

# R E C L A I M I N G



NO. 72  
AUTUMN 1998  
\$5

*A chilly Autumn night  
I sleep, cocooned in blankets  
and dream of becoming a tree.  
A dream, and yet...  
I stir in the morning sunlight  
and stretching,  
I find a leaf in my bed.*

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# R E C L A I M I N G

## 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.

### Contacting Reclaiming

To request information from Reclaiming, please include a self-addressed, stamped envelope. Telephone and email contacts for work cells are listed in our Regional Pages (pages 30-38).

### 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 Site

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

### Magazine Submissions

We encourage people to submit articles, letters, or graphics related to political, pagan or spiritual issues and happenings. Submissions via email ([quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)) or on 3 1/2" diskettes 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.

WINTER DEADLINE  
**November 1, 1998**



#### COVER ART

#### “Place of Power”

Photo and poem by Darach  
a.k.a. Jill Robinson.

Darach grew up in an artistic family and began expressing herself by writing on walls. Refusing to specialize, she counts photography, writing, and music among her favorite media.

#### COVER DESIGN

Front and back covers  
designed by Elka Eastly.

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ISSUE NO. 72

AUTUMN 1998



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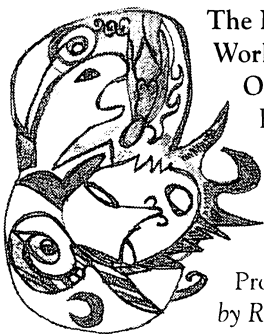
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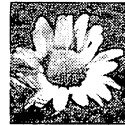
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# TO OUR READERS

## HELLO DEAR READERS:

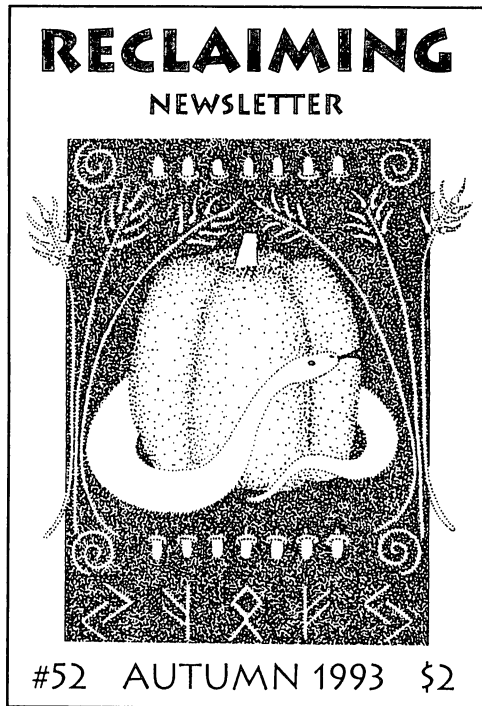
As we, your hard working production crew, gather together, we wax nostalgic even as the year is waning... For over a year now we have been producing this magazine. We reap the joy of working with each other and with you, building community by connecting all of the Reclaiming community out there.

This issue we launch a new section of the magazine: Regional Happenings. In former times, Reclaiming Newsletter focused primarily on San Francisco area events. Our goal for the Quarterly is a much broader focus, covering the United States and Canada, with input from abroad.

There are active Reclaiming Tradition communities in a number of North American locales. We have asked these communities to send us events and announcements, which you will find beginning on page 30. We hope readers around the continent will find this a valuable resource. We welcome feedback on making this more useful for you.

Don't forget we always welcome submissions! Take photos or write a story about an event you are involved in. We want to know what's going on where you are.

Also, please keep in mind that we need your support. If



A vintage Reclaiming Newsletter cover by Donald L. Engstrom.

your subscription is about to lapse, please renew for as generous an amount as you can. It is your contributions that make this magazine possible! If you're not sure when your subscription expires, consider renewing now — we'll make sure you get all the issues coming to you.

Among our special features in this issue are: Photos and a report from the first-ever Witchcamp in England; Reviews of Z Budapest's new book, and of new CDs by Reclaiming teachers Beverly Frederick and T. Thorn Coyle; and the latest news from direct action organizers at Headwaters Forest and Ward Valley.

We also know how worried you will be about your outfits for Samhain, so we have asked our Fashion Editor to provide some expert guidance.

And of course we have our usual departments: Starhawk is back and has written a great column. Oak has created "Charge of the Goddess Oil" for

us all. The History pages feature an article on the ancient Mediterranean deity Mithras. And our Kitchen Witch Mathilda offers a delicious Fall recipe to warm your spirits.

*So, until the Winter issue... Blessed Be,*

*The Magazine Cell*

## CORRECTION

M. Macha NightMare sends the following corrections to her article, "The W Word: Why We Call Ourselves Witches."

1. The New Wiccan Church is not a tradition, but rather is a "federation" of British Wiccan traditions. NWC includes Kingstone, Silver Crescent, Majestic, Georgian, Central Valley Wicca, and I think Mohsian. I apologize to NWC for this error.
2. Only the preamble to the Charge of the Goddess comes in part from Charles G. Leland's "Aradia." (A new edition of this book will be published soon.)



## Little Wren's Schedule

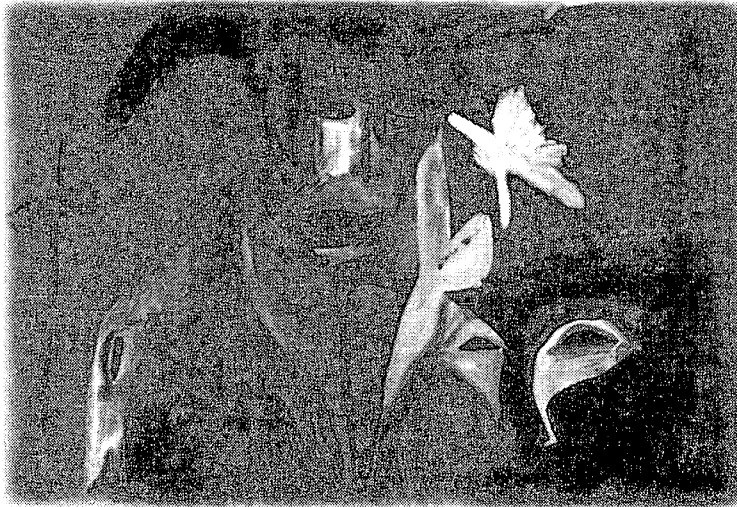
- Friday — Ritual Planning Cell Potluck Business Meeting, 7:30 pm
- Spiral Dance — Pick up epsom salts & alcohol for cauldron, help set up, during ritual sell books and tapes
- Solstice — Distribute *Quarterly*
- Imbolc — Time to clean up that altar! At ritual, call the East with circle sisters
- Spring Equinox — Witch Camp Scholarship Garage Sale Coordinator

THIS ISSUE was coordinated by M. A. Bovis, Elka Eastly, John Fox, George Franklin, Georgie Dennison, Aimee Vincent, Darach, Rain, Jennifer Privateer, and Heather Vuchinich, with production help from Adrienne, Rich Z., Samantha, Akasha Helkenn, Kat and Bob Thawley. Special thanks to: M. Macha NightMare, Starhawk, T. Thorn Coyle, Panthera, Morgaine, Madrone, Patti Martin, and Judy Foster. **Want to help produce the next issue? Call us at (415) 255-7623 — production is in November 1998.**

BY REYA & OAK

# “Oh yeah, that costume...”

Painting by Randy Barnard



**W**HETHER GEARING UP for walking between the worlds, donning the mask of our inner demon, or wearing wings of a fairy, Samhain is a time for expressing oneself in dress. From Trick-or-Treats past to Spiral Dances, Reclaiming Quarterly asked our readers... “What is your most memorable Halloween/Samhain costume?”

**JIM HABER** My most memorable Halloween costume was when I dressed as a nun. I was at a great party and there were a couple of Christs and even a pope or two. I had fun chasing Jesus around, wanting to consummate our marriage. The pontiff kept telling me to lick his boots and kiss his ring. A wonderful thing too was the power that came with wearing a habit (yes, a real one I borrowed from a sister-friend). Many a playful offer to pray with or for someone turned into a genuine, spiritual moment. It was a moving, joyful Samhain.

**JOANNA PRIESTLY** My favorite costume was my DevilGirl costume. Huge red velvet dress, slit to the waist in front, red skin, red hair, red horns, black boots and a gigantic pomegranate. I celebrated with 45 other Children of

me as a fairy, much less Puck, in spite of large quantities of fairy dust and liberal quoting from “A Midsummer Night’s Dream.” Even the quote, “What fools these mortals be!” drew blank stares... buncha illiterate college students.

**BETH CARLSON** It was 1969, McKinley Elementary School, Newton, Kansas: I was a yippie; beaded headband, peace sign, embroidered shirt and jeans, carrying a sign that read “Free Speech in First Grade.” I was serious about it, of course.

**KIMYSTREE** My favorite Halloween costume, by far, was Wonder Woman, complete with the lasso of truth, bullet-repelling bracelets, and a crown that connected me to “Oh Mighty Isis” when I touched the ruby over my third eye and spun clockwise three times. Wonder Woman rocks!

**ROBIN** I am extremely proud of the spaghetti strapped, low cut, bright red dress hemmed with matching feather boa that I managed to find for \$28 two years ago in which to direct the chorus. I got to celebrate my inner drag queen, and practice my belief that humor is just as much a part of glamour as beauty.

Chaos devils. Every year we rent a bus and a floor of a hotel.

**INANNA** Puck was my favorite. Not a single person identified

**JULY** My most memorable costume was accompanied by a brief theatrical piece. I was a convincing ghost, not the Casper-kind, but a wispy veil-covered young woman who spoke dreamily of living alone in an old mansion with an old man who stabbed me to death! At that point I broke open a blood capsule on my chest and a deep-red stain spread down my white dress and sent a horrified gasp across the room. What fun!

**SEED** When I was hugely pregnant, I painted a jack-o-lantern on my belly, and wore not much else. It fooled a good number of people at first glance...

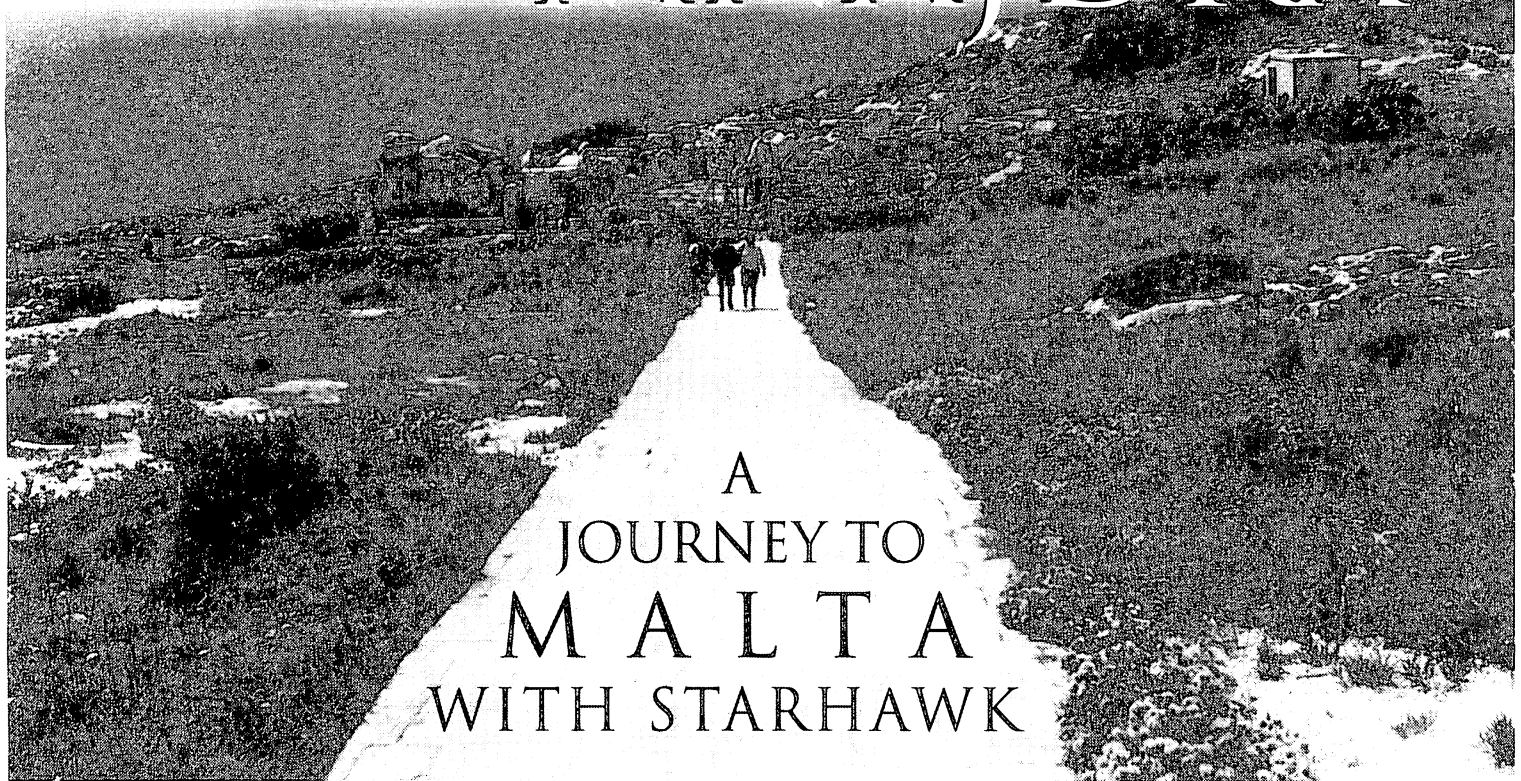
**M. MACHA NIGHTMARE** My late older brother, Jimmie, was a double-amputee. He had lost his left arm at the shoulder and his right leg just below the knee, from an electrical accident. We were invited to a Halloween costume party. He needed a costume. Funds were short, but we had a plethora of creativity and he had a strange sense of humor. So we got a big cardboard box, cut a hole in the bottom for the head and another in the side for the arm, painted a row of little windows with fruit in them across the front, put it over his head, arm through the hole, and he went to the party as a slot machine! He was quite a hit. People played the slots throughout the evening.

**FLAME** I’ve worn all white (as a Grace), all black (as an Altar Builder), and a floor length black and red gown (as a member of the Chorus)...this year, depending on my “role”...I hope to share my lovely breasts with the community, some red glitter, and hopefully a Death Mask...tee hee!

