking Wisdom Labyrinth in Pennsylvania

Walking Wisdom's upcoming labyrinth walks in the Lancaster, PA area (*see last issue for more details*) are: August 2, 1-4 p.m. at Pontz's Farm on a 7-circuit turf labyrinth. On September 20 and November 1, walks will be from 1-4 p.m. at the Student Memorial Center at Millersville University. December 6 will

be from 1-4 p.m. at the Unitarian-Universalist Church in Lancaster, PA. This December walk will be our second anniversary walk. The labyrinth is accessible any time the church is open.

Walking Wisdom also sponsors monthly rituals — *see page 31*. For more info, contact Sarah, (717) 393-0009.

California Witchcamp Scholarship Fund

The Witchcamp Scholarship Fund helps low-income Witches to attend California Witch Camp. There are several ongoing ways you can help for this year and for 1999:

- **Donations** are always welcome. 100% of your donation goes to the Fund. Send contributions to Reclaiming, PO Box 14404, San Francisco, CA 94114.
- **Organic Produce** — Planet Organics delivers farm fresh organic fruits and vegetables direct to your door in the San Francisco area, 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. Call (415) 522-0526.
- **Chant Books** — Almost 300 sold! 40-page illustrated booklet featuring 100 favorite chants from Witchcamp and rituals (*see ad, page 48*). Send \$6 ppd to Reclaiming, attn: George Franklin, Box 14404, San Francisco CA 94114.

. . . Pagan Personal Ads . . .

OK, you belong to an Earth-based religion. You've been trained to reclaim your sexuality. And now you'd like to put that training to use with someone besides your trance companion self. To help you, the Reclaiming Quarterly staff has culled some of the personal ads we've received over the past quarter. Here are, in our opinion, the most promising. To make contact, just place your fingers over that ad and chant: There's no place like Witchcamp, there's no place like Witchcamp.

WANTING: Goddess Bearing Gifts. Hi Babe, I'm willing to worship you if you'll worship me more than a Redwood tree. We can chant, we can sing, especially if you play with my ding-a-ling. We can try the psychic thang, but it might be more productive if you just gave me a ring. #111111

SEEKING: Skanky Pagan Male. Hey Green Man, can you be my Pan? I'm more than enough for me, will you be my honey? I'm a tree climber, will you be my Thomas the Rhymer? If you worship the Fairy Queen you can be my king. #14U

HOPING: For Connection. Weren't we in Elements of Magic processing our

deepest secrets to the throbbing of the drums? Didn't I put my head in your lap and feel the comfort of your cool touch on my hot forehead? Haven't we established a deep and meaningful connection? No? Well, doesn't matter. Call me anyway. #OPEN2U

DESIRING: Reclaiming Stud. I was there when you made your Brigid pledge. You must be a brave soul to dance so close to the edge. I gasped in wonder at your daring, and am wondering at how it's wearing. If you don't need Viagra yet, will you be my pet? Come, let me wipe the sweat off your chin, and with me the games can begin. Contact #UP4U



Reclaiming Community Potluck Dinner & Talent Café

Saturday, July 18, 1998, 6:30-9ish

Unitarian Universalist Church, 1187 Franklin (at Geary) San Francisco

Come make new pagan friends, hang out with newly made friends from Witchcamp or just catch up with long-time pagan community buddies at Reclaiming's community pot luck dinner and talent cafe. This event is being jointly hosted in conjunction with CUUPs (Covenant of Unitarian Universalist Pagans)

Pagan Intersect Group. Please bring snacks, main/side dishes (preferably vegetarian), desserts or drinks enough for 5-6 people (or more if you are feeling generous!).

Please note — temporary location change — this dinner will be held at the Unitarian Universalist Church (Thanks, CUUPs!). If you have any questions or you would like a time slot of up to ten minutes to share your performance, please call Rich at (650) 631-7890.

P.S. — Rumor has it that July herself will be making a rare appearance to sing her famous, original Pagan Top 13 hit, "Inanna." So don't miss out on the fun.



Rini Templeton

Women's Lammias in the Labyrinth, Oakland

(in the Oakland, CA hills)

Sunday, August 2nd

Meet 12:30 p.m., in the parking lot at Sibley Park, Oakland. *Be prompt!* (Gentle hike to the Labyrinth.) Bring: hat, sunscreen, something to sit on, food to share, lots of liquids, three ears of corn, a big scarf or piece of fabric, musical instruments.

Directions: In Berkeley, take Ashby Avenue eastward. Take a soft left onto Claremont, continue up to top of hill (two miles). Go right on Grizzly Peak, several miles to dead-end. Go left on Skyline, and immediately left into Sibley parking lot. Contact Kore, (510) 644-0629.

Let's make a Women's Samhain happen this year!

We'll need at least 10 determined women to form a core planning group, as well as many other volunteers. Roles include ritual planning, finding a site, logistics, advertising, graces, dragons, set-up and more. Contact Kore, (510) 644-0629.

Community Building Overnight in the Marin Headlands

August 8, 6:00 p.m., at Battery Wallace

Join us in a night of campfire storytelling, drumming, and summertime magic. Surrounded by forest and the sound of breaking surf, we will gather in a place no one would imagine to be within the city limits. Please bring windchimes to catch the wind and encircle us with natural song. Drums and other musical instruments will also add to the spirit. We may be treated to the sight of a few meteors since this night is near the peak of the Perseid Meteor Shower. Everyone is encouraged to bring food for a community barbecue as well as a group breakfast if you wish to stay overnight. This campsite does have restrooms, no pets are allowed, and camping gear is suggested. A donation of \$3-5 to cover the cost of permits, supplies, etc., is asked, but of course no one will be turned away for lack of funds. Call Rich at (650) 631-7890 for details, directions, etc.

Tarot for Beginners

An introductory Reclaiming tarot class
taught by Margaret & Mariah

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



More Reclaiming Classes
— See pages 32-33

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, contact Holly, (510) 594-0975, Hollyza@aol.com, or Alina, (510) 532-5487, alinaever@ibm.net.



MerryMeet

CoG's Annual Meeting
Convenes near Las Vegas
August 27-30

MerryMeet is Covenant of the Goddess's annual Grand Council meeting. In addition to Covenant business, a variety of workshops, rituals, and entertainment are planned. MerryMeet starts August 27, with a full-day seminar on "Wicca, Approaching 2000: Where are we going, how will we get there."

A pilgrimage to the Temple of Sekhmet in the Nevada desert is also planned immediately after MerryMeet.

MerryMeet '98 will be held 30 miles south of Las Vegas in Primm, NV. Registration is \$145 per person for Wednesday night through Saturday night (\$130 per person Thursday through Saturday). Registration must be postmarked by July 19. There is no registration at the door.

For info on registration, transportation, vendor space or conducting a workshop, see our web site, <http://www.cog.org>, or email merrymeet@cog.org. Or call Thorn Merrill at 972-570-5645 (no calls after 9:00 PM CDT please). Or write: MerryMeet '98, 4020 N. MacArthur Blvd, Suite 122-LB191 Irving, TX 75038.

Women's Goddess Festival

July 17-19 in Northern California

The Third Annual Northern California Women's Goddess Festival will be happening July 17-19. Join the hundreds of women celebrating life at the private paradise of Ocean Song, a 360 acre nature preserve overlooking the ocean in Occidental, CA. Exciting, provocative and informative workshops by renowned teachers will be presented throughout the weekend. Performances by inspired musicians, dancers, poets and theater artists. Ecstatic drum circle, crafts bazaar, and spirited ritual will also be included.

Camping space is limited. Registration requested by July 1st. Children under 12 free. Pricing on sliding scale: \$95-\$150 for three days and \$40-\$75 for Saturday or Sunday. Festival produced by Black Kat Productions. For info and registration call (707)542-7500. www.monitor.net/~ross/blackkat/default.html.

SAPPHO WITCHCAMP IN B.C.

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.

Heart of the Flame

Workshop August 7-9, in Erin,
Ontario with Beverly Frederick

Join us in the hills of Erin, Ontario for a Lamas ritual weekend of Rhythm, Story, Song and Enchantment with Beverly Frederick, a Reclaiming Tradition Priestess.

Friday August 7th, 7:30 to 9:30 p.m.: Drumming, Chanting and Spiral Dance. \$25 per person or bring a friend and pay \$20 each.

Saturday August 8th, noon to 6pm: The Fairy Realm. \$65-\$85 (includes Saturday evening ritual).

Saturday Evening, 8-10:30p.m.: Lamas Ritual — Open to participants of Saturday and/or Sunday workshops.

Sunday August 9th, 10 a.m. to 4 p.m.: The Power and Magic of the Elements. \$65-\$85 (includes Saturday evening ritual).

To Register: Contact Tracy Harrison-Schleich, Winterwood Farm and Studio, RR # 2 Acton, Ontario, L7J 2L8, Canada., (519) 833-1017.

MARGOT ADLER IN MINNESOTA

Margot Adler will present workshops September 25-27 in Minneapolis. Adler is the author of *Drawing Down the Moon*. Contact (612) 871-0050.

Beverly & Doug's Travel Schedule

For Beverly & Doug's Bay Area classes, see page 32.

July 5-12: California Witchcamp. Contact Madrone (415) 923-1458. (See page 35.)

July 17-19: Occidental, CA (Beverly): Women's Goddess Festival. Contact Kat Decker, (707) 829-9820. (See story above.)

August 7-9: Erin, Ontario (near Toronto): Heart of the Flame Weekend of Drumming, Story, Song and Enchantment. Contact Tracy (519) 833-1017. (See story above.)

August 29-September 5: Vermont Witchcamp (Beverly). Camp is full.

September 19: Monte Rio, CA: Six Month Apprenticeship begins. Contact Beverly (707) 865-9263. (See page 32.)

October 3: Portland, OR: Six Month Apprenticeship begins. Contact Lilith (503) 612-9557. (See page 32.)

"Through the Darkness," Beverly's new compilation of Reclaiming chants, is now available on cassette & CD. Contact Beverly (415) 339-8313 to order.

M. Macha NightMare's Schedule

August 27-30, Primm, NV: Covenant of the Goddess MerryMeet — see announcement, this page.

Friday, September 4, Denver: 7:30 p.m., Chants and Enchantment Workshop at Herbs & Arts, 2015 East Colfax Ave. \$5-\$15, includes dandy handout. Booksigning too.

Saturday September 5, Denver: 3:30 p.m., death and dying workshop at Metaphysical Celebrations, Denver Merchandise Mart (\$12 advance; \$15 at door, plus fair entry fee).

Sunday September 6, Denver: Wings Metaphysical Books, 3559 W. 44th Ave., (303)561-0387, 11 a.m -1 p.m., tea and informational discussion about CoG; 2-4 p.m., Death and Dying for Pagans and Pagan Clergy Workshop, \$10-\$20.