**Question for next issue:** “What Winter Solstice tradition (existing or imagined) would you like to see passed on?” 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](mailto:quarterly@reclaiming.org)

# Vision **AT** MNAJDRA

by Debi Slatkin



## A JOURNEY TO M A L T A WITH STARHAWK

*Debi Slatkin writes of a trip she took this past April which was organized by Jodi Selene of Harmony Network, Starhawk, and their hosts on Malta, Willow LaMonte and Marie.*

Our circle of 31 womyn gathered to play, priestess, chant, and connect among the ancient temples and cappuccino bars of Malta. This tiny nation of islands lies in the Mediterranean between Sicily and North Africa. We spent some of our time on the larger island visiting the archaeological museum, a place of burial, and Ghar Dalam, the cave containing among the oldest remnants of humyn community on Malta—going

---

*Credits: ABOVE Looking from Hajar Qim to Mnajdra, Malta, by Starhawk; MIDDLE RIGHT Looking out from Hajar Qim by Debi Slatkin; TOP RIGHT Spirals and owl/tree sculpture by Starhawk; BOTTOM RIGHT Ruins at Hajar Qim by Starhawk; ILLUSTRATION by Debi Slatkin*

back about 7,000 years. We visited the ruins of four ancient temples on the larger island, sensing the energy and holding ritual at these megalithic sites. These free-standing stone structures were built by peoples who are unknown in our time and are older than Stonehenge and the pyramids. They were made with tools of bone and stone—metal was not yet used in the Neolithic period.

We fell in love with the smaller, more rural island of Gozo. A highlight of the trip for me was our two nights of ritual at Ggantija, the double temple on the smaller island that is about 6,000 years old. Aside from a few temple guards who largely let us be, we were alone in the ancient, sacred place. Together we processioned down the path to the temple, Starhawk casting energy from her drum, Ana from her zills. That set the tone for our work. We spent time the first night getting a sense of the place, the stones, Her energy. Then we came together and cast a circle be-

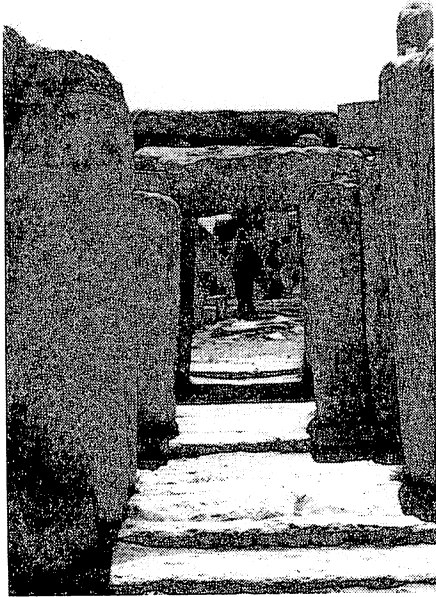
fore the main altar of the larger temple. Several womyn anchored our work. Several aspected the energy or Goddess that we found in that place. Working by candlelight in this temple gave us more of a sense of what the temples were like when used by those who built them. (None of the temple roofs remain, so now by day these temples are places touched by the blue of the sky and brightness of the sun.) We raised energy, chanting and toning—feeling the magick that has lived here for millenia.

The next night we came together and cast a circle before the altar of the smaller temple. Again several of us anchored the night's working. A few others aspected. One held the energy of the hearth. As I sat anchoring, I felt the stones' warm energy move in more closely. They formed a vessel for our energy. What power and magick we created! The stones came to dance with us as we raised a cone of power. Many of us sensed that the land of these islands

missed this type of ritual and energy work. We were pleased to be able to send our love and energy to the land, perhaps gently awakening Her from a long slumber. Indeed, the energy form I saw from our cone did not shoot out to the sky, but traveled up the sides of the vessel and crashed down like an ocean wave into the Center, into the Earth.

This, on a small island nation that is (re-)strict(ive)ly Roman Catholic. Lesbian, gay, and abortion are among the taboo words. There is not much

of an environmental consciousness. And there are men of all ages who shoot songbirds for sport. I will leave it to others to provide these details. I mention them so you can *feel* the hunger of the land for ritual and love, and know that



there are those on Malta who work hard to raise green and humanitarian consciousness.

I offer you the following trance journey that came to me from some of the visions that I

and others received at various temples, particularly at Mnajdra—the temple by the sea. May it give you a feel for being in the ancient temples. Blessed Be.

### A TRANCE JOURNEY

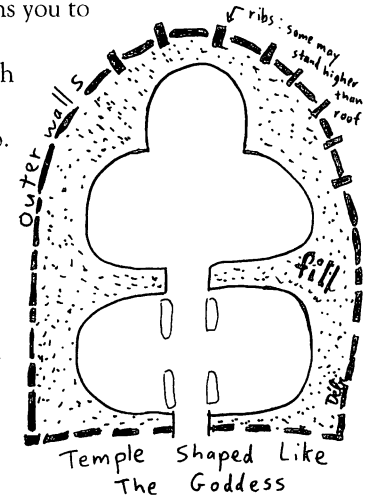
You are walking the path that winds along the cliffs. As you walk, you move more deeply into trance. There is a sea mist in the air. You taste the salt — Her Body. You smell the air — Her Breath.

You breathe deeply and continue the descent to the temple. The heat of the sun washes you in brilliance, even through the early morning mist — Her Brightness. The path dips down towards the sea and you feel the spray of the

water on your arms and face — Her Life Blood. The path turns to rise slightly upwards as you approach the temple. You see the sides of the temple rise before you, the high and rounded earthen walls — the body of the Goddess. The tallest stones that rise up out of the Earth form Her Ribs. You face the small entrance set into the

front of the massive building. A Priestess moves aside the heavy curtain and beckons you to enter through Her Womb.

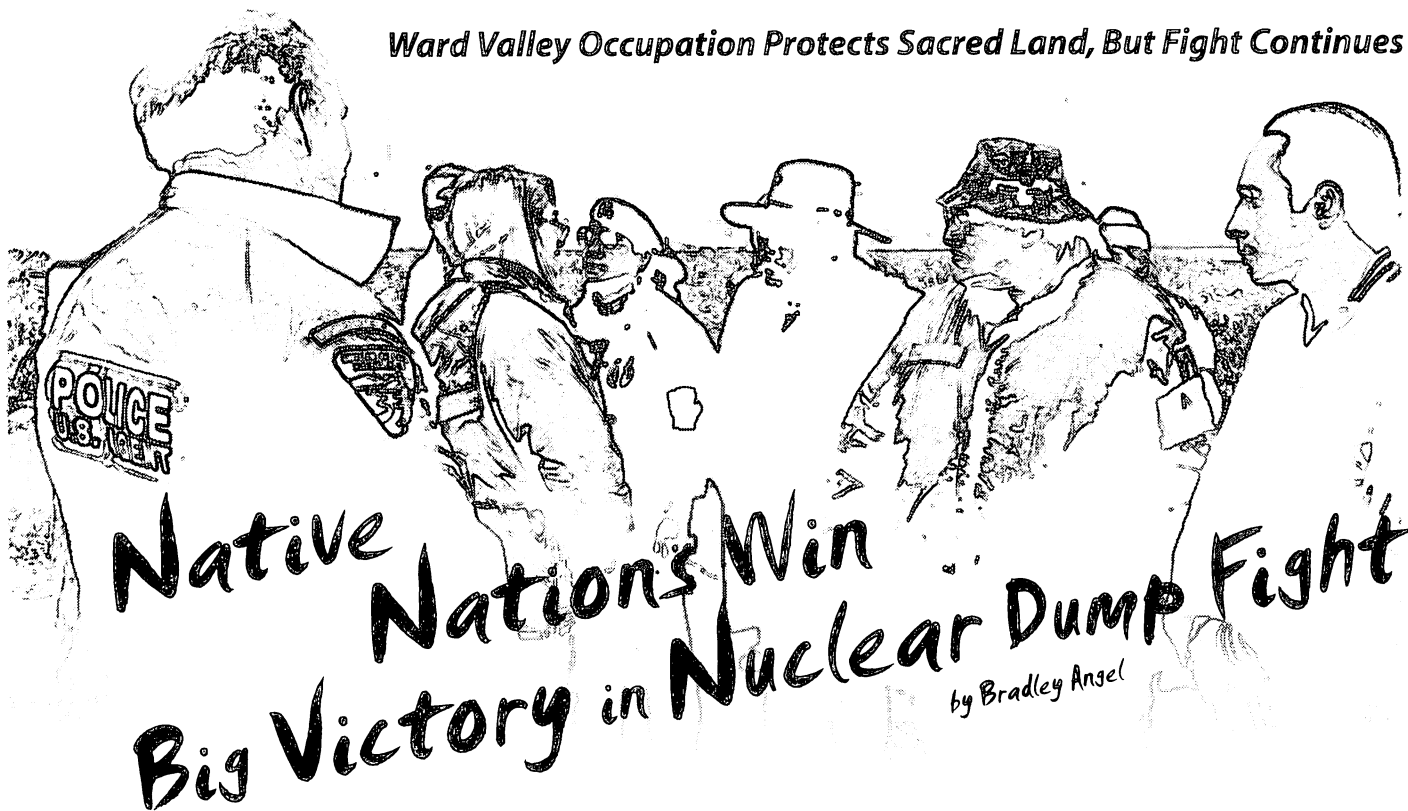
First, you remove the small vial of sacred water from



continued on page 48







# Native Nations Win Big Victory in Nuclear Dump Fight

by Bradley Angel

**IT** TOOK 113 DAYS and nights, risking arrest, and braving harsh weather, government threats and intimidation, but the long occupation of the proposed nuclear waste dump site at Ward Valley by Indian Nations and environmental supporters has ended in a major victory.

ON FEBRUARY 12, 1998, hundreds of tribal members and supporters took over "ground zero" to defend the land and the desert tortoise from test drilling

planned by federal and state governments as part of the dump project. The Fort Mojave, Chemehuevi, Quechan, Cocopah and Colorado River Indian Tribes had vowed to defend Ward Valley against the test drilling which would have further desecrated their sacred land.

The Colorado River Native Nations Alliance hailed as a huge victory the announcement by the U.S. Department of the Interior that the controversial test drilling was canceled and that virtually all work on the dump project was being halted. The Interior Department had continued to insist that the Tribes and supporters leave "ground zero" in exchange for the canceling of the test drilling, but the Tribes refused to compromise. On June 5th, the Interior Department rescinded the eviction notice issued to the Tribes on February 14th, completing the victory for the occupation.

In response to the canceling of the

test drilling and the rescinding of the eviction notice, the Tribes announced they will remove their security roadblocks and call off the "red alert." The Indian Nations and supporters in the Ward Valley Coalition will continue the ongoing spiritual vigil and presence at "ground zero" to watch over the sacred land until the dump is stopped once and for all. Tribal leaders renewed their call to Secretary of the Interior Bruce Babbitt and President Clinton to cancel the proposed dump immediately.

Two hundred people gathered at "ground zero" in Ward Valley on June 16th for an all-night spiritual gathering to celebrate the victory of the occupation. Indian Elders, Tribal leaders and supporters came together for the celebration at the place where many had risked arrest during the occupation. The traditional Bird Songs were sung as

**ABOVE:** TRIBAL MEMBERS and American Indian Movement security confront Interior Department official and U.S. Police agent at entrance to Ward Valley. Graphic based on a photo by Zachary Singer, Greenaction.

*Stop Cancer Where It Starts*

at the Fifth Annual

## Cancer Industry Tour

through downtown San Francisco

Wednesday,

October 28, 1998

gather 12 noon, 555 Market Street

Sponsored by the Toxic Links Coalition,  
(510) 549-3505 or (415) 243-8373 x305

Elders danced, and the commitment to continue defending Ward Valley was renewed.

The Colorado River Native Nations Alliance brings together the Fort Mojave, Chemehuevi, Quechan, Cocopah and Colorado River Indian Tribes to protect the Colorado River and their sacred land at Ward Valley from the proposed dump. The nuclear industry hopes to dump highly radioactive wastes from nuclear power plants in unlined dirt trenches above an aquifer with pathways to the Colorado River, drinking water for over 20 million people.

On February 12, 1998, hundreds of tribal members and supporters boldly defied a federal closure order and eviction notice and occupied "ground zero" at Ward Valley to prevent government test drilling which the Tribes argued would desecrate sacred land. Despite threats of a large police action to remove the Tribes and their environmental allies, the Tribes refused to be intimidated and stood firm in refusing to end the occupation. Tribal leaders, Elders, and spiritual leaders were joined by hundreds of environmental activists during the occupation and direct action and vowed to peacefully resist any attempt by the police to forcefully remove them.

Fearing negative publicity and a backlash, federal officials were wary of sending the police to arrest Indian

Elders participating in the occupation and ongoing spiritual ceremonies at the site. The determination and unity of the Native Nations along the Colorado River proved to be unshakable, and

their unwavering stand forced the U.S. government to begin extremely high level negotiations on a Nation-to-Nation basis.

The five Native Nations have



*ALL NIGHT* Indian spiritual ceremony defies federal government closure order at Ward Valley, February 1998. Photo by Zachary Singer, Greenaction.

inhabited this area in the beautiful Mojave Desert along the lower Colorado River for thousands of years. The creation stories of these Indigenous



*SAVE WARD VALLEY* activists and members of the American Indian Movement protect Indian religious ceremony from police interference, February 1998. Photo by Zachary Singer, Greenaction.

peoples tell them they were placed along the Colorado River as protectors of the River, and they take their history as a life or death matter. Ward Valley itself has profound sacred significance.

Ward Valley is critical habitat for the endangered desert tortoise. The construction of a nuclear waste dump on their sacred land would constitute an act of genocide, and they have

denounced the project as environmental racism and injustice.

## THE PEOPLE MAKE HISTORY

THE LONG and difficult occupation at Ward Valley was truly an historic event.

Against all odds and facing the armed federal

agents, a coalition of Indian Nations and environmental and social justice supporters stayed united to win the goals of the occupation. The fight against the dump is historic not only because of this big strategic victory, but also because it brings together five Native Nations with a diverse coalition of environmental, social justice, religious and political organizations. It is historic and significant because of the strong direct action and defiance of federal orders and threats of well-armed police. The fact that Tribal governments joined with their Elders and traditional peoples in the occupation also stymied the federal government, which is not used to such strong actions by Tribal councils.

The successful direct action and occupation is significant as it will serve as an inspiration and model for other people fighting for the environment and justice. It is an example of how a mass, community-based direct action can work and win. It shows how a grassroots movement can successfully stand up to the powerful U.S. government and force the government to back down.

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## OPPOSITION TO DUMP GROWS

INSPIRED BY THE historic occupation at Ward Valley, opposition to the proposed dump continues to grow. On June 15th, a very successful press conference was held by the coalition at the Westwood Federal Building in Los Angeles. Reverend Jesse Jackson, Bonnie Raitt, Tribal leaders and Elders, religious leaders and community and environmental groups joined together. "We salute the Elders and the Indian Nations and commend their supporters for making such an historic, David-versus-Goliath stand in the Mojave Desert," said Reverend Jackson. "Now, more must be done. Let the steadfast resistance of the Indian Elders be our symbol. With their age and wisdom they warn us of reckless actions that will affect the next seven generations."

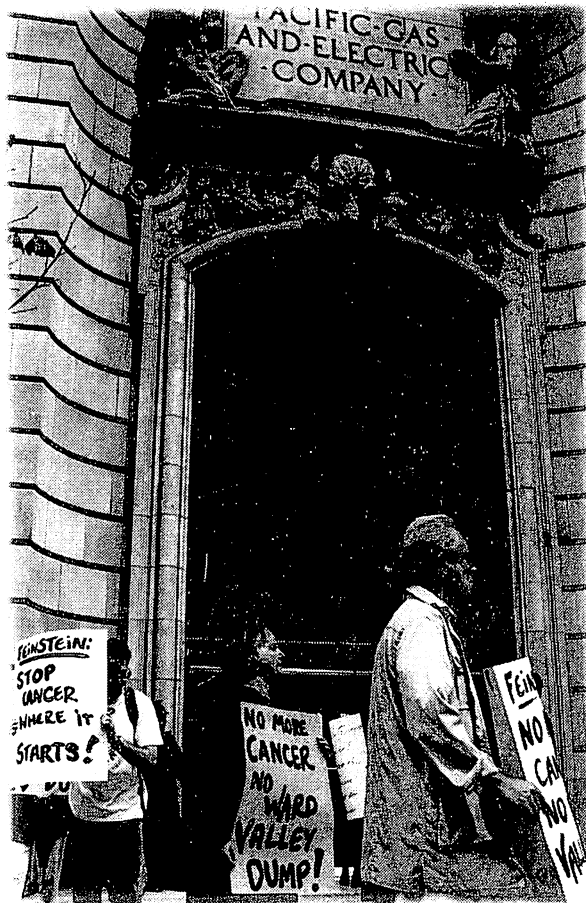
Reverend Jackson was clearly moved by the pleas for justice by the Elders, and he announced his willingness to be arrested to help defend Ward Valley if it should again become necessary.

Tribal representatives traveled to Oakland, California in early June for a meeting of the National Environmental Justice Advisory Council (NEJAC) of the U.S. Environmental Protection Agency. After hearing from tribal members and supporters, the NEJAC passed a unanimous resolution calling on the federal government to uphold environmental justice and stop the proposed dump.

On Earth Day, the Colorado River Native Nations Alliance joined with cancer survivors, environmental and community groups in a protest at PG&E's corporate offices in downtown San Francisco. The groups condemned as environmental racism the company's plan to dump radioactive waste from their Diablo Canyon nuclear power plant at Ward Valley.

The City and County of San

Francisco recently joined the City and County of Los Angeles, San Bernardino County and the Southern California Association of Governments in opposing the dump. Top state Democratic leaders have also spoken out strongly in recent months against the dump, stating that Governor Wilson cannot legally purchase the federal land at Ward Valley for a dump



EARTH DAY 1998 protest at PG&E Nuclear's San Francisco office. Photo by Zachary Singer/Greenaction.

without legislative approval.

## OCTOBER 28TH PROTEST IN SAN FRANCISCO: TOXIC LINKS

SAVING WARD VALLEY will be a major theme of this year's Cancer Industry Tour of downtown San Francisco on October 28, 1998, sponsored by the Toxic Links Coalition. The tour is a protest led by cancer survivors and community groups fighting toxic and radioactive threats to our health and environment. The march targets the "Cancer Industry," visiting the

corporate offices of companies that profit by polluting our environment with cancer-causing chemicals and radiation. A key target of this year's march is PG&E, a utility that hopes to dump radioactive waste from its nuclear power plants at Ward Valley. Representatives of the Colorado River Native Nations Alliance will travel to San Francisco to join the event. The fifth annual Cancer Industry Tour begins at noon in front of Chevron, 555 Market Street in downtown San Francisco.

Faced with strong public opposition, dump supporter Governor Wilson and proposed dump operator U.S. Ecology have filed lawsuits in federal court to try to push the dump through. A hearing was held in June in U.S. District Court on a lawsuit backed by Governor Wilson to force the U.S. Interior Department to transfer the land at Ward Valley to the state. Governor Wilson is well known for his racist attacks on affirmative action, tribal sovereignty and the rights of poor and working people, and is the major supporter of the dump. His support for a dump on sacred Indian land is another example of his racism and that of the nuclear industry.

Despite the overwhelming odds, the Colorado River Native Nations Alliance and their allies are more confident than ever that total victory will soon be won. "We celebrate the success of our 113 day occupation of the proposed dump site at Ward Valley, but we will continue to peacefully defend our sacred land and the Colorado River from the radioactive threat," said Nora Helton, Chairwoman of the Fort Mojave Indian Tribe. "We call on the U.S. government to take the only logical and just next step and cancel the dump immediately, once and for all. We will never rest until our sacred land and the Colorado River are protected and the dump stopped."

For more information, contact the Save Ward Valley office at (760) 326-6267 or Greenaction for Health and Environmental Justice, (415) 566-3475. Additional photos from the occupation can be viewed on Greenaction's website, [www.greenaction.org](http://www.greenaction.org)

Bradley Angel is a staffperson with Greenaction for Health and Environmental Justice.



# for Extinction

Report from the Frontlines:  
The Fight to Save Headwaters Forest

**Salvage cut at All Species' Grove.** The fate of the entire Headwaters Forest region and its ancient ecosystem hangs in the balance. Photo by Doug Thron.

— with the corporate timber beast, the Headwaters Forest campaign to save the remnants of the ancient redwood ecosystem in Northern California is coming to a head.

As the public comment period on the proposed Habitat Conservation Plan (HCP) gets underway, opinions are widely varied on how effective the Plan would be. Corporate and state officials call it the last chance to save portions of Headwaters from the axe. Forest activists argue that the Plan covers but a fraction of the total Headwaters Forest, and that critical habitat for endangered species would be threatened.

According to State Senator John Burton, the HCP, brokered between state officials and Pacific Lumber, may collapse because of Pacific Lumber's unwillingness to compromise on its management practices. If it did collapse, logging could commence immediately. Public comment sessions are scheduled on the proposed deal in early October. For more information, call the Headwaters Hotline, (510) 835-6303.

## TREE SITTER REMAINS ALOFT

AS OF LATE AUGUST, tree-sitter Julia  
*continued on next page*

by Karen Pickett

**EDITOR'S NOTE** — In the last hours of its 1998 session, the California legislature approved the state's share of funding for the "Headwaters Deal." The legislature approved \$100 million in additional funds, for a total of \$245 million, facilitating the acquisition of two additional ancient forest groves. Thousands of acres of Headwaters Forest remain unprotected, however.

"While any acquisition of endangered forest land is a good thing," said Karen Pickett, "these small, fragmented groves amount to museum pieces rather than a biologically sustainable forest. The price of saving these groves without better forest management could be the extinction of the coho salmon in Northern California."

The cost of the deal — nearly half a billion dollars, including federal funds — is high in monetary terms, but also in its threat to the endangered coho salmon. The deal provides 100-foot no-cut zones next to fishbearing streams. However, scientists have recommended at least 300 feet to prevent disruption of habitat. The deal also provides

*no restrictions on logging on steep, unstable slopes, which could lead to further mudslides.*

The most pressing concern for organizers is the public hearings for the HCP process (see below). Deeper analysis of the language in the funding bill, as well as monitoring of logging that is ongoing or proposed, is also a priority, said Pickett. "There is still a lot of work to do. Headwaters is not saved — yet."

AFTER TWELVE YEARS of cutting edge lawsuits, direct action and other confrontations — legal and otherwise

## GET INVOLVED!

The multi-faceted Headwaters Forest campaign has seen many twists and turns recently and the situation will continue to evolve. To check in on direct action, organizing, lawsuit outcomes and other news — particularly how you can plug in — contact:

**Headwaters Forest Hotline:** Get the very latest info by calling (510) 835-6303.

**Bay Area Coalition for Headwaters (BACH)** maintains the Headwaters Hotline. Donations are urgently needed to continue BACH's work to preserve Headwaters Forest. You can receive BACH's newsletter, alerts and fact sheets by calling the hotline or contacting BACH c/o Ecology Center, 2530 San Pablo Ave., Berkeley, CA 94702, (510) 548 3113, bach@igc.org

**Earth First! Journal** is an excellent source of information on Headwaters and other forest campaigns around the continent. Eight annual issues \$25: PO Box 1415, Eugene, OR 97440.



**Lockdown** to logging equipment as part of Headwaters protests. Photo by Northcoast Earth First!

Butterfly Hill remains in her perch on a platform 180 feet up in an old growth redwood tree named "Luna," above the town of Stafford, site of January 1997 landslides. Julia has maintained her sit since December 10, 1997, braving it out through El Niño's winter storms and helicopter logging all around her. She has debated Pacific Lumber's president on CNN, lobbied the California State Legislature via cell phone, spoken at numerous rallies and events (again, by tree phone), and spoken to radio audiences around the country from her tree-top habitat. A 24-year-old preacher's daughter from Arkansas, she has been a source of inspiration to those in the campaign and the public across the country who have read of her perseverance, commitment and courage.

On June 10, over 400 supporters gathered in Stafford to show solidarity with Butterfly. Inspired by dozens of drummers, including former Grateful Dead drummer Mickey Hart, the crowd hiked to within a few hundred feet of Luna and delivered a month's worth of food, water and supplies to the tree sit.

### FALL DIRECT ACTIONS

DIRECT ACTIONS continue in other parts of the Headwaters ecosystem as well, including tree-sits in the Bell Creek area. Earth First! is planning to set up short term base camps in the forest area in September and October to be ready to respond to threats to the ancient trees, including threats to the virgin old growth in September.

At the center of the Headwaters

HCP debate is the coho salmon. There are a couple dozen other species of concern on Pacific Lumber forestlands, including the marbled murrelet. But the coho salmon standards outlined in the HCP fall so far short of what scientists say is needed for the fish's survival that the likelihood of extinction of this species in Northern California, should this HCP be carried out as written, has been forecast by well-known scientists. Headwaters activists have been in the uncomfortable position of opposing funding for purchase of forestland because the proposed transfer is so small as to not be viable long-term habitat for the denizen species, but rather museum pieces, and because the purchase locks into place destructive management practices, potentially spelling doom for the old-growth-dependent species of Headwaters.

### FRONT LINES & LEGAL ACTIONS

HOW PACIFIC LUMBER intends to carry out their operations was portended by a logging operation that coincided with the HCP release. A plan in the Mattole watershed brought the chainsaws into marbled murrelet habitat in a large block of old growth Douglas fir. Local residents put their bodies on the front lines along with Northcoast Earth First!ers.

The National Marine Fisheries Service also objected, and Pacific Lumber was hit with a lawsuit that maintains the logging activities preclude reasonable alternative conservation options of leaving high-risk areas unlogged. Such options,

required by the Environmental Impact Review process attached to the HCP process, could include more protective streamside buffers, or keeping logging off steep, unstable slopes.

This lawsuit, filed on August 12 by EPIC and the Sierra Club, goes to court for a preliminary injunction hearing in early September and could have far-reaching ramifications for all of Pacific Lumber's holdings and for other properties.

Renowned geomorphologist Leslie Reid conducted an independent review of Pacific Lumber's Mattole plans, finding that the proposed forestry practices

(clearcutting on 64% of the acreage) were likely to generate landslides, given the steeply sloped terrain. Neighbors of Pacific Lumber land, residents of the Freshwater watershed in Humboldt county, have suffered devastating landslides in the last two winters, and a torrent of mud in January, 1997 wiped out seven homes.

Other legal actions are pending, including the claim filed by the Office of Thrift Supervision (OTS), an arm of the U.S. Treasury Department, pertaining to a Savings and Loan scandal in the late 1980's that saddled the taxpayers with a \$1.6 billion bailout. Despite Hurwitz's huge profits, he and Maxxam Corporation, Pacific Lumber's parent company, have not paid this debt incurred by the Texas S&L in which Hurwitz had controlling interest.

The OTS's claim, filed in December of 1995 and paralleled by a claim filed in August 1995 by the Federal Deposit Insurance Corporation (FDIC), is currently being heard by an administrative law judge in Houston.



### PHOTO STRIP ABOVE

Left to right: Theater protest in San Francisco, by Geoff Bugby; Aerial view of Headwaters region, probably by Doug Thron; Police lineup, defending the corporate loggers, by Karen Pickett; The beauty of the forest floor, by Doug Thron.

Settlement of these claims could result in a "Debt for Nature" swap, an innovative route to securing public ownership of this irreplaceable treasure while excusing a portion of Hurwitz's and Maxxam's debts.

Other legal actions include a worker-filed suit alleging illegal timber harvesting practices as well as a wrongful discharge. Former logger Stan Chandler claims the discharge stems from his persistent demands for better

## HABITAT CONSERVATIVE PLAN

THE IMMEDIATE THREAT to the ancient groves is the so-called Headwaters Deal. The deal was announced in September of 1996, bringing with it proposals to allocate \$380 million of taxpayer money to purchase a small portion of Pacific Lumber's forest holdings. The deal was predicated on a

habitat, the HCP attempts to carve up what fragments of habitat remain for these forest species on the brink of localized extinction, and figure what percentage of that can be sacrificed to the chainsaws for the sake of corporate profit.

HCPs came about as an amendment to the Endangered Species Act in 1982. They have proliferated greatly during the Clinton/Babbitt administration, compromising ESA protection on endangered species habitat for the plans of developers and those in the extractive industries. Every HCP approved thus far has resulted in a net loss of habitat.