September 11-13, Albuquerque: Magical Mountain Mabon in the Jemez Mountains. Contact L. Liles, 62 La Paloma, Los Alamos, NM 87544, lliles@aol.com (See page 36.)

September 28-October 5, Calgary, Alberta: Harvest Moon, workshops. Contact Kate, (403)246-2552, coyote@direct.ca

The Pagan Book of Living and Dying

BY STARHAWK, M. MACHA NIGHTMARE AND THE RECLAIMING COLLECTIVE

Reviewed by Mer/Mary DeDanan

RECENTLY I DROVE two hours through the rain to be with my elderly mother through her latest surgery. Although she laughed about it, she was deeply afraid. We both are prepared for her death, and that consciousness has changed us. Over the last couple years, I've lost friends, family, dear ones, both of my brothers. Nine years ago, I caressed my father's hand as he lay in the nursing home after a stroke. He'd been there for months, his organs nearly all shut down, in severe and constant pain. I'd never before been around a dying person; I didn't have a clue. Trying to help, I told him, "You can let go now, just let go, it's all right." He came out of his twilight, looked at me, and struggled to say, "It's not that easy."

It's never easy. There is no other passage of the spirit more complex, more frightening, more transforming, or more mysterious than death. Lately there's been an explosion of books and articles on the subject, as baby boomers barge into their fifties and confront their mortality. Pagans have a uniquely valuable perspective to add to this national discussion, and *The Pagan Book Of Living And Dying* is a compilation of much of our wisdom.

This book covers every aspect of death imaginable (except, curiously, that of someone who is herself dying). Forty people contributed essays, poems, meditations, rituals, songs, artwork, prayers, memories, spiritual travelogues, and practical advice, making the book rich with perspective. Roughly speaking, Starhawk wrote a bit less than half the book, including a great deal of the basic liturgy (rites, prayers, and songs), and a series of essays that develop a cohesive theology of death, exploring its meaning and mystery. Macha Nightmare was editor and project coordinator. This book is, in fact, the first such work produced by Reclaiming as a group effort — itself no

minor achievement. (A simpler version, *Crossing Over*, was published by the Collective in 1995.)

Starhawk's theology of death is the connective tissue in this body of work. As a unified conception of Pagan beliefs, faith, and practices, it is remarkable for its insight and understanding. Starhawk reminds us that death is an essential part of the cycle of being — birth, growth, death, decay, regeneration — and places this core observation in its full context: "Imagine if we truly understood that decay is the matrix of fertility, if we designed our products with that truth in mind, as nature does, if everything we manufactured were recyclable or could, in its breakdown, feed something else. Our landfills would empty and our true collective wealth would increase. We might view our own aging with less fear and distaste, and greet death with sadness, certainly, but without terror."

A POIGNANT BEAUTY

The essential sadness of our own death is something we can rehearse, and meditations here give a taste of crossing over. This opens us to understanding one of the greatest gifts of death: savoring life. Awareness of death challenges our self-absorbed, business-as-usual routines, and instead urges us to fully live our human pleasures and joys — the colors of wildflowers, the scent of the ocean, the taste of cinnamon, the touch of a dear one's skin, the passion of work — all the more precious because they are of the moment and "their very

ephemerality gives life a poignant beauty that enriches us." When death is ever-present, we cannot put off life to a convenient but vague future.

Stickier questions of theology come when examining the question of death and consciousness. Does all that we know and do, all that makes us uniquely human, dissolve at death? Starhawk proposes the theory of group mind as an answer, that everything we learn as individuals feeds into and changes the collective mind. "Every insight we have, every moment of growth in love and compassion, makes those experiences easier for others to achieve." She links her well-known model of the triple soul to this concept, and suggests ways to connect our consciousness with our eternal Deep Self at the moment of passing.

Another thorny thicket is the Pagan conception of the otherworld. Starhawk's thoughts here on the nature of the otherworld and its interaction with physical reality are interesting reading for any magic practitioner, whether dealing with death or not. She postulates that "while

the energies and powers of the otherworld have an independent existence, the shapes in which we perceive them and the names we give them are creations of the mind." Thus a person's soul ends up in the otherworld that she expects, whether it is the Christian hell or the Buddhist nirvana — and expectations can be changed (instructions included). Reclaiming's favorite vision of the otherworld is Avalon, the mystical Land of Apples across the western seas, a myth hybridized and expanded from several Celtic legends. While cautioning that myths are maps, and one shouldn't mistake the map

continued on page 54



Kathe Kullwitz c. 1920



the diggers & the english revolution

by George Franklin
graphics by Bob Chauley

INTRODUCTION

In 1649, St. George's Hill
A ragged band they called the Diggers came to show the people's will
They defied the landlords, they defied the laws
They were the dispossessed reclaiming what was theirs

— Leon Rosselson, "The World Turned Upside Down"

On April 1, 1649, a group of about a dozen men and women broke ground on St. George's Hill, near London, in hopes of establishing an agricultural commune.

Calling themselves "True Levelers," but known to contemporaries and to history as "The Diggers," they planted crops and erected shacks on the previously untilled land.

Over the next few months, their numbers grew to over fifty men, as well as an unknown number of women and children. They were pledged to nonviolence and committed to making the wastelands fruitful.

In Gerrard Winstanley's words, "The Earth shall be planted, and the fruits reaped, and carried into storehouses by common assistance of every family; The riches of the storehouses shall be the common stock to every family: There shall be no idle person or beggar in the land." (*The Law of Freedom in a Platform.*)

Despite their ultimate dispersal, the

Diggers have exercised a fascination on subsequent generations out of proportion to their small numbers and short-lived experiment. Who were these people, and what was their relationship to their times?

THE ENGLISH REVOLUTION

*They make the laws, they train us well
Their clergy dazzle us with heaven, or they
damn us into hell*

*We will not worship, the God they serve
The God of greed who feeds the rich while
poor folk starve*

First, a bit of context. Around 1530, King Henry VIII broke with the Papacy and initiated the English reformation. Unlike the continental reformation, the English version was strictly contained within a strong, hierarchical "Anglican" church.

1600 was the heyday of the English monarchy (and coincidentally also the prime of William Shakespeare's career). Queen Elizabeth reigned supreme. She

and her hand-picked advisors determined economic, religious and foreign policy. The state-controlled Anglican Church ruled religious matters with an iron hand. Parliament was little more than a rubber stamp for royal proposals.

But even at this time, a loosely-organized network of "puritans" were agitating for a more populist brand of Protestantism. This more personal outlook on Christianity was persecuted by the Anglican church, so much so that many of the more ardent puritans emigrated — some to the Calvinist Netherlands, and a smaller number to the new world, aboard ships such as the Mayflower (1620).

This situation persisted through the 1630s. Customs revenue from the growing foreign trade allowed King Charles I to ignore Parliament, which was not even allowed to meet during the 1630s. But in 1641, impending war with Scotland forced Charles to convene Parliament in search of increased military taxation.

The House of Commons, by now dominated by the puritan-minded London merchant class, attached stringent conditions to the financial grant, including demands for regular meetings of Parliament and for the impeachment of the King's chief

advisors, the hated Earl Of Strafford, and Archbishop Laud of Canterbury. When Strafford was tried and executed, Charles threw down the gauntlet, attempting to arrest several Parliamentary leaders. The City of London rose in rebellion, hiding the Parliamentary leaders and besieging the King with resolutions in their support.

The King and Archbishop Laud withdrew from London. Overnight, the authority of the established Church crumbled. Censorship and suppression of independent puritan congregations withered. An unprecedented wave of pamphlets and broadsheets documented the surge of political and spiritual free-thinking that emerged from the shadows.

The King rallied loyal troops to his banner. Parliament responded by establishing its own Army — the final step toward revolution — and a small-scale civil war ensued. The military balance tilted back and forth, but by 1646 the financial prowess of the London merchants, supported by the common people of London and the economically-advanced southeast of England, gave a clear victory to Parliamentary forces. The King surrendered, and pledged to support a constitutional monarchy.

The next several years saw much covert maneuvering by the duplicitous King, ending in his trial and execution by

Parliament in January, 1649 — the first time in European history that a reigning monarch was tried and executed by an elected representative body.

The Levellers

The sin of property, we do disdain

No one has any right to buy or sell the Earth for private gain

By theft and murder, they stole the land

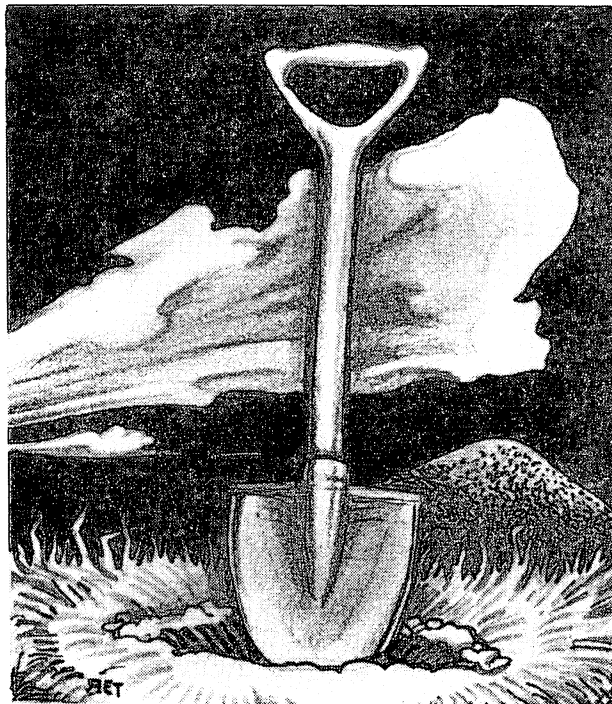
Now everywhere the walls spring up at their command

It is tempting to see the Levellers — the first “proto political party” in European history — as a radical anti-landlord formation dedicated to abolishing private property and to eradicating all distinctions of wealth and poverty. And this is exactly how their wealthy opponents tried to portray them.

In fact, the very name “leveller” was thrust on them by their adversaries, much as progressives in the United States used to be labelled “communist.” When we examine their pamphlets and political platforms (of which dozens

survive), it is clear that what this loose network of writers and agitators wanted was economic protection and electoral rights for small artisans and farmers. Leveller tactics included urban demonstrations and especially the circulating of mass petitions which enabled English workers (few of whom had voting rights) to pressure Parliament.

The Levellers were the first



organized group in European history to explicitly advocate what we today take for granted as individual civil liberties. Freedom of speech, worship, and the press, as well as full equality before the law and trial by jury, were carefully spelled out in the several “Agreements of the People” which the Levellers circulated as petitions. The thousands of signatures on these Agreements were put forward as a model for a new social contract between the English people and their government.

In the mid-1640s, at the height of the Civil War, the Levellers gained great influence among the rank and file of the Parliamentary Army, appealing to the enlisted troops to demand political rights in return for their military service. The Army at this time had a far broader social base than did the merchant-dominated House of Commons, and more than once the military leadership did in fact use the threat of direct intervention to purge Parliament of royalist and other reactionary elements.

But when the Levellers proposed extending the electoral franchise to include thousands of small farmers and craftspeople, the oligarchic Army generals drew the line. In a series of debates that rank among the most fascinating documents of the period, the Army generals outmaneuvered the Leveller agitators. A few small uprisings

continued on page 53



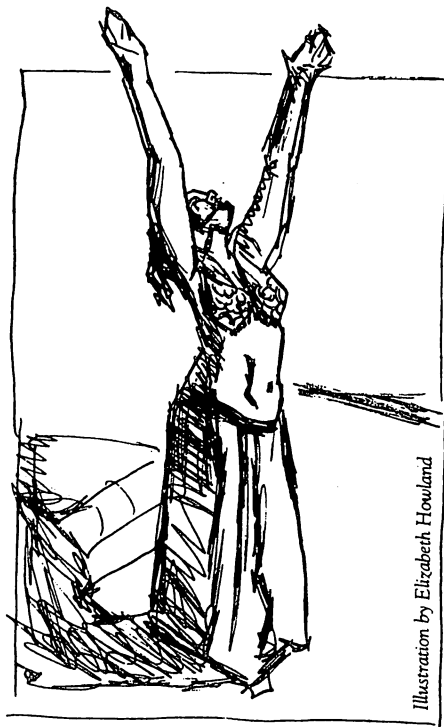
Reclaiming "Youth"

A YOUNG ADULT SPEAKS
OUT ON YOUTH IDENTITY

by Elka Eastly

I AM TWENTY-FIVE YEARS OLD. By bureaucratic measures I am an adult. At eighteen I was allowed to vote and (hetero)sexual intercourse became a legally sanctioned activity. My twenty-first birthday granted me the privilege of purchasing and consuming alcohol with impunity. Last December, I hurdled the final remaining obstacle of age-discrimination-excused-by-statistical-viability between me and the real Nirvana of adulthood: as a twenty-five year-old, I am now able to rent a car without paying mandatory inflated insurance premiums. (This is not *exactly* true, as I don't have a valid driver's license and won't have one until after I pay off all of my four-year-old parking tickets...but I digress.) Suffice it to say that, at this point in my life, chronology has prevailed against the legal and consumerist institutions of age-related oppression.

The "privileges" (and concomitant promises of power) that were withheld from me as a young person have been conferred to me as an adult in a seven-year coming-of-age process completely unrelated to me personally or to my unique timeline of physical, mental, emotional or, dare I say, magical development. These arbitrary definitions of adulthood do not even begin to engage the topic of maturity in a way that reflects my life's history. Nevertheless they are societal signifiers that, until recently, I thought would erase in an empirical way the baggage attached to what seemed like everybody else's perceptions of my apparent youthfulness. As far as I was concerned, I was an adult, and if my face didn't verify that, a photo ID with my date of birth would. It was my fantasy that I would never again have to defend myself with a catalog of my accomplishments, because



now my age had moved into a conceptual space called adulthood more aligned with the reality of my abilities and maturity.

Imagine, then, my surprise when my forty-four year-old lover asked if I was planning to attend the Pagan youth community meeting held last January. Youth meeting? What had that to do with me? I am not a youth. (See argument above.) I was incredulous at the suggestion. He explained that the event was specifically aimed at building a sense of community within Reclaiming for people under the age of thirty. I conceded that I fit the demographic, yet I resisted the label. To me and to, I thought, most people, the word "youth" connoted inexperience, lack of wisdom, questionable competence, and the dreaded slack associated with "Generation X" or — worse — the absolute identity confusion of the post Gen-X, under twenty-five crowd. In my professional and personal life, the image I

cultivated of myself was that of an extremely capable and productive individual. All the baggage of the adjective "young" just didn't fit. My lover, of all people, should know that!

Furthermore, I questioned the usefulness of distinguishing youth from the greater community. By setting "youth" apart from the community as a whole, it seemed that we would be reinforcing the idea that young people are not completely legitimate community members. Wouldn't it be better, I thought, simply to erase the age distinctions within the community and speak to the issue of community development on every level? Age demarcations seemed like frustrating impediments to appreciating individuals for their own merits.

No, I didn't think I was going to attend this event.

INTERNALIZED AGEISM

IN THE VEHEMENCE of my reaction against the youth moniker as well as my inclination to "erase" the reality of sociological and physiological differences within the community I recognized a deeply ingrained internalized ageism. My nonparticipation in an awareness-building event organized by people like me smacked of a this-may-be-a-problem-for-you-but-this-doesn't-relate-to-me pretense. It occurred to me that even though I might have differing opinions about the way the community ought to handle age-related issues, I was colluding in the problem by denying its existence or choosing not to voice my concerns.

When I considered the importance of my involvement in Reclaiming's youth community as a twenty-five year-old *adult*, I experienced some other

insights. I saw that by resisting the label “youth” I was effectively perpetuating its mythology. By saying, “Yes, I am twenty-five and, admittedly, within the category of ‘teens through twenties’ (the age range for which the youth meeting was designed), *still* I am not a youth,” I was agreeing with the underlying assumptions about what it means

Increase Youth Visibility

If you are in your teens through late twenties, one of the best ways to increase your visibility in the community is to participate in the work of one or more of Reclaiming’s many cells. Most cells are open and welcome contributions of time, thinking and energy. See page 34 for a list of contacts.

If you’re interested in connecting with or doing work specifically on behalf of Reclaiming’s youth, contact Janel Ray by sending an email to janelray@cats.ucsc.edu.

Reclaiming Quarterly invites Pagan youth to submit articles and artwork for publication. Please email submissions to quarterly@reclaiming.org or call Elka Eastly at (415) 626-3663 for more information.

30+ Allies to Youth

If you are thirty or over and interested in becoming an ally to youth in the Reclaiming community, please call Toni at (650) 573-0419 or George at (415) 255-7623. Discuss age-related issues with other over-thirties in a safe space.

around maturity, capability, reliability, etc. In so doing, I and others like me who have historically repudiated the “youth” label could create a model for greater diversity within the youth com-

to be young. My resistance confirmed the prejudice: “You’re right,” it said, “Youth are X, Y and Z, but I am not a youth!”

I realized there was another option. Instead of rejecting “youth” for the sake of its baggage, I could *reclaim* the word and explode the limits of its cultural definition. If I describe myself as a youth, then the word comes to include in its definition qualities which I possess in *addition to* qualities embodied by youth who are quite different from me. Standing up as a youth, I could debunk some of the more persistent age-related biases

munity and, hence, within the community at large. By defying the constraints of a culturally-inherited perception, I could help raise consciousness about other ways we unthinkingly accept our preconceptions as (the only) reality.

After casting a flickering light on the dark and circuitous trenches of my own ageism, I attended Reclaiming’s first youth community meeting... not without reservation. (So many years spent trying to escape a label are not easily mitigated, no matter the magnitude of epiphany.) But the meeting was attended by such a diverse group of “youth” that I felt confirmed in my conclusions around the importance of mid-to-late twenties youth representation. That my lover and other “over-thirties” attended the meeting as well, deepening their commitment as allies in support of youth leadership, inspires me with hope for broader cross-generational understanding. I left the meeting with two commitments, one to the Reclaiming community — specifically to Reclaiming’s youth — and one to myself, though the distinctions blur and the fulfillment of one commitment informs the other.

As a *Reclaiming Quarterly* cell member I committed to work toward increasing the visibility of youth within the magazine — and, subsequently, the broader community — by being available to youth organizers and by encouraging Pagan youth to contribute their work to both the “Youth/Young Adult” department and to the magazine as a whole. As one of the magazine’s representatives to Reclaiming’s newly formed Wheel (and the only youth on it) I committed to giving voice to youth concerns in a way that speaks to more comprehensive representation of our community, a stance much in keeping

Instead of rejecting “youth” for the sake of its baggage, I could reclaim the word and explode the limits of its cultural definition.

with the Wheel’s intended purpose.

To myself I committed greater attention to uncovering my own ageist tendencies. As part of this personal commitment, I have ongoing dialogs about youth with my circle sisters (two of whom are “youth” and two not), other mid-to-late twenties

women and men, and with non-youth throughout the Reclaiming community and beyond. These conversations have revealed that age is one of the more insidious mechanisms of oppression in this society, less visible — less volatile — than issues around race, gender, and sexuality. “Young people *are* different from older people,” is the apparently innocuous insistence. It’s useful to investigate when the idea of difference disguises a qualitative distinction, when “different” is a euphemism for “less than” (or, in some cases, “more than”).

There are very real developmental and experiential differences correlated to age. Age consciousness doesn’t negate these differences, but asks the question: “Is a younger person’s perspective less valid than an older person’s just because the elder might have more years experience?” An answer of yes to this question is predicated on the erroneous assumption that given the same years of experience one person would have the same perspective or come to the same conclusions as another, as if age congruency resulted in shared values.

I’ve heard people as young as their late twenties express longing for days of their “youth” and experience frustration at consumption-driven media that venerates youth culture. In my conversations with older people I’ve heard wistfulness, even envy: “If I had done/ been X by the time I was your age, I’d

continued on page 55

Sexy Summer Salad Dressing

Hello readers, Mathilda here, featuring a wonderful recipe this season, one that shows once again how food is sacred and sexy.

Remember — if you have a favorite magic recipe, please send it in and we'll feature it. Be sure and tell us any special spells, processes, or your favorite outfit to wear during preparation and serving of each dish!

This issue's recipe comes from the Great Tomato Diva as channeled through her priestess Jessie in Sonoma County, and the spell is in the preparations — *sooo* efficient!

I would suggest that if it is not possible to walk naked through your garden (or produce department) because of complications, that some naked meditation time in preparation might suffice — but Be Careful not to splash hot water on any of your oh-so-precious parts...

Blessings of the Summer to you!



Sexy Summer Salad Dressing

As the sun rises, walk naked to the garden with your tea and sit near the tomato vines
See brother sun turn the fuzz on their leaves silver.

As you breathe in and out smell the unmistakable tomato vine smell.

Evoke the Great Tomato Diva as you meditate on her abundance.

Appreciate the earth you sit upon, listen for the insects busy with their pollinating.

Your meditation will allow you to pick the two most perfect fruits

Ones just bursting with nourishment and begging to be transformed.

Ask their permission before picking.

If you are in no hurry, place them upon your altar, thanking them for their red ripeness.

Chant the Abundance mantra: "No matter what I do or don't do, I always prosper."

You will know when they are ready for their transformation.

Plunge them into boiling water, cut X's in their bottom and slip off their skins.

Place in blender and add a solid handful of sweet basil, washed with water still clinging.

Peel and smash garlic cloves, 6 or 8 depending on your desire.

Add balsamic vinegar (1/4 cup), an overflowing spoonful of Dijon mustard,

A teaspoon of salt, and set aside some black pepper for later.