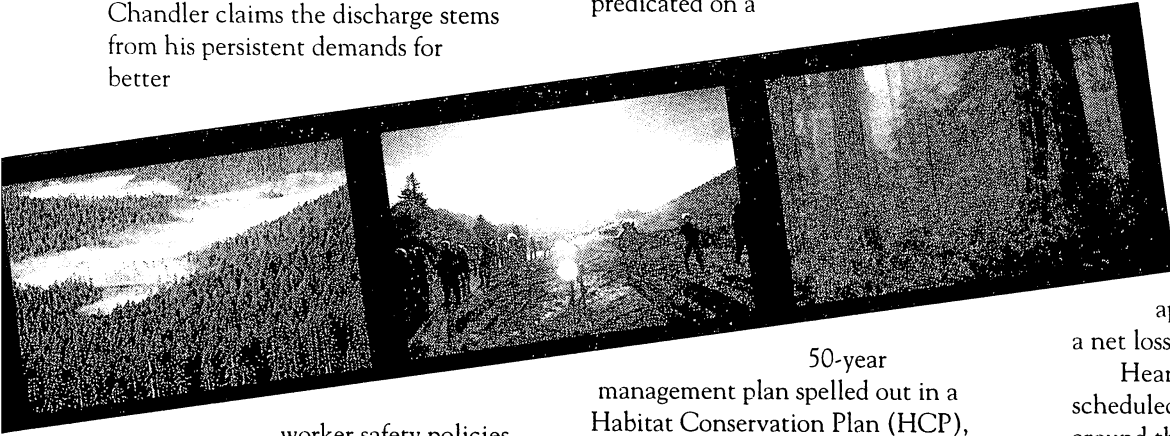
Hearings on the HCP will be scheduled for early to mid-October around the state, likely in the cities of Oakland, Sacramento, Santa Rosa, Los Angeles and Eureka, just before the close of the 90-day public comment period. Check the Headwaters hotline (see page 9) for updated information.

*Karen Pickett has worked for years to defend Headwaters Forest. She is currently a staffperson for the Bay Area Coalition for Headwaters (BACH) — see contacts for BACH and Earth First!, page 9.*

worker safety policies, which were down-graded when Maxxam took over Pacific Lumber in 1985. A lawsuit filed by the local residents whose homes were buried in the clear-cut-caused landslide is also pending. A judgment in a previous suit found that Pacific Lumber had literally dirtied the waters that residents are dependent on, requiring the company to supply drinking water.

50-year management plan spelled out in a Habitat Conservation Plan (HCP), released by the logging company in July. At the crux of the HCP, and the deal, is an *incidental take permit* (ITP), or more simply put, a license to kill endangered species that should otherwise be protected by the Endangered Species Act, this country's premier environmental legislation.

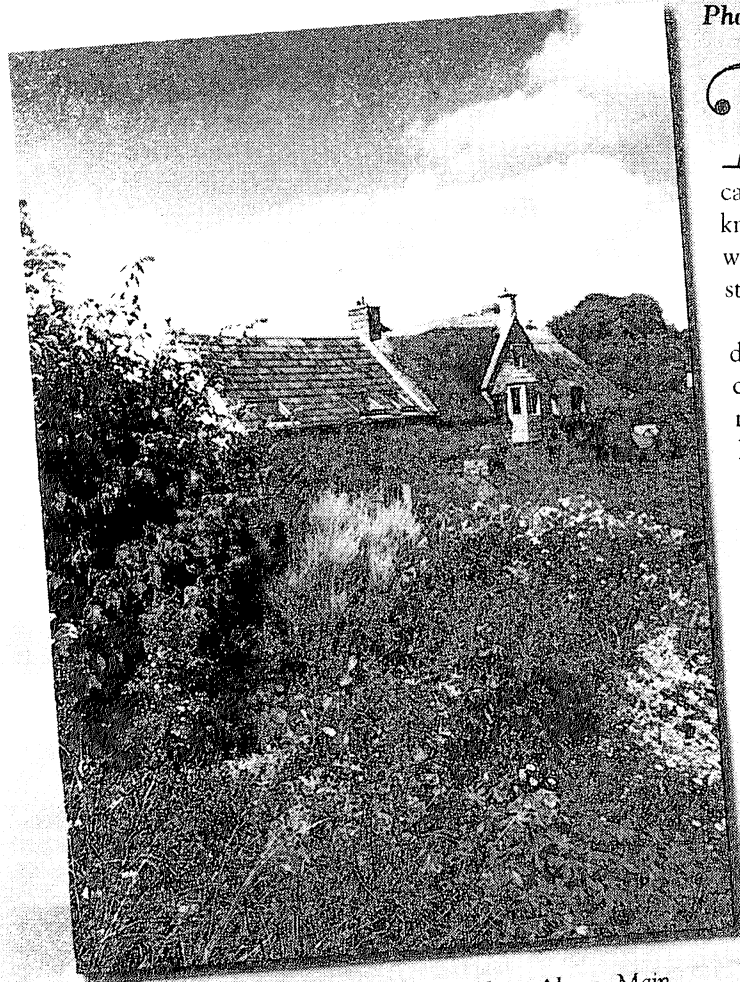
The HCP itself is a dangerous precedent, and not at all what the name would suggest. Rather than conserving



**Allen Creek**, in the midst of the Headwaters bioregion. Photo by Doug Thron.

# Avalon: Site of First-Ever Witchcamp in England

Photos and text by Suzanne White



Backdrop: Dragon painting in main building; Above: Main building at Earthspirit; Top right: Village road; Middle: Ancient Yew Tree; Lower: Garden at Earthspirit

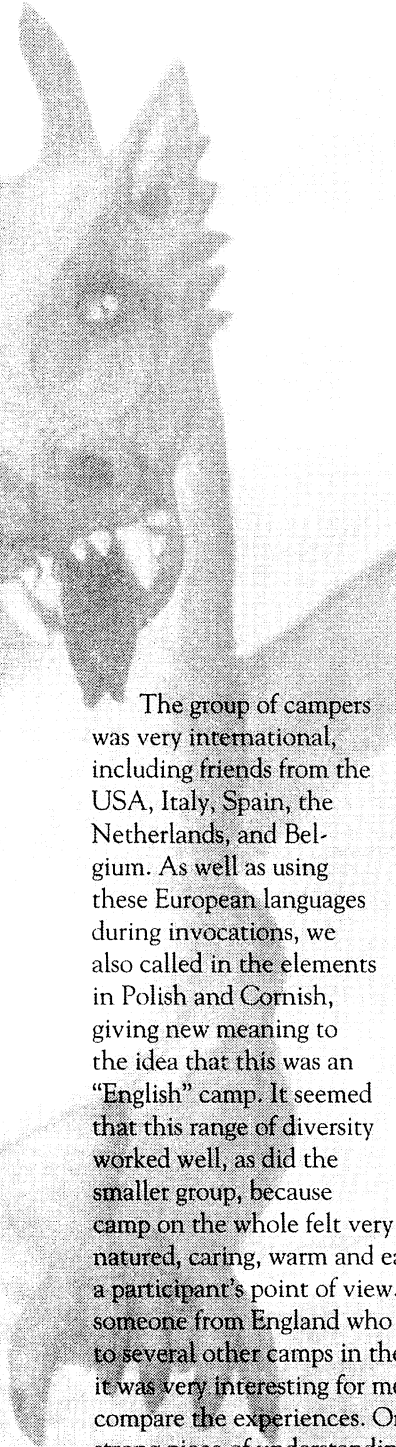
**T**HE FIRST WITCHCAMP in England took place June 21-28, 1998, starting with a Summer Solstice ritual — a good beginning! About fifty of us gathered at a converted farm called Earthspirit, situated close to Glastonbury, in the area once known as Avalon. This magical link powerfully affected the whole week, especially as we worked with one of the “Lady of the Lake” stories.

The story covered themes of passion and commitment, our desires, and how we might achieve them. We worked on the sacred marriage of self and land, and made a journey to Faery to meet the Lady of the Lake, to think about how we can heal the land. This also involved looking at our own particular gifts which we could use.

Although the story was different, many of the themes and work were duplicated in the Inanna cycle used at California Witchcamp. However, doing a trip to the land of Faery felt very poignant, considering the Avalon influences. In developing our relationship with the land, opportunity was created for us to spend time on Glastonbury Tor, and/or at Chalice Well — the circle became a little elastic at this point. We were also blessed with the presence, in the local churchyard, of a beautiful yew tree which is 1700 years old.

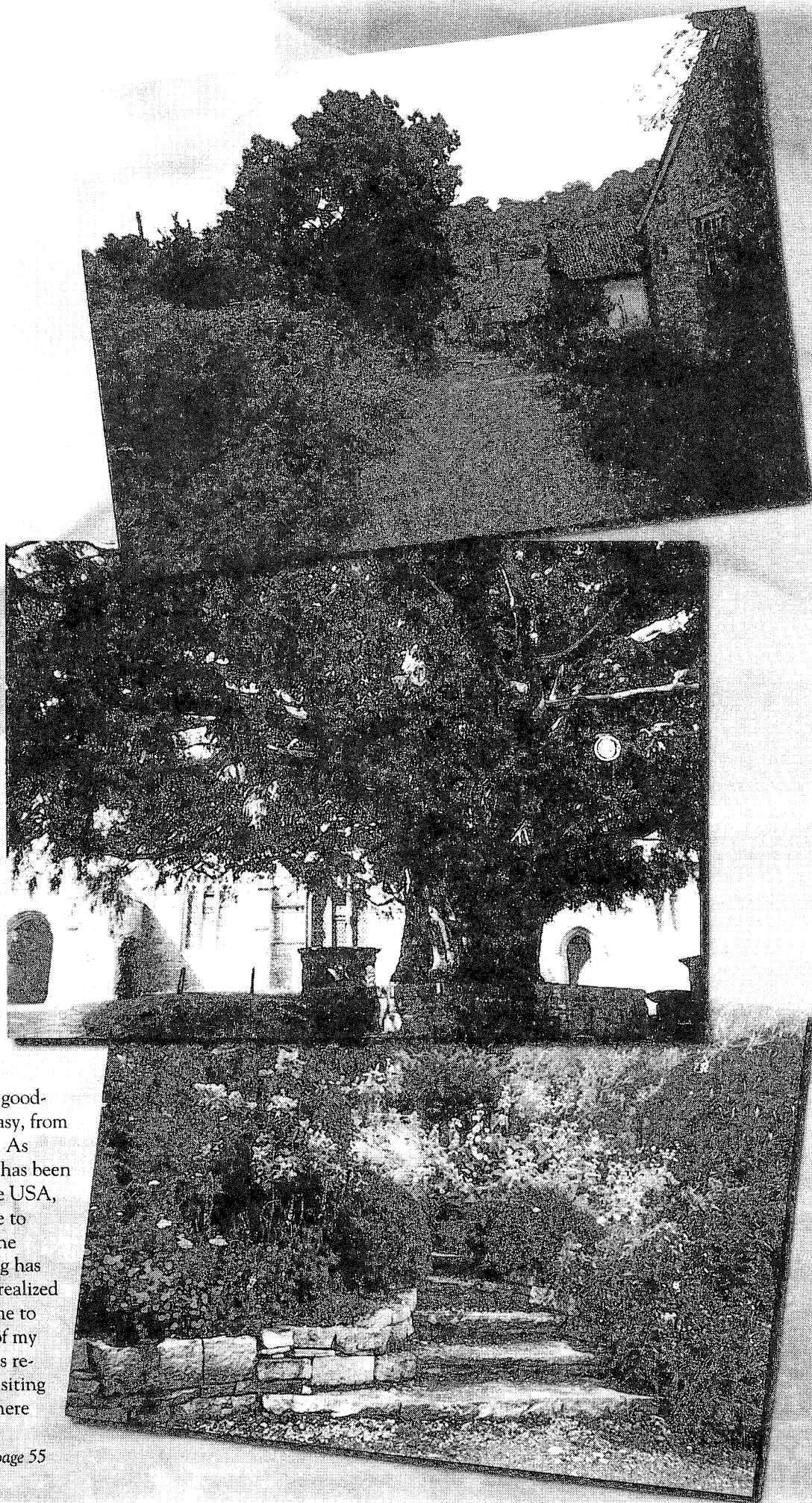
The camp was run in the same way as the usual USA/Canada camps, with slight variation to allow for the infamous British weather. Morning path work took place indoors! With a smaller group, there were only two paths, an Elements Path and one called “Earth Healing, Personal Healing.”

Despite a fairly typical June mixture of sunshine, clouds and rain, we managed all the evening rituals outdoors, accompanied by horses in the next field, and with sound effects provided at timely moments by the ever-present sheep.



The group of campers was very international, including friends from the USA, Italy, Spain, the Netherlands, and Belgium. As well as using these European languages during invocations, we also called in the elements in Polish and Cornish, giving new meaning to the idea that this was an “English” camp. It seemed that this range of diversity worked well, as did the smaller group, because camp on the whole felt very good-natured, caring, warm and easy, from a participant’s point of view. As someone from England who has been to several other camps in the USA, it was very interesting for me to compare the experiences. One strong piece of understanding has to do with different lands. I realized how much easier it was for me to work magically in the land of my birth, as a subtle pressure was removed. As much as I love visiting the Californian redwoods, there

*continued on page 55*





# Reflections

**R.E.D.** The healing ritual at California Witchcamp completely shifted my beliefs in the reality of chakras and energies. I was still totally under its effect for the whole week following camp. Now I have new insights into the working of my body and how I hold energy that I never had before.



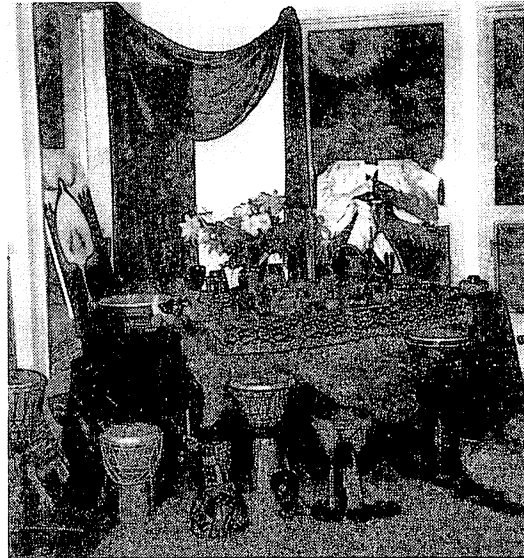
**FLAME** California Witchcamp 1998 had the profound effect of reinforcing that my

path as priestess and Witch is the most important element of my life and work. Upon return to my nine-to-five job as a case manager for people with AIDS, I have been unable to face the dreary oppressiveness of the hierarchical systems of oppression that my employer (and most other employers) operates under. I feel the cruelty in every decision made that takes away my autonomy, and I see the effect of these oppressive tactics on the clients, whom I love dearly.