Cover it all with the most virgin of olive oil.

Now, blend on high, lifting the cover to check for smoothness

While you contemplate your death. Add pepper.

Pour into a jar and allow the flavors to marry before refrigerating.

Serve with the affirmation: "Everything I eat turns to health and beauty!"

Good over just about anything.

Let's Get Cooking!

Do you have a favorite recipe? Send it in to the Kitchen Witch.

Include any magical incantations or processes that make it extra special — or just send the recipe, and Mathilda will cook up the spell for you!

Send your recipes to Reclaiming, PO Box 14404, San Francisco, CA 94114.



A Light Yet Certain Hand

The Rights of Man, by Laurie Chastain (fiddle) & Charlie Hancock (piano)
Traditional Music from the British Isles and Eastern Europe

Reviewed by Don Barks

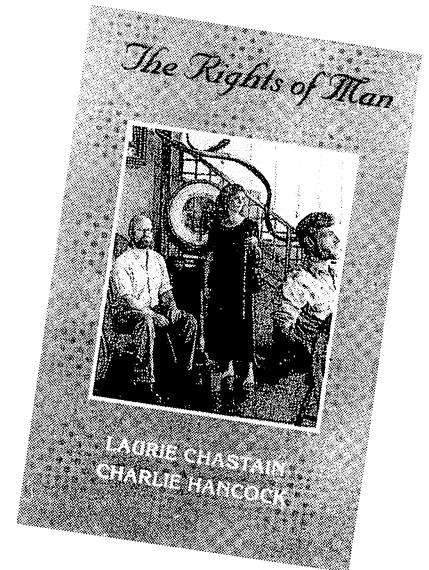
Towards the end of 1996, a friend kept telling me I needed to meet a delightful Celtic fiddle player she knows. My friend knew that I had an interest in recording and thought we might get on well.

After a few months of life's usual chaos, I finally had the opportunity to meet Laurie Chastain.

She is indeed a fine Celtic fiddle player, and a few months ago she

released a cassette of music, *The Rights of Man*. This is a collection of tunes from the British Isles as well as some beautiful Eastern European music.

The Tape opens with a set of Irish tunes: "Mrs. Robinson of Stoneham / As I was kiss'd yestere'en / Stool of repentance." Laurie establishes the overall mood of this tape with this piece, traditional, with a contemplative balance and a light, yet certain hand. "As I was kiss'd" draws a lovely romantic theme into play, which is



danced away by the "Stool of repentance."

Another set of Celtic dances follow beginning with Charlie Hancock's piano laying a foundation for the fiddle on "Linda's Hornpipe / Off to California / The Home Ruler." I especially love the way the piece seems to end and then reprises itself at double speed.

Laurie told me that she had originally intended to release a solo tape, but when she sat down and listened to the tapes, she realized how integral to the creation of this music Charlie's piano actually was. Hence the shared album credit. On the third track we have a set of reels. Charlie moves in and around the fiddle so that it's almost impossible for me to really envision two musicians. First following the fiddle line closely, then swooping off to support it from afar.

The traditional "Banks of Loch Lomond" is the first vocal piece on the tape. Laurie's reading is light, hiding the underlying grief of the loss of a lover. I like this approach, because Laurie avoids the maudlin and much of the cliché in this old war-horse. She then segues into a strathspey that frames perfectly the sentiment of the earlier piece.

Another hornpipe, "Rights of Man" this time paired with a sprightly reel, "Swinging on a Gate," that had my 11-month-old son shaking his head wildly (which he does when he

Goddess Chant: Sacred Pleasure

Healing Chants by Shawna Carol

Reviewed by Ellen Caldwell

Last summer I was fortunate enough to visit New York City a few times while living in a holistic community in the Hudson Valley.

Although I usually felt safe as a young woman traveling alone, there were times when a potentially dangerous situation arose, and an empowering mantra began playing in my head. This was a chant I learned from Shawna Carol in her SpiritSong circles she led in the community. It says, "I am the Goddess, I am the Mother. All acts of love and pleasure are my ritual."

I was wishing other women could know this chant too, and I was so excited when Shawna told us it would soon be available on her new CD called *Goddess Chant: Sacred Pleasure*.

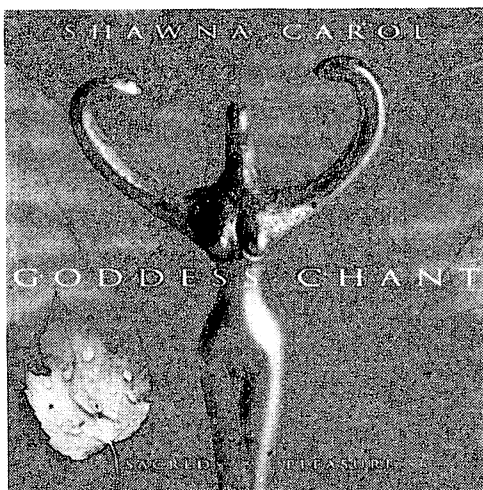
Goddess Chant is one of the most

deeply healing creations I've ever heard. Shawna's gorgeous vocal arrangements and instrumentation, along with the deep wisdom of the chant lyrics, make the CD truly outstanding.

The eight chants on the CD vary stylistically, including mesmerizing trance, gospel, and glorious choral chant. The chants have easily woven themselves into my own source of healing processes, and I find myself referring to lyrics like, "When you look in your sister's eyes, praise her. For she's been laid down for centuries." I find this chant, and all the chants on the CD, to be synchronistic with the Pagan practice of praising and blessing the beauty of the earth.

More importantly to me as a woman in this society, these chants praise the Goddess and affirm that every woman is an embodiment of the Divine

continued on page 55



continued on page 52

The Basis of Consensus

by C.T. Butler

IN MY TRAVELS over the years as a teacher and practitioner of Formal Consensus, I have come to identify several major points of understanding about consensus decision-making process. I acknowledge that not everyone will agree with me on these points. However, I believe these are the common understandings upon which Formal Consensus is built:

- I. Consensus process is completely different from voting process.
- II. Consensus is not agreement.
- III. Conflict helps decision-making.
- IV. Anarchy is not chaos.
- V. Leadership is a blend of skill and intentional consent to follow.

I. CONSENSUS PROCESS IS COMPLETELY DIFFERENT FROM VOTING PROCESS.

THERE MUST BE A fundamental shift

This article is excerpted from C.T. Lawrence Butler's book, *On Conflict and Consensus* (which defines Formal Consensus). C.T. is also the co-author of *Food Not Bombs: How to Feed the Hungry and Build Community*, and the soon-to-be-published *Consensus for Cities of 100,000*.

To order *On Conflict and Consensus*, send \$15 ppd to Food Not Bombs Publishing, 295 Forest Ave., #314, Portland ME 04101.

from competition to cooperation. This must be intentional within the group as a whole and within every individual too. Everyone is expected, at the very least, to act as if they are trying to cooperate. No one is trying to win. All are trying to do what they believe to be in the best interests of the group. During discussion, there is no taking sides, posturing, arguing over which one is better, or having a position. All these behaviors are generated when one is trying to win. When using consensus, there are many ques-

tions asked, alternative points of view considered (even encouraged), ideas modified and synthesized, and processes evaluated. All these behaviors are generated when one is trying to cooperate.

II. CONSENSUS IS NOT AGREEMENT.

AGREEMENT MEANS EQUAL to or the same as. (As in, "What you want to do is the same as what I want to do so I agree.") To give one's consent means allowance or acceptance of the decision, not necessarily that one agrees with it. (As in, "I think this is a bad idea but I'm not opposed to it and I cannot think of anything better so I accept that you want to do it and I will allow it to happen, or stand aside and let it happen.") When using consensus, most often people "agree to disagree," accepting the decision without agreeing with part or all of it. Consensus is not unanimous voting.

III. CONFLICT HELPS DECISION-MAKING.

FOR QUALITY DECISIONS, the group must create an environment in which conflict is invited and supported. This environment is created when there is enough safety for everyone to freely express different points of view. In this environment, the expression of conflict creates opportunities for resolution which truly reflect the best efforts of the group.

IV. ANARCHY IS NOT CHAOS.

ANARCHY IS SELF-RULE: not no rules. Consensus is not structureless. It is an egalitarian structure for which there are few models. It is an alternative to a hierarchical structure. Egalitarian structure is not giving everybody equal power (which is impossible to do); it is giving everybody equal access to power. This requires a structure and everybody knowing what the structure is, which is to say, everyone knows in which order events will take place and when it is,

"A group in which most or all of the members can fill any of the leadership roles cannot easily be dominated, internally or externally."

and isn't, the appropriate time for them to share their ideas, raise their concerns, express their feelings. Each individual cooperates with this egalitarian structure voluntarily, with the understanding that if everyone does, it works for the benefit of all, including oneself.

V. LEADERSHIP IS A BLEND OF SKILL AND INTENTIONAL CONSENT TO FOLLOW.

IN CONSENSUS, THE POWER derived from being in a leadership position is a delicate balance between the individual and the group. Certainly, a significant amount of power comes from the skill, experience, and wisdom of the individual.

With the cooperation of both the person in the leadership role and the group, this power is egalitarian and accessible to all. This is accomplished not only by rotating roles, but also by intentionally recognizing that this power comes directly from the group's willingness, or consent, to follow the direction and leadership of the individual at every step.

Leadership is a characteristic of a role created and empowered by the group. However, there are various reasons why the group would want to create roles for people to fill, both named and unnamed, which are leadership positions. By rotating roles regularly, it soon becomes evident every person has their own style and manner. This knowledge from direct experience of everyone's leadership strengths and weaknesses will strengthen the group. Everyone cooperates by actively sharing skills and information.

A group in which most or all of the members can fill any of the leadership roles cannot easily be dominated, internally or externally.

Dear Oak,

As a longtime witch and sensualist, I am always eager to read your fine articles and I love your recipes (*Oak writes the column Start Making Scents for most issues of RQ — ed.*). I have tried them with pleasure and look forward to new ones. But I have a small problem and I hope that you can help. I think others could have similar difficulties:

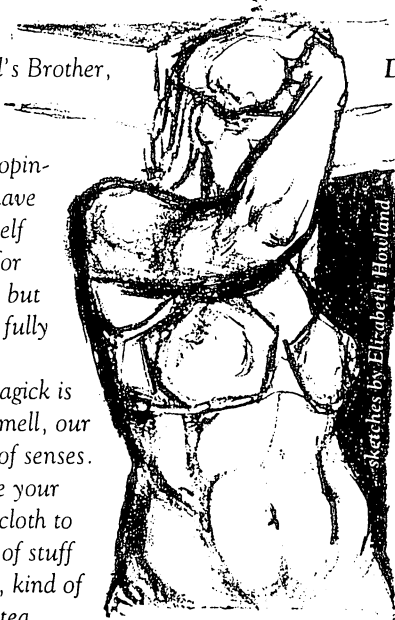
I have long hair and when I take an herb bath especially, I prefer to put it up. I'm used to cleaning herbs and stuff out of my beard and (ahem) other places. But it would be *really* inconvenient to go through my hair every time to pick out the lavender, etc. so I put my hair up. My question is this; if I don't immerse my entire body in the bath, is the spell's effect weakened? My hair is an important part of me and it doesn't really feel right to deny it the lovely scented waters, but still....