**JOAN** Diana's Grove was such a magical place that I felt between the worlds from the instant that we drove through the gates! The Labyrinth was a particularly powerful site and walking its path

helped me to discover a creative solution for working with all of the Hera energy that seemed to be manifesting for me that week. I have been looking forward to returning to Diana's Grove ever since we drove out of the gates! Blessed Be! Adios!



**CARL BURNS** Witchcamp gave me the opportunity to know the land and people of Diana's Grove. It has given me the impetus and courage to commit to and participate in this community. And along the way, it has helped me to redefine my identity and how I practice my life as a Pagan and a Wiccan. Thanks!



## *My ode to my longing for death*

Your longing to die is the song in your heart to feel the love that exists for you on the other side. That is sacred and holy.

Your longing to die is a treasure nestled in your center — a connection to the heartbeat of those who have crossed, but are still with you. That is sacred and holy.

Your longing to die is a sweetness you wrap yourself in, sacred and holy.

Let your judgment and condemnation of yourself for seeking those you love dissolve like salt in water.

Let the sweetness fill you with knowing that you, especially because of your longing, are connected, are loved, are held in reverence and awe, are a beloved child of Earth and Starry Heaven.

The Power of the Universe knows your name and sees your longing as a beautiful prayer.

by **Julie Dodd**

*Credits:* PHOTOS OF DOCK, ALTAR (THIS PAGE) taken at BC Camp by *Witchcampers*; ALL OTHER PHOTOS taken at California Camp by *Firewalker*; WATERCOLOR Ancestor Altar at California Camp by *Kevin Woodson*



**JULIA L.** Camp this year was all about personal power for me. Fire path helped me to be very aware of when I was and wasn't tapping in to my deeper self and, most importantly, how to immediately get back in touch with it. I still notice the added awareness a month later and it's GREAT.

# from the Deep

WITCHCAMPERS SHARE THEIR EXPERIENCES



## *The child made free*

'Twas a long journey I took, seven days and nights;  
I entered the forest deep and found its inner light.

I wrestled with fire and drank from the well;  
Rode the white barge of heaven and descended into hell.

I stripped down naked and danced in the Earth;  
I praised the Sacred Vulva, the magic place of birth.

'Tis where Heaven and Earth come together like this;  
That Father-Mother dance, wrapped in orgasmic bliss.

The magic of life is born, another child made free;  
Both agony and ecstasy call it forth, the child reborn is me.

by **Roger Gemme**



**LAUREN** The most important thing was "re-empowerment" for myself, and a healing from my personal history. I took the Fire Path, which was about empowerment. It made me work with the ways I refuse my power, don't believe in it, don't accept it, and believe I have no right to like myself enough to manifest real power in the world and in my relations. The most important thing is the most difficult to describe. Within the intensely heightened energies I felt there, the Community and sharing, the WEB shone clear and lucid. Our rock-bottom CONNECTEDNESS was absolutely clear to me, in my interactions with others, the conversation with the land, with the Goddesses and Gods. Connectedness is not theory: It's a matter of energy. It's the foundation of our lives.

**SUSIE NIGHTOWL** The Labyrinth at Diana's Grove was created at Witchcamp 1996. I was one of the first to walk it, and the experience has touched me forever as a physical way to bring mythic reality into my life. At June 1998 Witchcamp, I had an amazing experience the night of the Full Moon. As part of the Prometheus ritual work for the evening, campers were to walk the labyrinth to the center to receive a candle. Paul held the Center with the candles and the light of a flame; I held the Gate, a hooded figure with a torch. We began the walk just as the Moon was rising. The campers began their journeys, walking by the gatekeeper, past the light of the torch, disappearing into darkness. I had a vision seen from above of the entire pattern, journeyers entering the darkness of the labyrinths of their own minds, following a path to discover what it is they hold sacred. Beyond the dark figures walking the paths, only the flame of the Center could be seen, the fire of spirit. We in the Diana's Grove community are blessed to have such a ritual symbol as a permanent part of our landscape here. And we remember its creation, for it links us to the greater Witchcamp community, and all the witches who have walked it.



# Taking Reclaiming Classes with Your Circle

by Lydia Motyka

**F** IRED BY THE enthusiasm of Witchcamp, our circle was formed over meals during the last few days of California Camp 1997. We met often, and initially spent much time getting to know each other by socializing and then slowly taking steps toward doing ritual, working out a "circle identity," and articulating what each of us wanted and expected from the circle. Although most of us had taken more than one Reclaiming class, we soon felt a need for more magical knowledge, and in discussing an upcoming "Iron Pentacle" class, one of us had the idea that it might be possible to schedule a class just for our circle. The idea seemed perfect: we were all enthusiastic about it and started discussing possible dates and teachers. Wolf volunteered to contact several teachers, and after many phone calls and several months of planning we finally had our teachers: Hilary Valentine and Gwydion Logan. (And Hilary had volunteered her home as a meeting space.) By that time, we had decided to take "Rites of Passage" instead of "Iron Pentacle" because we had been advised that "Iron Pentacle" might bring up conflicts between circle members, and that "Rites of Passage" focused more on doing ritual.

The first night of class, we were all excited as we gathered at Hilary's house and she led us through her lovely garden to the small building/studio/temple room that would be our classroom for the next six weeks. What happened there had a profound impact on our circle, and now, several months later, we have taken some time to reflect on our experiences and to share them with other circles.

As I interviewed my circle-mates and our teachers, I found that our impressions and memories often had common themes. What follows are excerpts from each person's answers to the question: "What was your experience of

taking a class as a circle?"

**Kim** I thought that it was a good thing overall, and at the same time it was a different experience from taking a class with strangers. We already had a degree of intimacy and knowledge, and used this class to build our skills. The idea of taking emotional risks was scary: in a class of strangers the process of deciding what to share or say would have been different. What I got out of this class was probably deeper. I learned that the circle, both individuals and the whole, was really there for me. Ultimately, we got a common basis of skills and tools that sometimes we use and sometimes we don't in circle. I think we got a lot more out of the class than we intended.

**Wendy** It felt comfortable not having to go through the "getting to know you" phase where you bare your soul to strangers. This left the class open to getting right down to doing magic and growing. I felt safe and secure in the short period of time we were there, and I felt that we made more progress in the class than we would have otherwise. I enjoy having a continuing chance to use everything we learned in class. We often say: "remember what Hilary/Gwydion said." Maybe the biggest effect was that we had so much to say about class that discussions overflowed into our personal time with each other.



**Robin** I really liked it. It was much nicer than taking a class with people I didn't know. Hilary and Gwydion were great: they were so patient with us, and no question was too stupid. Aside from our awesome cone of power the

first night, it felt like we mostly did individual work during class. We saw each other every week, but found that we didn't really get much chance to talk with each other on class nights. On the other hand it seemed very intimate: it was nice to be in Hilary's magical room, and to pass through her beautiful garden to get there, and to experience the physical closeness with each other.

**Wolf** I really enjoyed it. It was powerful to have people I knew and trusted witnessing my work. I don't think that the class would have been so deep with strangers. This was a deepening of our circle's magic and not "just a class." Hilary taught us how to build a cone of power from a song, and how to push through the lull that happens. If she had taught this to only one of us it wouldn't have been the same, we wouldn't understand this at the almost cellular level that we do because we all experienced it. Having a teacher take us through things gave us more ideas of what we can do together as a circle.

**Julia** Much of our experience in class centered around personal issues rather than circle issues. It was good to see each other every week, but we didn't get

*continued on page 55*

*Painting by Randy Barnard*

# THE *Magic* OF WORKING WITH OTHERS

RECLAIMING'S SAN FRANCISCO RITUAL PLANNING CELL  
FACES PROCESS ISSUES

by Robin Dolan

**T**HERE ARE MANY ways that we practice magic in the Reclaiming community. We do it in ritual, of course, but we also work magic in the ways that we work together and interact with one another. There are many groups, or cells, that work together for different purposes within Reclaiming. Whatever the focus of each group, the very way we interact with one another is magical work.

Magic is about how we work with energy. As we work together, we exchange energy, we use our skills of sensing energy, and we build and release energy. It is a constant learning process for all of us to deepen our awareness of what we are doing. Consciousness implies being honest, having awareness of our intentions, and taking responsibility for our feelings and actions. This requires compassion, respect and forgiveness for others and ourselves. Ultimately, part of the vision behind Reclaiming magic is empowerment — to be in relation to others and ourselves where we can feel good about our own and others' abilities.

In the interest of this kind of work, the San Francisco Ritual Planning Cell recently had a meeting to process some issues that have come up while we've been working together. We thought we'd share some of our experiences because, as one person said, what we talked about is discussed in every Reclaiming meeting they attend. On a deep level, we are all working on these issues as we learn to relate to one another.

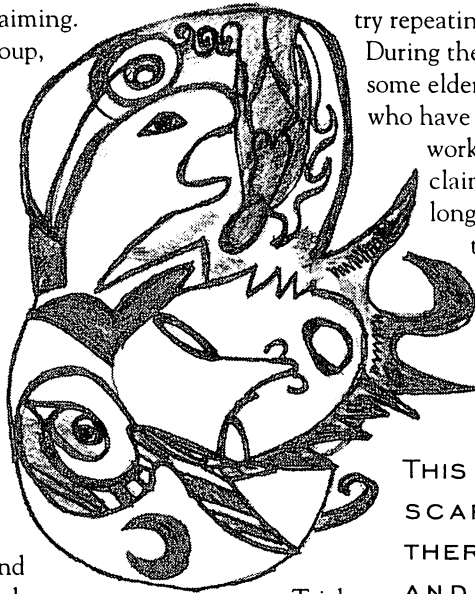
## THE FINE ART OF GIVING AND RECEIVING FEEDBACK

Our discussion began with a ritual that happened last year that some members of the cell felt didn't work. The issue was how this was communicated. This

comes down to the essential and challenging task of giving and receiving feedback.

The ritual happened at the beach, where it is hard for people to hear what is said because of the wind. The cell discussed this and decided to try repeating words.

During the ritual, some elders (people who have been working in Reclaiming for a longer time than others) told the Priestesses to stop it.



Tricky

moment, tricky communication.

One wants the ritual to be the best it can be, but sometimes being corrected in front of a crowd can feel disempowering. We talked about this, and suggested that quietly whispering to your fellow Priestess may work better.

On the other hand, it was pointed out that while we want to be sensitive to one another, the priority is to create good rituals. We are there to provide that service to the community. And as someone wisely pointed out, for Her. So, there are times that we have to focus our intention on being there, and put our feelings aside for the moment.

## SHARING ENERGY

On that note, during that same ritual, three people involved were upset with one another. When we are creating magic together, we need to be able to trust one another, so that we can blend

our energies and work together. If there is conflict in a group, it really shows in the ritual. While it's unrealistic to expect people to completely forget whatever is going on, it is necessary to put the problem aside for the task at hand. What could help is to remember that you are connecting with the divine aspect of your fellow Priestesses, and trust in that.

Before we begin, all involved in the ritual get together and ground, so that we are connected. Before priestessing, people sometimes get into a Pre-Ritual Freak-Out State, where they are nervous about doing a good job, and are ungrounded and perhaps more sensitive. An idea is to find a ritual buddy, someone you know and trust that you can check in with before and after the ritual

THIS MAY BE OUR PROCESS OF UNLEARNING SCARCITY THINKING — TO REALIZE THAT THERE WILL BE PLENTY OF OPPORTUNITIES AND TIME AHEAD IF WE CAN CREATE A COMMUNITY THAT EMPOWERS EACH OF US.

that will help with whatever you need. Sometimes we also circle up afterwards to complete the connection.

## POST RITUAL FEEDBACK

We have an email distribution list, so that anyone can send a message to the RPC and all members of the cell will receive a copy. This is often how we talk about rituals afterward. There are consequences to this. Email communication is limited, because one can't see facial expressions, hear vocal intonations, read body language, or see if the person is directing an idea to a specific individual or everyone. Basically, it is very hard to read energy when reading email. Time also has a big effect on this communication. Not everyone reads, receives or replies to messages at the

*continued on page 49*

*Healing Ritual Invocation to Inanna and Erishkegal  
at California Witchcamp '98*