Thank you so much for any suggestions you might offer,
Rapunzel's Brother
 San Francisco

Oak Replies:

Dear *Rapunzel's Brother*,
 Thank you kindly for your feedback. In my opinion, you do not have to immerse yourself fully in the bath for the spell to work, but immerse yourself fully in the scent. In aromancy, the magick is primarily in the smell, our most mysterious of senses. You also could tie your herbs up in cheesecloth to alleviate the bits of stuff in hair and drain, kind of like making bath tea bags. Also, adding a few drops of essential oils good for the hair, like rosemary or grapefruit, to your shampoo can make those tresses smell delightful and give you shots of aromancy every time you shake your mane.

bb,
 Oak

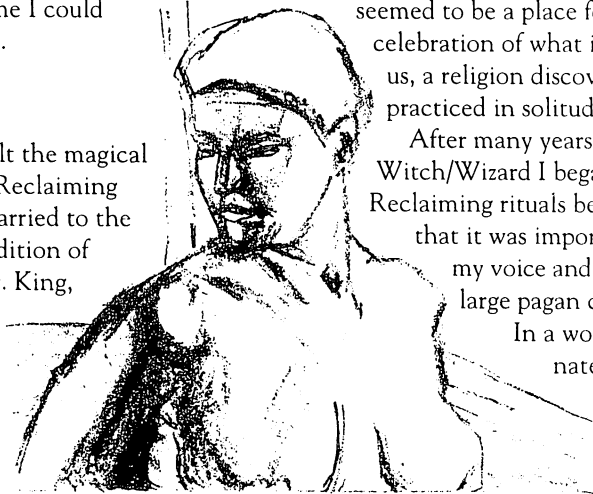


Dear Reclaiming Quarterly,

Here's a wonderful quote from Reclaiming teacher Hilary Valentine which I wish could appear somewhere — sort of like the filler at the bottom of New Yorker articles — in our quarterly. She told me I could forward it to you.

Love,
 Rose

"I've always felt the magical impulse behind Reclaiming was pure Feri, married to the direct action tradition of Gandhi and Dr. King, lit up by the wisdom of the Women's Liberation Movement."
 — Hilary Valentine



Reclaiming Quarterly replies:

Thank you, Rose — we will consider running Hilary's quote in an upcoming issue!

Dear Reclaiming Quarterly,

Enclosed is my renewal. I was excited when I got my first issue in the new magazine format. I have told my circle about the magazine and the great information I'm finding in it. I love the mixture of articles — politics, magical how-to, tarot, recipes, history, etc. I like that the magazine is longer than I can read in a single sitting.

The biggest surprise, and what pleases me most, is the sense of presence of the Reclaiming community *not* based in San Francisco or even California. Just mentioning that the community extends beyond San Francisco lets me know I can really feel a part of it, rather than a very invested observer.

Keep up the great work!
 Blessed be,
 Tamara Duval
 Cleveland Heights, Ohio

Dear Lovely and Wise ones,

I am surprised and a little dis-May-ed to read of your decision to move this year's ritual out of Beltane meadow.

Like many others, I was attracted to the Reclaiming Collective because it seemed to be a place for the public celebration of what is, for most of us, a religion discovered and practiced in solitude.

After many years as a solo Witch/Wizard I began going to Reclaiming rituals because I felt that it was important to add my voice and energy to the large pagan community.

In a world dominated by the dark forces of patriarchal monotheism, being

able to see oneself as part of a large group is, I believe, an important part of a healthy understanding of Goddess worship.

Participation in Reclaiming has also brought me a greater awareness of our shared history and the traditions and the importance of marking Her yearly cycles through specific practices.

But, though I have marched in celebration of International Workers Solidarity since I was a child (with my Union organizer mother in the '50s) and carried red flags with The Weathermen and black ones in more recent years, I do not feel that it is appropriate to dilute the meaning of one of our most sacred of days by turning it into a public spectacle.

In the name of "solidarity" you may feel that this is an opportunity to expose non-believers and other-believers to the path of the Goddess and this is certainly a laudable goal but I believe that sharing the Maypole with those who do not yet follow Her is akin to trying to conduct spellwork at a keg party.

What's next, Spiral Dancing at the Black and White Ball?

May all your efforts by the Goddess blessed be,
 Stan Flouride
 San Francisco

Tara in the Trenches

continued from page 5

doesn't want to go to Her again, he's done it so many times it's shameful. So, he quietly chants Her name to himself for his own comfort. Lo and behold, She appears, perched on the single chair in his prison cell, dangling a dainty leg and with a smile on Her face. "What is it this time?" She asks. "I wasn't expecting you," the prisoner says. "I know, but you should have," She says. The next day, the prisoner is freed. His suffering is over.

That sums it up neatly.

Om Tara Tuttare Ture Soha.

SOURCES AND RECOMMENDED READING:

Beyer, Stephan. *The Cult of Tara: Magic and Ritual in Tibet*. (University of California Press, Berkeley, CA, 1978).

Willson, Martin. *In Praise of Tara: Songs to the Saviouress*. (Wisdom Publications, London, 1986).

Toronto Harm Reduction

continued from page 14

treatment that would keep them healthy and alive. The drug trade's underground market means a lack of quality control and hundreds of preventable overdose deaths yearly in Canada alone. Lack of needle exchange programs increases the prevalence of HIV and Hepatitis C, not only among injection drug users but also among their sexual partners and children. Users are forced to maintain a habit through dealing and acquisitive crime, activities that are harmful to themselves as well as their communities. Policing and prosecution, regardless of the hundreds of billions of dollars of funding they get annually, do not impact

sufficiently upon the illicit drug trade, but instead backlog our courts, overcrowd our prisons, and contribute to community fragmentation. Moreover, the "war on drugs" is disproportionately implemented on poor, black, and aboriginal communities, who are thus disproportionately coping with the resulting effects.

Conversely, harm reduction services are proving promising. Users have more comfort, trust, and contact with harm reduction services. This actually increases their request for and use of treatment programs. Information about safer use does result in safer use, particularly if training and resources are provided. Needle exchange and distribution reduce the spread of HIV and Hepatitis C, without increasing the amount of use or users. Heroin and Methadone prescription for hard core opiate users reduces injection, infection, crime, and arrest, and allows users to work and participate more fully in family and community.

Yet politicians and public health units are hesitant (or loath), for example, to support literature that teaches injection drug users where on the body it's safe and unsafe to inject, tips for avoiding dangerous (non-transmittable) infections, and how to shop for and prepare drugs in order to avoid overdose — all potentially life saving information for a user. The prevalent attitude is that users do not deserve services (other than largely ineffective abstentionist services) that would prevent those negative consequences in the first place. This attitude is often framed within the deficient excuse that is completely lacking in evidence, "we don't want to promote drug use."

Users and their communities are, however, organizing to provide more comprehensive harm reduction services anyway, services based, as much as possible, upon users' self-defined needs.

Essentially, harm reduction workers meet users where they are, and work with communities to strengthen their abilities to

care for themselves. On both levels (individual and community), harm reduction is essentially about power-with, rather than the power-over of prohibitionism.

Despite political leaders reaffirming the war on drugs, harm reduction is clearly a worthwhile and humane strategy.

Kimystree, otherwise known as Kim Stanford, coordinator of TRIP, harm reduction activist for five years, Witchcamper for twelve, (student teaching third time this summer), can be reached at this email: kimystree@globalserve.net

SUGGESTED HARM REDUCTION SOURCES:

DRC Net: Drug Reform Central on the Internet. Essential site — check out the links! www.drc.net

Drucker, E. (1995). Harm Reduction: a public health strategy. *Current Issues in Public Health* 1, 64-70.

The Drug Policy Foundation:
www.dpf.org

The Harm Reduction Coalition:
www.harmreduction.org

The International Harm Reduction Association: www.ihra.org

The International Journal of Drug Policy:
(www.drugtext.nl/ijdp)

The Lindesmith Center:
www.lindesmith.org

O'Hare, P.A., Newcombe, R., Matthews, A., Buning, E. C., & Drucker, E. (Eds.), *The Reduction of Drug Related Harm*, 1992. London: Routledge.

Riley, D., (1994). *The Harm Reduction Model*, Toronto: The Canadian Centre on Substance Abuse. (www.ccsa.ca)

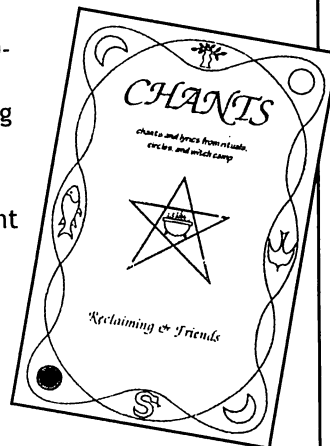
BACK ISSUES OF RECLAIMING QUARTERLY AVAILABLE FOR \$5 PER COPY — SEE FRONTINSIDE COVER FOR ADDRESS.

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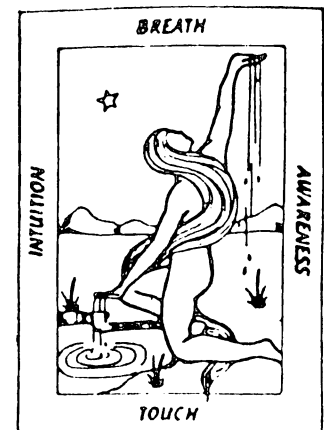
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Toronto Raver Info Project

continued from page 15

a shift in the community's response?

Older ravers (22 and up) are very supportive of TRIP's presence and services in the rave scene. They see us as a necessary "check and balance" for the younger ravers. Adults who work at service agencies in Toronto, like Public Health or the Addiction Research Foundation, are generally supportive of TRIP. As for the generalized adult community, it's hard to know. We're pretty much only at raves, so unless you're a raver, you're not going to know about us. Harm reduction programs in general can seem counter intuitive to some people until they know a bit about the theory and research behind the approach.

How has this work changed you? Do you see a connection with your spirituality?

Without sounding too flaky, my connection with spirit (including my experience with Reclaiming) has led me to this work, and it has been quite affirming to see my spirituality and politics come through the work that I do. It's also extremely empowering to see that I can make a positive contribution, to see that I can indeed create change. But, as I get to know the issues more, I also get more angry and ashamed about how some members of our society are treated, and become more committed to doing the work. I realize, however, that I've got to pace myself so I don't burn out.

My involvement with the rave scene has

been phenomenal, absolutely one of the peak experiences of my life so far. I'm so hopeful and in utter awe at the power and magnitude of this youth subculture. Think about the politics and forces of change that came out of the 1960s — I suspect the rave movement will have even bigger after-effects. What is happening there is so beautiful and so enormous, just thinking about it makes me tingle. I've been so privileged to be a part of it.

What's next for TRIP?

We're starting the "TRIP sidekick" pilot program in the fall, so more ravers can become involved. We're also in the process of developing a web page. We certainly need to create more harm reduction literature for ravers, as drug trends fly through this crowd, but it's difficult to get funding to develop and produce print materials since politicians are wary.

As we get so many requests to help set up other rave outreach projects, we'd like to develop a manual or start-up kit, which again requires a bit of funding. A comprehensive evaluation of TRIP's services would be great, and while funding isn't yet available, we can probably find it. On an even broader scale, a number of us are dreaming about developing a new drug education curriculum for teenagers in school... For that, we'd need a whack of time, and, probably, funding as well. So, we're able to act on some of our vision; the rest we'll sit on, for now.

For more information, contact Kimystree, otherwise known as Kim Stanford, at this email: kimystree@globalserve.net

The "W" Word

continued from page 17

importantly, I believe what demonstrates our kinship is that we all speak some form of The Charge of the Goddess, which derives ultimately from American folklorist Charles G. Leland in his book *Aradia: The Gospel of the Witches*.

However, our practices are informed by so many other things. Our magic is strongly influenced not only by our politics, our concerns for a healthy planet, for social justice, intellectual freedom, personal autonomy, interconnectedness, but also by our various heritages. While some or all of these characteristics may also be true of Wiccans, Reclaiming is the only Craft tradition of which I am aware that consciously and deliberately espouses direct political action — and the use of magic — to change the world, "to bring to birth the vision of a new culture."

We draw from a vast array of sources — from folklore and fairy tale, from non-European cultures, from fiction, from archaeology and anthropology, from psychology, from the Western mysteries of astrology, Tarot, Kaballah, from feminist theory, from our concerns about our planet, from yoga, from 12 Steps, and from our own direct experience of the divine. We use ancient dances and songs in our rites, and we create new ones. We dance the Maypole and jump the cauldron.

Reclaiming Witches do not use any specific pantheon, although Brigit and Lugh have chosen to manifest themselves in our commu-

continued on next page

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The "W" Word

continued from preceding page

nity more strongly than any other deities.

While, as I said above, some traditions of Witchcraft work exclusively with one or another pantheon, we Reclaiming Witches might just as likely call Yemaya, Quan Yin, Hekate, the Morrígan, Aphrodite, Inanna, or Nimue, depending on circumstances — our personal proclivities, the specific working, the time of year or lunar cycle. We call any deities we feel are appropriate to the working at hand. In this aspect, we resemble the broad Goddess Spirituality movement, yet we hold closely to our British roots by continuing to create sacred space for our working by warding it with Elemental Guardians and using traditional tools of magic (blade, wand, cup, pentacle). We are eclectic, like so much of American Witchcraft.

Many Craft traditions have a clearly defined hierarchy. Wiccan traditions often use titles to distinguish levels of training and elevation. So do some family traditions. Some covens make lighter of these distinctions than others. Reclaiming Witches strive to be nonhierarchical, promoting the rotation of priestess roles so that each Witch gains skill at all roles. Nor is any formal initiation required for a Reclaiming Witch to perform any aspect of ritual or to belong to a coven. Initiation is a rite of passage chosen by the initiate for her own personal reasons, and Reclaiming initiations are customized to the individual candidate, rather than being the same for every initiate.

Unlike many of our co-religionists who keep secret their workings, we gather in public parks, beaches, streets. We do open work for change in the world in accordance with our will, together with the influences of the forces of Nature and the divine. This does not mean that we don't also "assemble in some secret place" for our rites, but only that most of us are quite overtly out of the broom closet. In my opinion, large public rituals require a somewhat different set of skills than do intimate coven workings.

We Witches do not see ourselves as separate from the rest of the world. Nor do Wiccans.

We do not assume that we should "have dominion over" the world's resources. We are not alone, and we know that we cannot survive without the microorganisms, harvests, sunshine and fresh air that make up our very selves.

American Witches are decentralized. We pick up, adapt, use what comes to us from wherever it is offered, and if it works for us, we continue to use it, eventually giving it the weight of "tradition." We constantly evolve. We reinvent ourselves. We try new magical technologies, and if they work for us, we continue to use them. This often leads to deeper work, and the establishment of more "tradition."

As we say in our Principles of Unity, "we are an evolving, dynamic tradition and proudly call ourselves Witches."

Words have power. We Witches know that from our work. We know that when we summon a deity by name, that is the deity who responds, not another. We know that naming gives power over that which is named. When we can name our fears, we can begin to control them, and perhaps even overcome them.

RESPECT VS. RESPECTABILITY

Some people who are not necessarily British traditionals call themselves Wiccans because the term is less loaded than Witch. Or they may describe themselves as practitioners of the Old Religion or Nature Religion. Or as Pagans or Neopagans. To me, this is retreating from our potential. I believe people use these terms because they are less loaded than the term Witchcraft, which comes complete with centuries of bad press. They are more *respectable*. I want respect for my spiritual practices from the rest of society, but I don't necessarily want respectability.

In addition, by calling ourselves Witches, we honor our oppressed foremothers who survived centuries of inequities. Reclaiming Witches place a high value on social justice. Reclaiming a word that was used to denigrate our foremothers identifies us more strongly with them. It reinforces our work on behalf of the disenfranchised and against all forms of injustice.

Pagan writer Chas S. Clifton suggests

that some people use the term Wicca to absolve themselves of "performance anxiety." If you are "Wiccan," you are merely practicing a weird little fringe religion, but if you are a "Witch," then people want you to Do Things — bring back their lover, cure their disease, etc. I agree that this is one of the reasons, not necessarily a conscious one, why people shy from calling themselves Witches.

So we in Reclaiming call ourselves Witches for the very reason that others do not. It's an in-your-face word. We, as feminists and people who honor our own divinity as well as our interdependence with the rest of Gaia, the Mother, reclaim the term Witch.

The word Witch evokes power. What better word to describe a movement of Goddess-worshipping, Nature spirituality, Earth lovers, tree huggers, healers, performers of "all acts of love and pleasure"?

Seattle singer/songwriter/musician Charlie Murphy, although it may not have been his intent, describes our tradition of Witchcraft succinctly and eloquently in his chant "Calling on the Power" when he sings, "With visions of the past and memories of the future, claiming our power to survive."

M. Macha NightMare is First Officer of Covenant of the Goddess. For more information on CoG, contact Macha c/o P.O. Box 150694, San Rafael, CA 94915-0694, hoodiecrow@value.net. The CoG website is www.cog.org

Women Against Rape

continued from page 13

groups around sexual and domestic violence. They utilize rap and role plays to bring the issue home to their fellow students. Next year, SFWAR plans to take STAND to three other high schools in San Francisco. Girls from SFWAR's Teen Prevention Program have also created the Teen Zine, for girls by girls.

In the last year, with money received from the SF Commission on the Status of Women, SFWAR has offered free self-defense classes all over the city, from Bayview/Hunter's Point to Chinatown. Classes have been translated into Cantonese, Spanish and American Sign Language, and special classes

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are offered for women with physical and developmental disabilities. Staff and volunteers do regular outreach and on-the-spot counseling at the Women's Needle Exchange and work with the Coalition for Immigrant and Refugee Rights and Services. Members of the Anti-Racism Discussion Group and the Asian and Latina Task Forces participated in the campaign to oppose Proposition 209, which ended affirmative action in California.

As I look at finishing my board term in July, I can't believe that this is the same organization I joined in 1984. I feel sad to leave, but incredibly proud of having had a small part in building an organization which can profoundly change women's lives while remaining grassroots, feminist and activist.

THE 24-HOUR CRISIS LINE for San Francisco Women Against Rape is (415) 647-7273.

TO VOLUNTEER WITH SFWAR, or for more information, call (415) 861-2024.

Interfaith Dialogue

continued from page 19

another faith to being a "lost sheep," and your decision to abandon a faith held very deeply by another can divert a conversation towards conflict. Use your judgment.

• **If you are promoting interfaith, be willing to put your own concerns on the back-burner at times.**

Remember, we are a minority religion; we will be the focus of events a minority of the time. Do not seek to have Neopagans featured in every program, but do speak up when a Neopagan perspective is germane to the program at hand.

• **Be present and helpful!**

This is by far the best interfaith work. Once they are used to having you there, they won't think of planning something without you. Volunteer for the day-to-day work of interfaith: office work, mailings, etc. Become an indispensable asset rather than a mysterious stranger.

These guidelines are useful for formal interfaith work, but they can also be helpful in chatting with, for example, your Muslim neighbor. Our culture is increasingly religiously diverse. More and more, all dialogue is becoming interfaith dialogue. While this can be scary, it can also be a wonderful opportunity for growth and understanding.

Feel free to contact me if you have any questions: Donald H. Frew, Elder, Covenant of the Goddess, P.O. Box 4243, Berkeley, CA 94704, (510) 524-2078, or email DHF3@aol.com

Elvis

continued from page 21

finding religion in rock and roll, sex and drugs, and struggling for peace and justice, Elvis was starring in such hideous flicks as "Clambake."

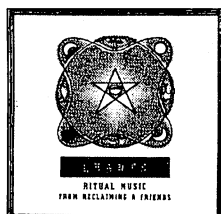
Then, in 1968, he shook off his chains, went against the Colonel's advice, and did what is now called "The Comeback Special." Most of America tuned into this television special, and once again, the King ruled. After years of no public performances, Elvis prowled the stage in black leather, casting the glamour once again. He was not a part of the Woodstock Nation, but he was still the King of Rock and Roll.

After this, Elvis would star in no more terrible movies, choosing instead to remain on stage in front of live and loving audiences. Surprisingly, he chose to focus on performing in the one spot that gave him a cold reception in his hottest years: Las Vegas. This time around he was received with enthusiasm and adoration. Wiccans have a practice of "drawing down the moon" in which we aspect the Goddess, or draw Her down into us. Many in our tradition are skilled at aspecting different deities. With the number of Elvis impersonators constantly growing, "Las Vegas Elvis" is the most aspected pagan god on the planet. A

continued on next page

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Elvis

continued from previous page

bitter debate raged in this country over which aspect of Elvis to portray on postage stamp. Young Elvis won the battle, but it is Las Vegas Elvis who is most widely impersonated.