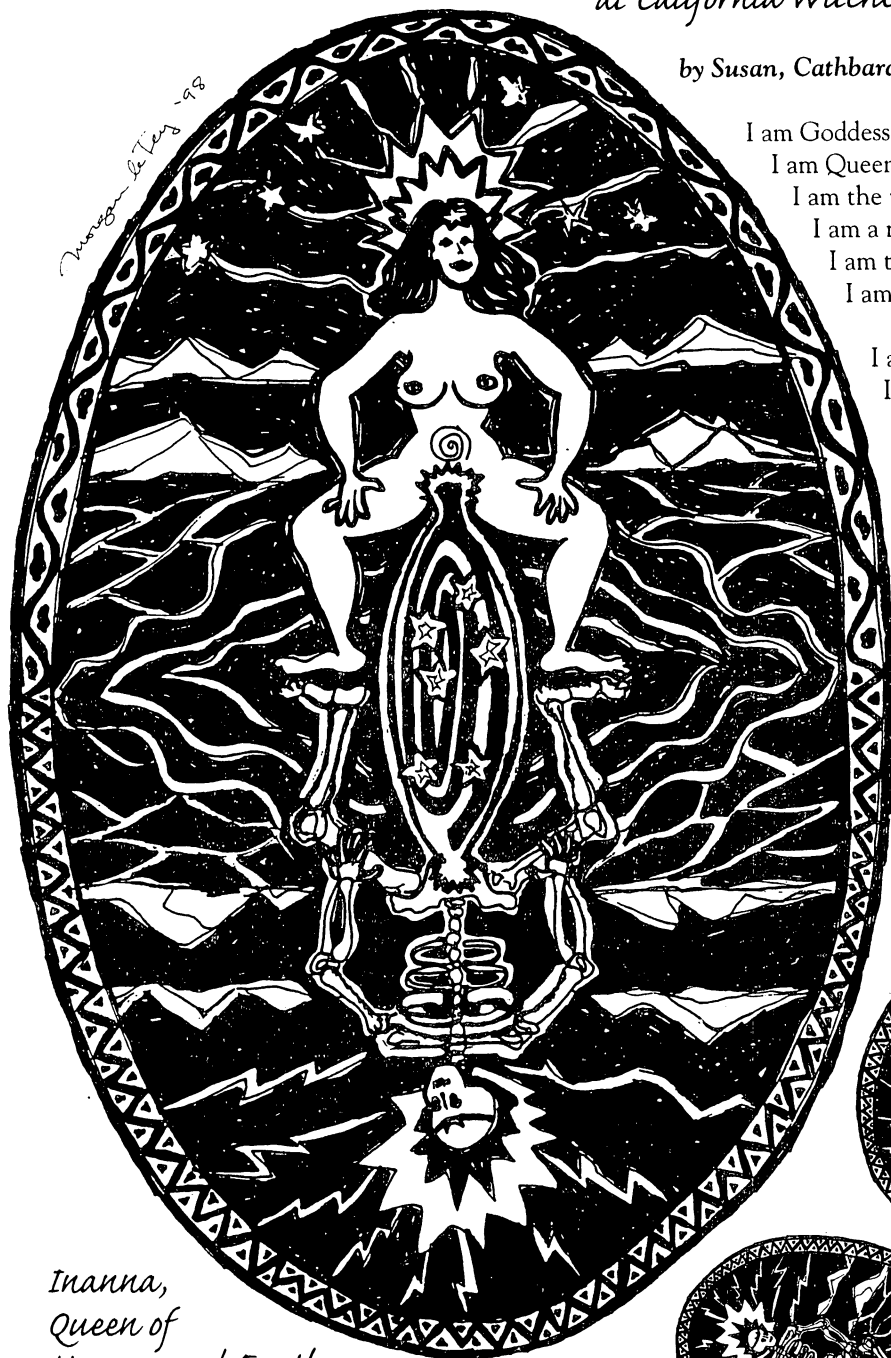
by Susan, Cathbard, Kim, Phoebe, Karen, and Wendy

I am Goddess of the Heavens  
I am Queen of the Underworld  
I am the wondrous vulva  
I am a rotting corpse  
I am the essence of life  
I am the mistress of death

I am innocence  
I am judgment  
I am death  
I am rebirth  
I am honored  
I am misunderstood

I care  
I care  
I grieve  
I grieve  
I love  
I love

We are One

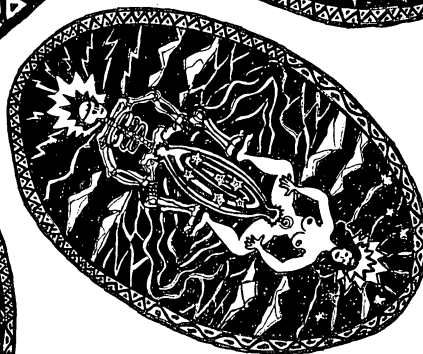
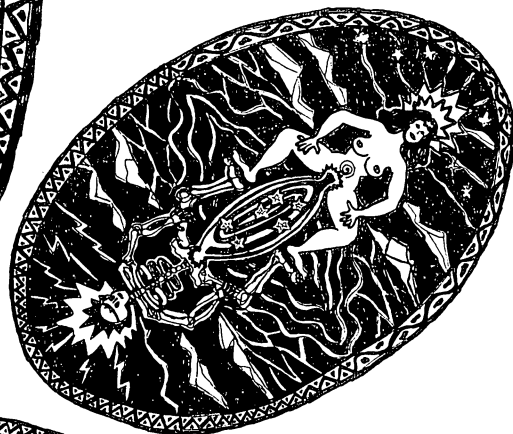


*Inanna,  
Queen of  
Heaven and Earth*

*Erishkegal, Queen of the  
Underworld*

*And the Wondrous Void*

by Morgan le Fey



# Mother Oak

A  
daughter's  
difficult homecoming to  
free her mother's  
spirit

by Barbara J. Walker

I WAS NERVOUS about going to my father's home for Christmas. It would be the first time since my Mother's death six years before. As a Wiccan I knew that my Mother's existence had not ended, but had merely changed, evolved, and transformed. But as the child of my Mother, I knew in my heart that she was gone and would never again hold my hand. And I missed that so much, the touch of her hand holding mine.

My six-year-old son was happy to go to Tennessee, delighted to be visiting his grandpapa. The idea of flying on an airplane was so exciting to him. My own feelings toward my father are ambivalent. As a child I witnessed his mental abuse through controlling and manipulating my Mother. I cried with her every time she became sad and depressed. I hid while I listened to him as he raged at my sisters for their experiments with sex. I watched as he beat my brother's head on the basement wall. But now, in his old age, he was alone in his empty house, a big fish no longer. I felt an obligation to attempt to maintain a father-daughter relationship.

My father put us up in Mother's room, placing my son's suitcase on the spare bed and mine on Mother's. I felt ill at ease. I tried to sleep in her bed that evening but the sounds it made as I turned over were the sounds that bed had made when my Mother lay there dying of diabetes-induced cardiac arrest. And Mom's birthday was coming up, only two days away.

The nausea I had carried with me from Florida continued, growing, unremitting. My dizziness fluctuated. When

I left the house it seemed to lessen, but when I returned it seemed to increase. I continually stared down the hallway toward Mother's room.

ON THE SECOND NIGHT, as my father, my son, and I were watching "Star Wars: Return of the Jedi," I felt my hands start to burn and pulse. Throbbing energy sparked from my palms and fingertips. My son and father were glued to the tube. I felt a compulsion to look toward Mother's room, and my hands grew hotter and hotter. I stood up and walked slowly down the hallway, and into the darkness of my Mother's room, into the vastness of my grief.

I knelt at the foot of Mother's bed

“The sage burned fiercely in the breeze, the stars glittered above me in the cold night air. I stumbled back from the window and my hands reached out to catch myself. Through the bark of a huge oak tree, I connected with the life force of my Mother. Mother Oak caught me and I huddled at Her base.”

in the dark, and called out to her. "Mom? Mom? I'm here!" A wave of emotion flowed over me as a memory, as real and thick as if it were happening again, immersed me into childhood. I felt a tremendous longing and love overwhelm me as I relived one freezing cold and snowy day in Nebraska.

It was a school day. I was in elementary school, and we lived close enough to the school for me to walk there. That day was tremendously cold and the snow lay thick on the ground. Drifts piled up along the windward side of the houses in the subdivision. Mom had told me to go

on, to walk to school through that awful cold. As I crested a hill I looked longingly back at our home, and my heart ached for my Mother to help me. It was so cold and I felt so alone. A moment later my Mother rounded the corner in our car, picked me up and drove me on to school. I was filled with tremendous relief and love as we looked into each other's eyes. My Mother had seen me, she had heard me and she had come for me.

As I knelt at her bed this memory overwhelmed me, and the knowledge that just as then she had come for me, that now she had also waited for me and come for me again. I wept, kneeling in the dark, clutching her blankets.

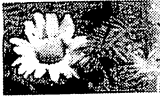
Tasting my memory, I knelt there for quite some time before I gathered up my Goddess and God amulets, a sage bundle and a candle. Turning to leave her room, I stopped and looked back, and without con-

sciously realizing why I was doing it, I opened her window.

MY SON AND FATHER WERE still glued to the tube. Luke Skywalker was becoming a Jedi Knight, learning to flow with the Force. Princess Leia was falling in love with Han Solo.

I walked out into the night. I paced slowly around the house and stood outside Mother's window, its open eye gasping for relief. I placed my amulets beneath the window and lit the candle.

continued on page 53



*“What a long, strange trip it's been...”*

TRAVELING FOR three months is different from traveling for a week or two. Anything over a month, and traveling itself becomes your reality. Home seems far away and somewhat unreal. That may account for my failure to write a column for the last issue of the “Reclaiming Quarterly”—but actually, there was more to it than that. I often find traveling very conducive to writing—sitting alone in cafes over a cappuccino, filling up a notebook just like Hemingway or Anais Nin. However, the entire time I was gone I wrote exactly one entry in my journal. I had many wonderful and magical experiences in England, Germany, Malta and Israel, but when I tried to sit down at my friend's house in Jerusalem and write, it all started to feel dreary and hollow and I began to wish I'd studied marine biology or gotten an honest day job.

It took me several months to put a name to that uneasy feeling—depression—and to figure out what was causing it. Was it the shafting of the Middle East peace process, which had seemed so much more hopeful two years before when I last went to Israel? Was it seeing “The Titanic” on my first free day there that colored the whole country with that sinking-ship kind of feeling? Was it the young man at the university who responded to my talk about Earth religion with the question, “But why is the Earth important?”

Israel, the cradle of three of the so-called “great religions,” is a marvelous place to see religion at its worst, its most dogmatic, rigid and fanatic. In particular, for me it's a place to see my own birth religion of Judaism at its worst—in fact to be exposed to a kind of fundamentalist Judaism which in my upbringing and extensive Jewish education I had never encountered. The Orthodox rabbis and scholars who taught me in Hebrew School and during the year of coursework I did at the Uni-

versity of Judaism always stressed that Judaism was not about belief, but about intellectual freedom. We have a fine old tradition of arguing with God—even telling God to butt out of discussions of the Talmud and let us figure it out with our God-created human minds. So where did this religion come from that justifies shooting the prime minister to forestall peace?

That's the question that is disturbing to me as a Jew—but I finally realized what was depressing me was the question posed to me as a Pagan: If this can happen to Judaism, what's to prevent it happening to the Goddess tradition? Could we, too, fall into a rigid, Pagan-flavored fundamentalism? Of course we pride ourselves on our anarchism, our independence of thought, our unwillingness to accept authority—but so did the Jewish teachers I grew up with. What are the warning signs of Pagan Fundamentalism—and do we see any of them in our community? Here are a few:

**BELIEF**

It's not so much what you believe, it's about how much investment you have in controlling what other people believe. If you are convinced Elvis is the avatar of Buddha and the Horned God combined, well and good—you're certainly no stranger than a lot of people in our community. The danger signs arise when you start insisting other people believe too, when you start making judgments about their level of magical development or ritual proficiency because they see Elvis as a metaphor instead of a Great Power; and when those judgments interfere with your relationships.

The strength of our tradition lies in our ability to hold multiple versions of

reality. As Willow said about one ritual at this last California Witchcamp, “The beauty was in the spectrum of experiences in that circle, from profound erotic ecstasy to boredom and irritation.” We need to be able to honor that spectrum, to acknowledge that the Goddess can be a literal power; an independent personality; a symbol of the processes of birth, growth, death and regeneration; a metaphor; a doorway into other states of consciousness; and a whole lot of other things. If we demand a narrow sort of belief, we cut off the richness of experience that allows us to truly connect with the mysteries—“mystery” acknowledging that we can never wholly know or define the universe. For myself, on some days mystical beings are talking directly to me, in my ear, in words—and on other days all I know is that those leaves outside will drop and rot and feed that persimmon tree, and That's All There Is—and that's enough. The Goddess is not about believing in the unseen so much as changing our attitude and acknowledging the sacred dimension of what we do see and know, the processes of life, death and regeneration going on around us. That's why in Reclaiming we wrote Principles of Unity, not a Statement of Belief or a Pagan Creed. In fact, one of those principles affirms that we are each our own spiritual authority, and we carefully did not use “belief” once in that document.

**FEAR**

When fear starts coloring your magical practice and your every encounter with the Otherworld, when you start dwelling on the dangers of magic or the terrors of the Underworld or the treacherous realms in Faery, something is



wrong. Certainly, there are dangers in the practice of magic, and our rituals often evoke powerful emotions and energies. And of course, we need to be careful and responsible in whatever we do. But we are not ceremonial magicians, attempting to evoke and control demons and dangerous entities. We are working with the Goddess and God in their many aspects—the powers that Carol Christ calls “intelligent, embodied love.” Fixating on danger is often a warning sign of self-inflation. It makes us feel really important to think that we’re directing dangerous and powerful forces. Sometimes fear is a warning that we should heed. Other times it indicates some aspect of ourselves, or of our own power, we need to face and integrate. But if we can’t trust the powers we’re working with—well, that’s why we’re polytheists. We can go find some other powers, Gods, Goddesses, etc. that will deepen our joy, humor and compassion.

#### BLAMING THE SHOES

My ex-husband Eddie always used to say, “That’s man (sic) all over again, blaming on his shoes the faults of his feet.” It’s easy enough to blame the ritual, the Aspect, the magic, when we don’t want to take personal responsibility for something. If a relationship breaks up, if we hurt someone emotionally, if our group dynamics break down in a circle, how easy it is to say, “The Faery Queen got hold of me,” instead of “How did I contribute to this conflict? What could I have done differently?” Magic can amplify and intensify dynam-

ics, but it doesn’t create them. Practicing magic and ritual should make us more responsible, not less—because we know that whatever flaws exist in our character or relationships are going to be revealed in a clear and sometimes glaring light.

Having said that, it is also true that bad shoes can hurt your feet. Badly constructed ritual can have unpleasant and even harmful consequences—especially



when repeated over time. That’s why we pay attention to structure, why we ground, cast a circle, call in the elements and the Goddess for help and protection. We are all experimenting and learning, and we will make mistakes. We need to be willing to look honestly and carefully at the impact of the work we do. But I know for myself that as soon as I start feeling self-righteous, martyred, victimized, or revved up with righteous indignation, I’ve left the path of self-examination and gone down the sweet, seductive road of projection and blame.

#### AUTHORITY

It seems unlikely that in a group of

people so anti-authoritarian as our community anyone would ever abdicate their own spiritual authority. But history shows that human beings are more likely than not to do just that. Is there any one of us who has never said, “Well, this doesn’t feel quite right to me but so-and-so says it is” or even “It’s in ‘The Spiral Dance,’ so it must be right?”

Authority is a tricky question, because some people do have more

experience, more training or sometimes simply more common sense than others. I was very moved by a statement Keith Hennessy made in a workshop he led at this year’s California Witchcamp on invoking the elements. He was making suggestions for ways to incorporate dance and movement, a field in which he has years of professional training and experience, and he said, “I’m not the authority on this, but I am an au-

thority, and that’s earned. So I do have something to teach you about this. But if what I suggest doesn’t feel right for you or your body, do what’s right for you.”

We can honor and respect our teachers and writers for what they offer while remembering all of us are only human. We can take what fits with gratitude, and leave the rest.

And now I’m home, after a vacation, an amazing California Witchcamp, and Israel seems to be on the verge of deposing Netanyahu and calling new elections. And our community still feels vibrant, alive, contentious, and bent on freedom—the way I like it. So I guess I won’t go hunt up that honest job just yet...



# THE KID'S PAGE

The Kid's Page is a space for the children in our community to submit their ideas and creations. We welcome cartoons, stories, drawings, ritual ideas, opinions, poetry and other printable materials. Send to: Reclaiming Quarterly, P.O. Box 14404, San Francisco, CA 94114.

This quarter, we feature art by Phoenix Bick-Maurischat (age 5), a poem by Maddy Wayham (age 9), and poetry and art by Jennifer Jackson (age 9).

Plus a letter and drawing by Casey Cooper-Quirke — see page 47.

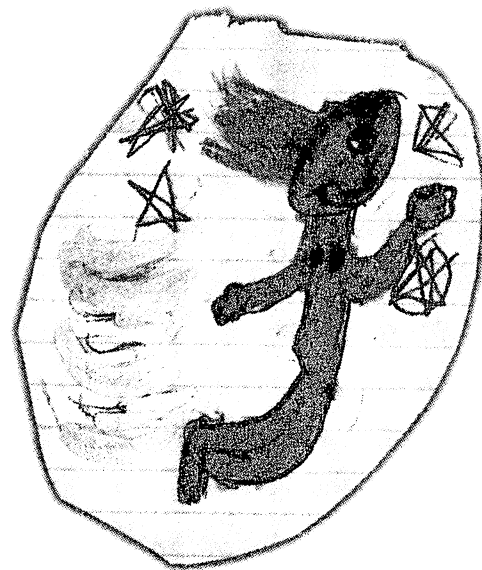
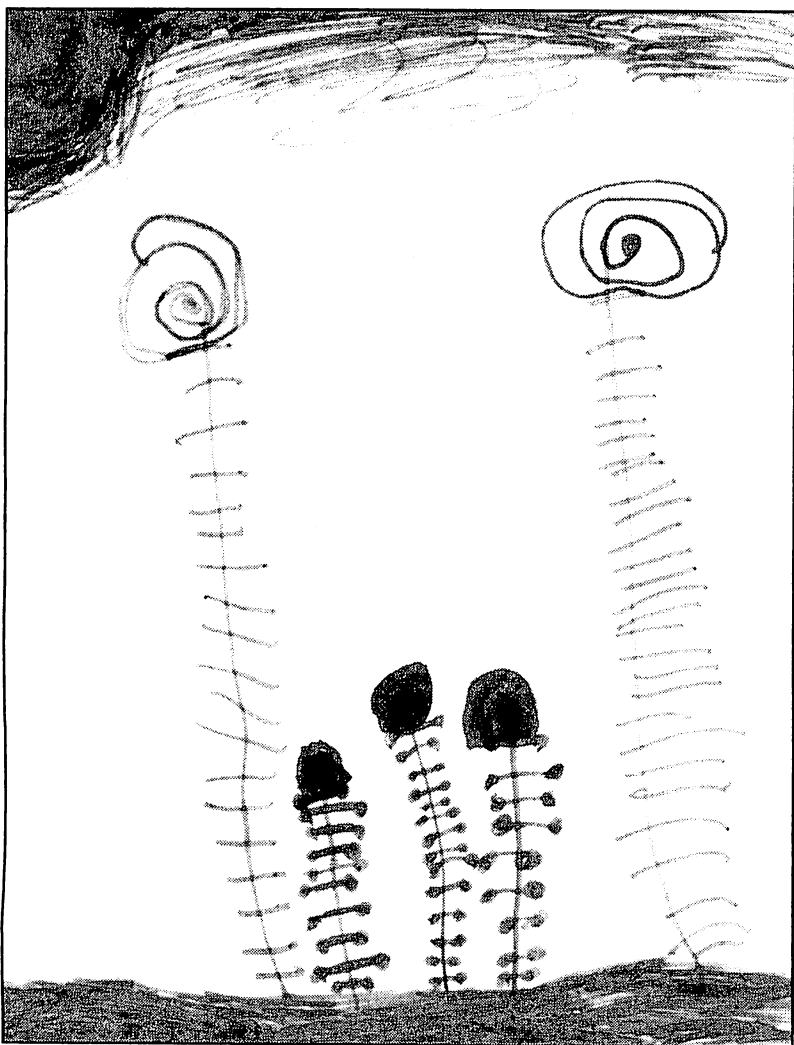
## On Halloween

Witches singing in the sand  
With some ghosts and a band

Pumpkins laughing just like clowns  
Hearing all those silly sounds

What a scene  
It's Haloween!

Maddy Wayham



I am the Goddess of the air  
My name is Jenna-fair  
I fly here and there  
With long red curly hair  
Clothes I do not wear  
I like to go bare  
Covered with freckles everywhere

SO THERE!

by Phoenix

# Fashion Musts and Misses on Samhain

by July Lewis & Georgie Dennison

**H**ELLO THERE, my community. This is Georgeanne, Reclaiming Quarterly's fashion editor. I know you would agree that the Reclaiming Community sorely needs some fashion sense and guidance. So, I have decided to invoke the Guardians of the Watchtowers of Style: Chanel; Versace; and the Goddess Herself, Princess Diana; to aid us in this process. In the spirit of those icons, I have asked June, personal assistant to Starhawk... a known fashion priestess... to advise the community on proper attire for the Spiral Dance.

## G: What will the new look be for this year's Spiral Dance?

**June:** This year we'll be seeing simple gowns in pastels and whites. A refreshing change from the the dour gowns of previous years. **BLACK IS OUT.** We will have Fashion Dragons at the dance to carry off those who dress in anything darker than jewel tones. It's a celebration of life, it's the New Year. And this will be expressed by the new, lighter colors we'll be seeing this season.



Bob Thawley

**G:** How can one fully embody, or one could say, aspect, that look? What type of fabrics? How about hemlines? And of course, footwear and headdresses can't be overlooked.

**J:** Well, silks are always in good taste. A nice cashmere drape works well in the San Francisco climate and falls so elegantly in the softer-cut styles that designers will be offering this year. Hemlines will be raised to the limit for both men and women. That being so, hosiery will certainly be important. Regarding footwear, the whimsical chunky shoes will give a retro seventies feel to the proceeding. But headdresses are out. *Trés passé.*

**G:** We haven't discussed cosmetics. Is there any way of discouraging people from using that silly glitter gel?

**J:** Hope springs eternal, Georgeanne, but I doubt it. For the more tastefully inclined readers I suggest natural shades, so as not to scare your dead relatives. And for the sake of the Goddess, remember to wear waterproof eyeliner and mascara.

**G:** It's bad enough to be swollen-eyed and puffy in public without looking like a raccoon. I so agree. But, these styles you are suggesting, they seem a bit understated for this community.

**J:** Oh, we can fix that.

**G:** How?

**J:** Accessorize, accessorize, accessorize!

**G:** What type of accessories? What does your spirit fashion guide say?

**J:** I'm glad you asked that, Georgeanne. This year Starhawk is coming out with a new line of matching magical tools and jewelry to go with her already hugely successful line of ritual clothing.

**G:** I'm so happy. This will truly make Samhain a celebration.

**J:** It's about time, isn't it? For example, there'll be rhinestone encrusted Italian pottery pentacle necklaces, and handcrafted Gucci marble athames with fine Corinthian leather sheathes and belts. Mink scarves embroidered with runes of prosperity in gold and platinum thread are *de rigueur*. And the wands are my special favorites.

**G:** Do tell. Don't stop.

**J:** You can get the wands in varying lengths, from handy purse size to a full six feet. They're hand carved by young artisans in Guatemala to your specifications. And made from the finest quality old-growth redwood.

**G:** Old-growth redwood?

**J:** Sustainably harvested, of course.

**G:** Oh, but of course. So, what other items will Starhawk be revealing? But maybe you've already said too much?

**J:** Yes. We want to keep some of it a surprise. This is a mystery tradition.

**G:** How true. So, there is a certain lack of panache and color coordination...

**J:** I wasn't going to say it but...

**G:** Somebody has to. As I was saying, a lack of style in our tradition. Do you have any advice for the fashion-challenged among our readers?

**J:** Well, yes. To be truly at one with your inner fashion spirit guide, I recommend sacrificing copies of Vogue to Aphrodite while burning rose incense and wearing something as tasteful as your limited imagination will al-

*continued on page 52*



Untitled Drawing by Vashti Puls

## A Gift

I have set out on this path  
 The way is dark and my eyes are blind—  
 The darkness envelopes me.  
 I reach out to grasp the tangible and solid  
 But the night is full only of shadows.

A gift falls into my outstretched palms  
 It glimmers like moonlight in my hands  
 I pull it towards me in wonder  
 And the darkness is transformed

Fairie dust explodes around me  
 I shine from head to toe  
 Dancing with abandon  
 Twirling in the moonlight.  
 Prisms reflecting off my naked body  
 I laugh with delight  
 And the fairies laugh with me.

by Mary Ann

## Re-Entry by Lupa Arinna

I have come back renewed  
 exhausted and exhilarated.  
 Down--- from the mountaintop  
 from the power of witchy ritual.  
 After hours of meditative driving,  
 returned to ugly neon clutter.  
 After grateful eyes caressed  
 luscious profuse greens,  
 been starstruck by  
 our amazing galaxy.

I bring with me the slowly  
 waxing moon, huge clouds that  
 imaged Goddess, then refreshed Earth  
 memories of dancing, chanting, worshipping.  
 We have raised, sent healing to the wounded,  
 enfolded all in the embrace of the Mother,  
 and lain supported on Her lovely breast  
 releasing again the energy pulled up  
 by us, from Her vital molten core.  
 I pledge to Her and to myself  
 to keep focused and remember  
 the vision of intentional  
 community, the safety  
 the love, all held  
 hand in hand in  
 hand.

# Journey

Walk this earth  
with care  
and what seems like uniform bleakness  
will rainbow before your eyes  
into glorious tints  
unnameable hues

## Chorus

Cypress dance in the time signature of centuries,  
eucalyptus' leafy sway a yearly counterpoint.  
Bass rhythms swell out of the ground:  
count them the speech of the earth.

they call us, they call us  
dancing they call us

they call us, they call us  
chanting they call us

Beats circle in air like the cells in our blood,  
a rich drink warming the soul.  
We echo the surge of the mountains' breath  
meshing into the song of the sky.

by Akasha Helkenn

Each one builds  
singing  
upon a heart that blossoms open  
to any who will linger  
and surrender to  
the land's song

Walk in beauty  
like light  
a practical intuition  
born of rock and spirit  
of sensuous rain  
and desert sun

Dwell in silence  
and wait  
wisdom is bought with days  
sweat pays for knowledge  
in silken touch  
there is peace

by Inanna

Wilding by Gordon Yaswen

Lord of the dance  
Homo ludens  
Playmate  
Ha! Ha!

Lord of the harvest  
Lord of the gates  
The sacrifice  
Who nourishes  
Who grows again

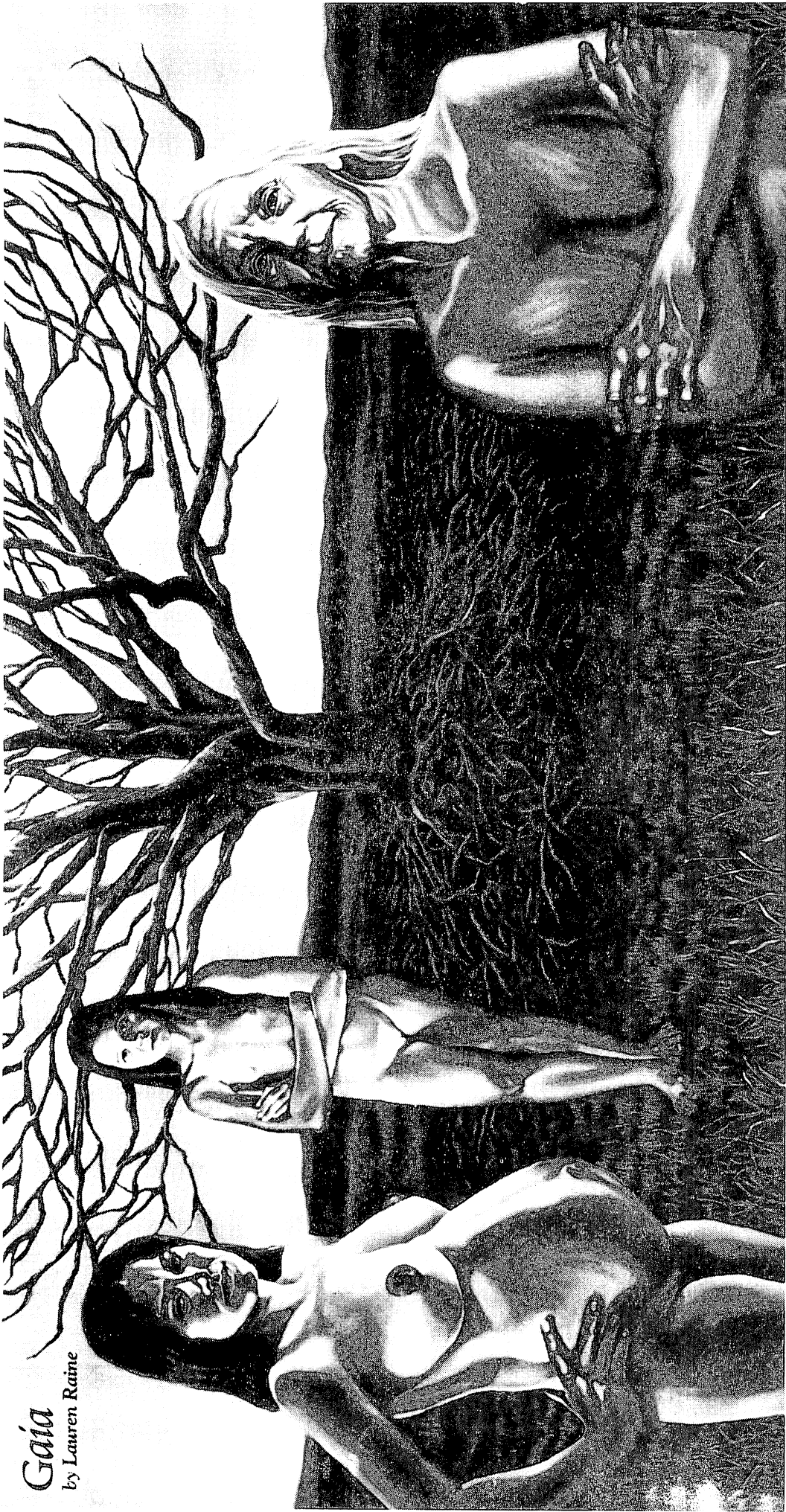
Lord of the blood  
Lord of the beasts  
Hard thighs  
stiff rod  
sure hands  
warm heart

by Judy Foster



# Gaia

by Lauren Raine







# Morrigan

Grey cloaked hag, Crow Mother, Great Queen  
Cursing, screeching, blessing, boffing  
Long shanked black witch,  
Many named many-faced nude descending  
mountain.