LAS VEGAS ELVIS

The pot-gutted, white jumpsuited, bejeweled Las Vegas Elvis embodies the pagan view of deity as fallible. The great God of the Celts, the Dagda, can be glimpsed in this aspect of Elvis. The Dagda was fat, with a tremendous appetite. His ass hung out from his pants, and he was jolly at being the butt of jokes. He presided over a cauldron of plenty, and was known for his generosity. Las Vegas Elvis split his pants more than once, and would frequently make jokes and allusions to it. Elvis always was able to laugh at himself. The Charge of the Goddess requires us to find mirth and reverence within ourselves. Followers of Elvis are skilled at this. Those who revere Elvis can also laugh at him, without finding any contradiction. Like the Dagda, Elvis was legendary for his generosity. He gave away Cadillacs and guns like party favors, and had a constant supply of gold jewelry at hand to give to those he felt worthy. Throughout his rises and falls, Elvis remained rooted in Memphis at

Graceland, where he supported a small army of poor relatives. Elvis remained staunchly true to his class roots, refusing to act "high-class" and not aspiring to change his taste to suit upper class sensibilities. He has been ridiculed for this, but many of us from poor or working class backgrounds find it refreshing and downright radical. He could have lived on caviar and champagne in Beverly Hills or Park Avenue, but he stayed in Memphis with his peanut butter sandwiches and Nutty Buddies until the very end.

Las Vegas Elvis also embodies the god of rot and decay. Like any Sun King, he cast a long shadow. Incarcerated in the jailhouse of fame, he went increasingly stir crazy. His chronic insomnia led to his use of an increasing amount of uppers and downers. His actions became more and more bizarre and he became intermittently paranoid. He loved guns and would shoot up his television whenever the hated Robert Goulet appeared. He dropped in on Richard Nixon one day to request a Federal Narcotics Officer badge. He got one, and gave Nixon one of his guns in return. He was wearing a purple velvet cape at the time and was drugged to the gills. Elvis's abuse of prescription drugs would eventually result in his mortal fall from his throne (his bathroom toilet) at the age of 42.

Elvis died on August 16th, 1977. He was

reading a kooky religious tract at the time. Elvis was a deeply religious man who was drawn to spiritualist and occult writings. He believed in numerology and would practice moving clouds with his focused will. If he lived, he might have eventually read the Spiral Dance and might have been teaching this summer at Witchcamp. Instead, we have the mythical God Elvis who continues to live and flourish in mass consciousness. We can ignore him, and let the Christians absorb him, or we can embrace him and begin to work with him. There are many humorous Elvis rituals floating around in pagan cyberspace. I urge you to find one and do some Elvis magic this August 16th. Like me, you might find that before you know it, you are working on saving money for a trip to Graceland. Covenant of the Goddess is putting on their annual MerryMeet this year in Las Vegas. I know Elvis will be there. He is everywhere.

Rights of Man

continued from page 45

particularly approves of a musical selection).

Laurie adds mandola into the musical mix on "The Worker's Song," a rousing call for labor rights dedicated to David Nadel, the late proprietor of the Berkeley club Ashkenaz.

The first side of the tape is rounded out

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with a Polish dance "Rorospols" which features Laurie's multitracked violin work. A wonderful, processional composition.

Side two opens with a spirited set of jigs: "Lads of Duns / Up in the Morning / Fair Handsome Maids." Charlie is again in excellent form!

This is followed by "Scottish Fran Haverro" where the violin is again multitracked. I love the textures Laurie gets by weaving various harmonies together.

The next selection is "La Bruxa," the Sorcerer or Witch. Laurie introduces the tune with her violin weaving a magical spell. Charlie's piano then plays the opening theme adding elements of jazz and blues as this gorgeous song winds along. I think this is my favorite performance on the tape.

A run at a lively set of reels should set toes a-tapping. Which leads to the traditional lament "Down by Greenwood Side." A tale of infanticide to restore a mother's "virtue", and the heartbreak it brings to the young woman in the end.

The tape begins to wind down with the medley "Cuckoo's Nest/Heart's Ease/Hit and Miss," a soothing trio of melodies.

The final selection, "Armbagsleken (forspel)," has a Slavic feel, and reminds me of a music box. A pretty and decorous ending to a wonderful collection of music.

The sound of this set is excellent, and I can leave it in the auto-reverse cassette deck for hours. Derek Bianchi of MuscleTone Studios in Berkeley is to be commended.

Rights of Man is available through Shambala Books, 2482 Telegraph Ave., Berkeley, CA 94704. Laurie can be contacted at (510) 486-8040.

Diggers

continued from page 41

by enlisted troops were crushed, and as the Civil War wound down, the Army was purged of radical elements.

In the aftermath of King Charles' execution, Parliament, faced with opposition from these populist forces as well as from recalcitrant royalists, appointed General Oliver Cromwell head of the government. For the

next decade (the 1650s), Cromwell held sway over the English Commonwealth, steering a course favorable to the propertied classes. Under Cromwell, organized political movements had no breathing room. Dissent was channeled into radical religious movements such as the Quakers, the Seekers, and the Ranters, and into small-scale direct action.

THE DIGGERS

*We come in peace, they said, to dig and sow
We come to work the land in common and to
make the wastelands grow*

*This Earth divided, we will make whole
So it will be a common treasury for all*

And so we come to the Diggers. Once the Levellers were purged from the Army, any broad avenue of political participation was closed to commoners. Religious radicalism attracted many people, but some, such as the pamphleteer Gerrard Winstanley, still sought a direct political outlet.

The phenomenon of "Digging" is to be distinguished from the widespread practice of "squatting" wastelands, which occurred throughout Europe in the Middle Ages and early modern times. Landless individuals and families would try to establish a toehold in marshlands or forests, eking out a living on the margins of society.

What made "Diggers" unique was the communal nature of the action, and the presence of an explicit political program. Scattered reports dating as far back as 1600 actually use the term "Diggers" to describe direct action to reclaim unused land. We know little about such movements, all of which were quickly suppressed.

But with the breakdown of censorship in the 1640s, a writer such as Winstanley could circulate essays and appeals laying out a clear rationale for seizing and developing wasteland. Winstanley's writings comprise the earliest extant collection of "communist" pamphlets:

"And that neither the Earth, nor any fruits thereof, should be bought or sold by the inhabitants... Every family as they want such

things as they cannot make, shall go to these shops, and fetch without money." (*The Law of Freedom in a Platform.*)

Who were the Diggers? Except for Winstanley and a handful of other agitators, we know next to nothing about the individuals involved. Because few Diggers were actually arrested and brought to trial, we lack even the court records that might allow us to piece together scant biographies of participants. We can only guess that their ranks included religious visionaries, political dissidents, and landless laborers.

We know that beginning in April 1649, they built cottages and planted crops on St. George's Hill and other locations outside of London. They visited local markets and recruited poor laborers to join their efforts. From Winstanley's writings we can surmise that the Diggers hoped to inspire other groups with their vision, providing land and work for the dispossessed of England and subverting the dominant economic structure that depended on a permanent underclass for cheap labor.

Dispersed...

*From the men of property, the orders came
They sent their hired thugs and troopers to wipe out
the Diggers' claim
Tore down their cottages, destroyed their corn
They were dispersed, but still the vision lingers on*

Who dispersed the Diggers? Again, we don't precisely know. Parliament sent troops to check on the situation, but General Fairfax reported that the Diggers posed no threat and ordered his troops to leave them alone.

The immediate attack on the Diggers apparently came from local farmers. Economically pressed by the large property owners, the smaller farmers relied on the wastelands to graze livestock and gather firewood. As so often in social conflict, small producers were pitted against the landless in a conflict for the meager resources not dominated by the rich.

Uprooting of crops escalated into brutal
continued on next page



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Diggers

continued from previous page

physical assaults on the Diggers themselves. When their development on St. George's Hill was razed, the Diggers reappeared at Cobham Heath, a few miles away, and resumed cultivation. But the attacks continued, and by April 1650, the Diggers had been driven from the area.

Winstanley continued his agitation for some years, and there are numerous reports of other Digger colonies appearing at various sites over the next several years. But no settlement was able to survive, and the movement faded.

...But Still the Vision Lingers On

*You poor take courage, You rich take care
This Earth was made a treasury for everyone to share*

*All things in common, all people one
We came in peace, the orders came to cut us down*

Yet if the Diggers failed in their attempt to establish a permanent settlement and an alternate economic system, their influence survives to this day.

Although no definite records exist, it is likely that some of the poorer emigrants to the

British colonies in the later 1600s were inspired by the Digger experiments, and that their spirit lent a more radical tone both to the eventual rebellion against the British crown and to the conflicts within the colonies/states over property rights versus political and economic equality.

More recently, in San Francisco in the 1960s, a group calling themselves The Diggers served free meals, organized street theatre which helped inspire the San Francisco Mime Troupe, set up a free medical clinic that was a forerunner of the Haight Ashbury and Berkeley Free Clinics, and held communal celebrations of solstices and equinoxes.

Since 1980, Food Not Bombs, a network of activists in dozens of cities throughout the U.S., Canada and Europe, has carried on the legacy of organizing political radicals and the dispossessed into a formidable social movement. And when Bay Area activists rallied to defend Peoples Park from the claws of developers in the early 1990s, the Diggers song quoted through this article became the unofficial anthem for that piece of "reclaimed land."

Wherever we see communitarian political encampments, at Nevada Test Site, Headwaters Forest, Ward Valley and elsewhere, these gatherings testify to the survival of the spirit of the Diggers — all things in common, all people one, sharing and preserving the treasury that is our Earth.

We work, we eat together, we need no swords

We will not bow to the masters or pay rent to the lords

We are free people, though we are poor

You Diggers all stand up for glory, stand up now

Further Reading

Christopher Hill, *The Century of Revolution* — an economic and political history of England in the 1600s, focusing more on governmental

politics than on grassroots movements.

Christopher Hill, *The World Turned Upside Down* — an outstanding book on the Diggers, Levellers, Quakers, Ranters and other populist groups in the English revolutionary era.

Gerrard Winstanley, *The Law of Freedom in a Platform* — Winstanley's most famous tract, with an extensive introduction by R.W. Kenny focusing on the Diggers. (*Shocked Books, 1941/1973* — probably out of print — contact *Reclaiming Quarterly* for more information.)

A.L. Morton, ed., *Freedom In Arms* — Leveller pamphlets, transcripts of the famous Putney debates, as well as a 50-page introduction on the Levellers.

Thanks for feedback from *Reclaiming Quarterly* staffers and Steve Nadel.

The song quoted in this article, "The World Turned Upside Down" by Leon Rosselson, is from his album "RosselsonGs," on Fuse Records. A great place to find this and other topical music is *Down Home Music*, 10341 San Pablo, El Cerrito, CA 94530, (510) 525-2129.

Book of Living & Dying

continued from page 39

for the territory, most of the writers here seem to take Avalon pretty literally.

At the moment of death, Starhawk writes, the veil between the physical world and the otherworld is thin. "A great vortex of powers and energies is created." Ancestors, spirit guides, deities may all appear to the dying one. There are suggestions for helping the soul orient itself in its new circumstances, particularly helpful if the death was violent, unexpected, and/or far away from loved ones. As one might expect of any theology, blessings for the dead and suggestions for memorial services are included in the book—essential both for guiding the released soul and comforting the living.

The Deep Self entity takes the "time" it needs in the otherworld, then decides to give human life another go. "The dead become the unborn, who return again to life after an interval of rest, healing, and renewal." Belief in reincarnation is well-documented as indigenous to pagan Celtic and pre-Celtic cultures, from which we derive much of our craft. Starhawk's inclusion of karma in the "standard" Pagan theology is more problematic. Originally from Hindu and Buddhist theologies, karma is a complex philosophy that, in our pop culture, has been simplified to a buzzword. Its briefest definition is

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that what a person does in one life decrees her existence in the next incarnation. Although few would argue with the basic notion of cause and effect, karma's validity is questionable when taken out of context. As a religious philosophy, karma is inextricably linked to transcendence: we are not our bodies. But Paganism is rooted in immanence: the divine is in and of the world, not outside it. As Donald Engstrom aptly puts it in this book, "we are our bodies, until we are not." Starhawk points out several problems with the concept of karma, in particular that "karma can easily become a rationale for blaming the victim, for accusing the oppressed of creating their own oppression." But while she comes down firmly on the side of the poor and the troubled, Starhawk then seems to adopt karma without asking whether it really fits. She is on much firmer ground when she discusses how difficult challenges are inherent in our human lives and push us to grow in strength, power, and wisdom, that randomness has a role, and that energy tends to attract similar energy.

It is always a risk to codify what are essentially individual religious beliefs — especially in Pagan religion, whose practitioners are often earnest anarchists. Starhawk's thealogy could use tweaking in places. Nonetheless she has thought deeply about these spiritual issues and given them a coherent framework. As a working set of philosophy, beliefs, and practices, her writing is heartfelt and often beautiful.

Of course Starhawk's is not the only voice in *Living And Dying*, and she doesn't corner the market on thealogy. Beverly Frederick and Doug Orton's meditation views the dying process as one of moving toward unity with the cosmic energy. Vibra Willow's labyrinth meditations also offer new understandings of the transformations that await. There are guided journeys to Avalon to learn the way and chat up one's

ancestors, and a trip to Cerridwen's cauldron.

But death is more than thealogy. The book's strength is its mix of mystical precepts and practical know-how. Here is Macha's fascinating account of pagan death vigils, while an article on home cremation is quiet and touching. The many stories of death resonate: death from AIDS and the deaths of children. Marta Benavides's story of the violence in El Salvador and the people's affirmation of life is an especially poignant perspective. Choosing death has another set of complex dilemmas and spiritual reflections. Here are compassionate prayers and rituals for abortion, a perspective on the emotional costs of suicide, a discussion of assisted suicide for the terminally ill, notes on when and how to pull the plug.

After death comes grief for those who are left behind. Rose May Dance's story of persistent grief reminds us that despite our beliefs in regeneration, mourning is tough. Particularly comforting are Anna Korn's suggestions for living memorials.

And to prepare us for the practicalities of death, Deborah Ann Light scolds and cajoles us into straightening out our own paperwork (note, however, that a lawyer is not required for making a will. Do-it-yourselfers should check out Nolo Press books).

Especially appreciated are the songs scattered throughout, meant to be chanted softly to dying ones or belted out through the sobs at a funeral. Ours is a tradition that asks for deep emotional involvement, and music is a direct route. Anne Hill was the book's invaluable music arranger.

The simple act of reading *The Pagan Book Of Living And Dying* hit close to the heart, stirring memories of my beloved dead, deeper awareness of my own death-to-be, love for the aching sweetness of the living world. Death will come again and again in my life — until it comes to me. Indeed, as I wrote this review, my close friend Stephen died suddenly, no matter that he was wonderfully vigorous and healthy, an earnest spiritual seeker. This is the book I turned to, the book that has provoked many questions, forcing me to consider and clarify and wonder.

The Pagan Book of Living and Dying is published by Harper/San Francisco. Available at bookstores, and at October's Spiral Dance ritual.

Reclaiming "Youth"

continued from page 45

be so much farther along in my life," and "Given how insert-adjective-that-resonates you are now, think about how insert-adjective-that-resonates you'll be when you're thirty-five!" This concern is echoed among similarly-aged youth: "She's already done X, and she's only twenty-five? I'm twenty-five! Oh shit, I better get on the ball," or "I've already done X and I'm only nineteen." This element of age competitiveness demon-

strates the way in which most of us are striving toward some pinnacle of humanity, often measured in years and capitalist productivity. It speaks to the (ageist) idea that young people are less developed adults, as if adulthood were the measure of true humanity.

These conversations acknowledge the way in which we've all taken on age-related oppression; we can't have avoided it, since we've all been, at one point, young people. The ideas that youth and non-youth share with me on this topic invigorate my own process of self-awareness. I see how eager I've been to leave behind "youth" in the pursuit of power promised in the parental admonition to "wait until you're older." I recognize the space of "young adulthood" as a crucial transition between youth and adulthood and accept it as a means to build solidarity with other young people, that we may work together to break through age-related isolation, competition and oppression within Reclaiming and beyond.

At 25, I am coming out as a youth.

Goddess Chants

continued from page 45

Feminine.

These chants are inspirational, meditative, awesome and polished. It is a blessing that *Goddess Chant* has been created and is available to people all over. I hope you can get your paws on a copy soon!

Available from *Ladyslipper Records*, PO Box 3124, Durham, NC 27715, www.goddesschant.com

Energy Deregulation

continued from page 11

ous. It would set back the work of so many people — those who have fought for the market to be opened, those who have argued for the development of alternative sources, those who have struggled to get funding, those who have put their careers and livelihoods on the line because they believe that we need to stop the devastation of this planet. Although we would still have broader policies that promote renewables, companies respond more readily to consumer demand than to public policy.

In the box on page 11 are several options recommended by the Natural Resources Defense Council, a non-profit agency dedicated to improving the environment. These alternatives are more expensive, which may be why consumer response has been slow. But each of them is preferable by far to allowing the current system to continue. Choosing one of these providers is an act of healing of the earth; choosing one can move us one step closer to Starhawk's vision in *The Fifth Sacred Thing* of our city, our world, powered by clean, renewable energy.

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Alchem Lab Discovers Sixth Sacred Thing

In a terse announcement that sent shock waves through the Pagan community, Reclaiming Alchemical Laboratories today disclosed the discovery of a sixth sacred element.

Euro-pagan traditions have long built their theology around the veneration of earth, air, fire, water and spirit. The new discovery could shake this faith to its roots.

"We've hoped against hope that our experiments were mistaken," said Alchem Lab President J. Log-On. "But we can no longer deny the facts." Log-On refused to reveal preliminary findings concerning the nature of the sixth sacred thing, describing it only as

a "trans-centric element of uncertain magical properties."

Stunned members of Reclaiming groped for words. "Obviously, our tapes and CDs are obsolete," lamented spokesperson H. Hava DayDream. "Now we'll have to write new verses to all of our chants and invocations."

Meanwhile, Reclaiming Enterprises, Inc., was frantically recalling copies of Starhawk's best-selling novel, *The Fifth Sacred Thing*, from bookstores around the world. And thousands of pentacle necklaces were reportedly being melted down, to be recast as hexacles in time for this summer's Witchcamps.

Reclaiming Rituals to Adopt Corporate Sponsors

In a major financial move, the Board of Directors of Reclaiming has agreed to corporate sponsorship of its 1999 cycle of rituals.

Already, Timberland has signed exclusive rights to the Fall Equinox, while the June 21st celebration will henceforth be known as the "Dr. Pepper® Summer Solstice."

"This will mean a few slight changes in the content of our rituals," admitted Reclaiming Treasurer P. Martian. "For instance, at the Winter Solstice, our west invocation will be of Evian Mineral Water®. And the Spiral Dance will be re-choreographed by our new sponsor, Arthur Murray Studios."

At press-time, only five of the eight rituals have sponsors, but others are in negotiation. The Trojan and Kimono companies are reportedly engaged in a bidding war for the rights to Beltane, while the Thrifty Drug Store chain has tendered an offer to sponsor the flaming cauldron at the Brigid ritual.

In a related move, the Witchcamp Scholarship Fund has signed a contract

with Hallmark to produce a line of Samhain greeting cards, using the always-popular Peanuts cartoon characters to deliver snappy seasonal slogans such as "Blessed Be!™" and "May You Never Hunger!™"

Martian denied corporate sponsorship would alter Reclaiming. "Just because we work between the worlds doesn't mean we can't do a little business in this one."

Obituary

Lúgh Lamented by Pagan Community

Lúgh, god of light and Celtic lord of every skill, died June 21 from natural causes.

Beloved son of Cian (of the mighty Tuatha Dé Danann) and Eithne (of the Fomóirí), Lúgh was raised by the Fir Bolg queen Tailtiu, who singlehandedly cleared the central plain of Ireland for agriculture. A distinguished war veteran, he killed his Fomorian grandfather, Balor, during the great police action at Mag Tuired.

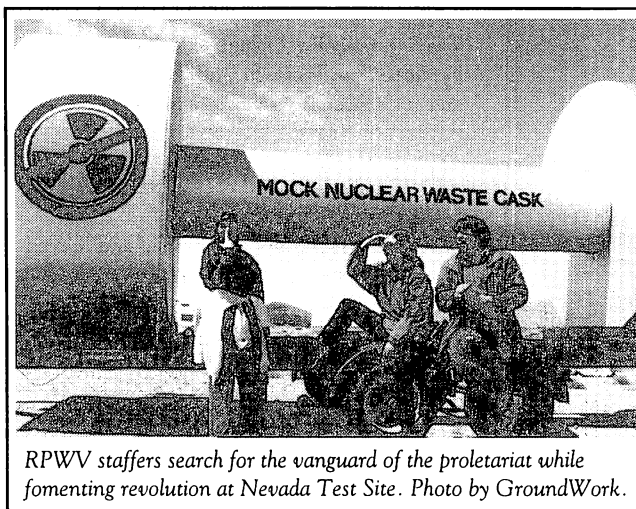
When Lúgh, aka the "Long Handed," sought to enter at the gates of Tara, he was challenged to define his distinctive craft for initiation. Lúgh was distinct as master of all crafts: the Samildánach, the "Many-Gifted One."

He is survived by his hurling buddies "the Lúghnaticks," and Celtic pagans everywhere. A memorial for Lúgh is planned for Lúghnasadh, August 1. Donations may be made to the Goddess in his memory.

Failed Uprising Haunts Pagan Workers' Cell

The failure of the Beltane uprising (*see last issue*) has set off a bitter internecine struggle within the Revolutionary Pagan Workers' Cell. RPW Chairman Gusto Hail, who tripped over the flaming cauldron and became entangled in the Maypole ribbons, triggering the debacle,

continued on page D-17



RPWV staffers search for the vanguard of the proletariat while fomenting revolution at Nevada Test Site. Photo by GroundWork.

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