Mistress of a thousand spells, fair beauty to be seen  
Only by those who would kiss the crone.  
The Dagda knows.  
No downcast, cold sweated maiden,  
You piss rivers,  
As you mount the Good God's grain filled belly.  
Your pounding hips and shrieks of mirth  
Tearing open the Hollow Hills,  
Calling forth the Other Ones to dance round you at  
Samhain.

To not know you is its own curse,  
To know you and ignore you is death,  
To embrace you, if we dare, is to know  
EVERYTHING.  
I call you by your true name, Morrigan.

Dana Kramer-Rolls,  
Samhain, 1997

S	M	T	W	T	F	S
		SEPT 22	23	24	25	26
<p>Many thanks to Deborah for her Celtic Tree Calendar and to Anna Horn for her "things to look for."</p>	<p>SF Reclaiming Equinox Dinner <i>see page 34</i></p>	<p>FALL EQUINOX <i>Feast of Mabon</i> SUN ENTERS LIBRA</p>	<p>MERCURY ENTERS LIBRA</p>	<p>Edge of Perception (IL) Equinox Ritual <i>see page 33</i></p>		
27	28	29	30	OCT 1	2	3
	<p> CAPRICORN</p>	<p>Yom Kippur</p>	<p>VENUS ENTERS ARIES</p>	<p>Druidic Feast of the Guardian Spirit <i>Rosh Hashanah</i></p>		
4	5	6	7	8	9	10
	<p>BLOOD MOON  ARIES</p>	<p>Good day to end a relationship</p>	<p>Goddess Circle (PA) Autumn Equinox Ritual <i>see page 31</i></p>	<p>MARS ENTERS VIRGO</p>		
11	12	13	14	15	16	17
<p>Ancient Celebration of "The Old Lady of the Elder Tree"</p> <p>NEPTUNE GOES DIRECT</p>	<p> CANCER</p>			<p>Diana's Grove (MO) October Festival begins (thru 10/18) <i>see page 33</i></p>		
18	19	20	21	22	23	
<p>URANUS GOES DIRECT</p>	<p> LIBRA</p>					



*Things to look for in Autumn*

Swelling, ripening and splitting seeds on the grey bare horse chestnuts (*Asculus californica*).

Pineapple sages (*Sabia rutilans*) in bloom provide autumn and winter food for hummingbirds.

Mexican bush marigolds (*Tagetes lemmonii*) 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.

Luscious pomegranates hang from Autumn-bare branches.

New pumpkins eagerly await imminent transformation into Jack-O-Lanterns.

# SCORPIO



OCTOBER 24 - NOVEMBER 22

*Things to look for at Samhain*

Paperywhite narcissus start to appear.

Antyranthemums in bloom.

Leaves are turning.

Newts start to migrate.

Mushrooms fruit after rain.

Horse chestnuts' polished nuts begin to fall from the naked trees.

Ferns and moss uncurling.

Plant spring bulbs after Thanksgiving.

Monarch butterflies return to California Monterey Bay Area.

Smoke of the season's first hearth-fires flavors the crisp evening air.

S M T W T F S

SAMHAIN EVENTS ACROSS THE U.S.	10/24	East Bay WEB Women's Samhain Ritual <i>see page 34</i> Edge of Perception (IL) Samhain Ritual <i>see page 33</i> Tejas (TX) Samhain Ritual <i>see page 32</i> 10/30	North Bay Reclaiming Samhain Ritual <i>see page 34</i> Diana's Grove (MO) Samhain retreat begins (thru 10/31) <i>see page 33</i> Daughters of the Goddess East Bay Spiral Dance <i>see page 33</i> 10/31	SF Reclaiming Spiral Dance <i>see page 34</i> ReWeaving (L.A.) Samhain Ritual <i>see page 32</i> Goddess Women Gathering (MO) Samhain Ritual <i>see page 33</i> 11/01	Strand by Strand (OR) Spiral Dance <i>see page 30</i>	Samhain Rituals <i>see left</i>	OCT 24	
25	Daylight Savings ends 2am — set clocks back 1 hr. VENUS ENTERS SCORPIO	26	Samhain Ritual <i>see above</i>	27	Face the Unknown	28	30	31
NOV 1	Hallowmas Samhain Ritual <i>see above</i>	2	Dia de los Muertos MERCURY ENTERS SAGITTARIUS	3	U.S. Election Day Feast Day of Martin de Porres	4	6	7
8	Gwynn ap Nudd — The Lord of the Faerie opens the door for a day. Step thru, but don't eat anything.	9		10	LEO	11	13	14
15		16	Hecate Night	17	VENUS ENTERS SAGITTARIUS	18	20	21
22								

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

NOVEMBER 23-DECEMBER 21



Things to look for at Yule

Jasmine and jade plants start to bloom.

Leptospermum and calendulas in bloom.

Callas and horse chestnuts start to sprout.

Magnolia soulangeana begin to open their buds.

Sweet gum leaves are brightly colored.

Look for robins and Oregon juncos flying in from the north.

From now until Brigid, a good time to plant trees and rose.

The California bay laurels start to bloom.

Look for miners' lettuce.

Mustard makes the hills gold.

S	M	T	W	T	F	S
<p>Many thanks to Deborah for her Celtic Tree Calendar and to Anna Korn for her "Things to look for."</p>	NOV 23	24	25	26	27	28
29	30	DEC I	2	3	4	5
6	7	8	9	10	II	12
13	14	15	16	17	18	19
<p>Various Solstice Rituals <i>see right</i></p> <p>Eve of Yule</p> <p>Ramadan</p>	21	22	<p>SOLSTICE EVENTS ACROSS THE U.S.</p> <p>12/19 Hands of the Mother (OR) <i>see page 30</i></p> <p>ReWeaving (L.A.) Solstice Ritual <i>see page 32</i></p> <p>Goddess Women Gathering (MO) Solstice Ritual <i>see page 33</i></p> <p>Edge of Perception (IL) Solstice Ritual <i>see page 33</i></p> <p>12/20 SF Reclaiming Solstice Ritual <i>see page 32</i></p> <p>Tejas Web (TX) Solstice Ritual <i>see page 32</i></p> <p>Strand by Strand (OR) Solstice Ritual <i>see page 30</i></p>			



PISCES

Thanksgiving Day



OAK MOON

GEMINI

Roman Bona Dea, the Good Goddess, celebrated today



VIRGO

The Goddess Circle (PA) Solstice Ritual *see page 31*

International Human Rights Day

MERCURY GOES DIRECT IN SAGITTARIUS



SAGITTARIUS

Saturnalia begins

Various Solstice Rituals *see below*

WINTER SOLSTICE





## Hands of the Mother

Portland, Oregon

HANDS OF THE MOTHER is a group of women and men working (and playing) to create a strong magical community and inclusive public rituals in the Portland area.

For information on Hands of the Mother events and rituals, call Sierra at (503) 232-4560, email Craig at [loring@transport.com](mailto:loring@transport.com), or check [www.9houses.org/Events.html](http://www.9houses.org/Events.html). Ritual details can also be found in the "Open Ways" pagan periodical, and fliers will be up at most Portland community magic shops.

### Winter Solstice December 19

Join us in celebrating the Winter Solstice on December 19th. See above contacts for details.

## Strand by Strand

Portland, Oregon

STRAND BY STRAND is a collective of women and men practicing Reclaiming Tradition witchcraft and offering classes, workshops, and public rituals in Portland. In addition to our local activities, many of us teach at Reclaiming Witchcamps during the summer.

For more information, please visit our website: [www.aracnet.com/ravnglas/indexA.html](http://www.aracnet.com/ravnglas/indexA.html)

### Spiral Dance/Samhain Ritual November 1

7 p.m. at Scandia Hall, 1125 SE Madison, Portland. Celebrate the ancient festival of Halloween, when the veil between the worlds is thin. Journey with us to honor the ancestors and dance the Spiral Dance of life and rebirth. If you wish, please bring a picture or memento of your Beloved Dead for the altar. Fee: \$8 to \$10 sliding.

### Winter Solstice Ritual December 20

7 p.m. Tentative location: Scandia Hall, 1125 SE Madison, Portland.

### Brigid/Imbolc Ritual January 30

Time and place TBA.

## Strand by Strand Workshops & Classes

**Psychic Skills I and II** Saturday-Sunday, October 10-11, 11 a.m.-4 p.m. Learn to use and enhance your Intuitive, Empathic and Psychic skills. We'll learn how to tell the difference between a worry and a true psychic event, to use our empathic skills to improve our relationships with others and with nature, to connect with Deity through our intuition, and to give a reading. Taught by Pomegranate Doyle. \$30-\$45 sliding fee. Call Pomegranate at (503) 239-1147.

**Ritual Planning** Mondays, November 16-Feb. 1, 7-10 p.m. A new 10-week class taught by Inanna, Kevin, Pomegranate, and Rowan. Participants will help plan, organize and priestess the Winter Solstice and Imbolc rituals. \$80-160 sliding scale. Prerequisites: Understanding and experience with Reclaiming Tradition witchcraft, attendance at two Strand by Strand rituals, and/or consent of teachers. We hope this class will develop into a permanent Ritual Planning Cell. Call Inanna, (503) 232-0993.

## BC Witchcamp Community

Vancouver, British Columbia

OUR BRITISH COLUMBIA WITCHCAMP COMMUNITY has been growing for the past 12 years and includes women and men who live in cities, towns and villages mostly in BC, Alberta, Washington and Oregon, who come together in covens, community rituals and classes to create and teach magic and weave this work into our world.

For more information on these events, call Pat at (604) 253-7189, [path@lynx.bc.ca](mailto:path@lynx.bc.ca), or fax (604) 253-2191, unless otherwise noted.

### Vancouver, BC Events

**The Fool's Wisdom** Following our Hearts Mission/October 17-18: with Pomegranate Doyle and Sharon Jackson. 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. Join us as we explore how to blend our spirituality with our everyday world. Contact Pat at (604) 253-7189, [path@lynx.bc.ca](mailto:path@lynx.bc.ca), or fax (604) 253-2191 for costs/details.

### Starhawk & Donna Read November 20-22 Weekend

- **Dinner/Auction** to raise funds for Starhawk and Donna Read's film-in-progress, "Marija," the life of archaeologist Marija Gimbutas.
- **Workshop with Starhawk** "Lessons from the Forest: Grounding Spirit in the Earth."
- **Workshop with Donna Read** Magic and the Media.

**Empowerment through Sound and Voice** ongoing classes with Bridgid starting in the Fall. Call (604) 255-5409.

**Rites of Passage class** November-December, with Sage and Bridgid which will include working with the Dark Goddess. Call Bridgid (604) 255-5409 or Sage (604) 254-5529.

### BC Witchcamp 1999

BC Witchcamp next year is scheduled for July 25-August 1, 1999. Contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, [path@lynx.bc.ca](mailto:path@lynx.bc.ca). For information on other camps, see future issues of Reclaiming Quarterly, or the Reclaiming web site, [www.reclaiming.org](http://www.reclaiming.org)

## Stone Soup

Victoria, British Columbia

THE STONE SOUP COLLECTIVE is a teaching collective based in Victoria, British Columbia, made up of Aurora, Catherine and Sophia. We offer classes and workshops in eco-feminist witchcraft in the Reclaiming Tradition.

This winter we are offering a wide variety of evening and full-day classes in the Victoria, BC area. Contact Aurora at (250) 361-4680 (calls will be returned collect).

**Starhawk: Vancouver, BC** November 19-22  
**and Seattle, WA** February 12-13 — see page 38

## Weavings from the Northeast from Vermont Reclaiming Folks

### Burlington, VT

**Women's Circles** are held the second Thursday of the month at the Friends Meeting House, South Prospect Street. Nominal donation for the space is asked. Bring food to share. Ritual starts at 7 p.m. sharp. Contact Linda at (802) 864-1877.

### Western Massachusetts

**Motherhill Farm** (Women's Retreat Center, Bed and Breakfast, and Herb Garden) offers like-minded programs. It is driving distance from Northwest Connecticut and Mid-eastern New York. Contact (413) 229-2958 for info on the events below, taught/priestessed by Reclaiming Tradition Witch Beth Elaine Carlson:

- *Sacred Drumming for Women* on Tuesday evenings
- *Elements of Magic for Men and Women* is scheduled for Fall
- *Wheel of the Year Celebrations* usually held on or close to the date of the holiday

### Cambridge, Massachusetts

Grove, a Reclaiming Tradition teacher, offers "Elements of Magick, Spellcrafting, and Thunder: Perfect Mind" classes/workshops. She also has a December workshop scheduled in Germany: "Spiritual Principles for Groups." Contact her at (617) 547-5529.

### Bucks County/Philadelphia, Pennsylvania

Debi, a Reclaiming Tradition teacher and priestess, offers workshops and courses in magick and ritual, including "Elements of Magick." She also holds womyn's rituals at Turtle Rock, her home, in a rural area between New York City and Philadelphia. Contact her for more information, including the benefit she hopes to pull together in Philadelphia for the Marija Gimbutas Film Project: (610) 982-9012 or debis@ptd.net

**Sustainable Architecture, Permaculture** Patty Ceglia offers consulting and courses/workshops in sustainable architecture and permaculture. She is located in Bucks County, Pennsylvania and will travel. Contact her at (215) 297-9795.

### Vermont Witchcamp 1999

Witchcamp next year is scheduled for August, 1999. Contact Trillium, 360 Toad Road, Charlotte, VT 05445, (802) 425-2984 or (802) 899-3231. For information on other camps, see future issues of *Reclaiming Quarterly*, or the *Reclaiming* web site, [www.reclaiming.org](http://www.reclaiming.org)

### Rhode Island

**Wintercircles** is an annual weekend women's gathering in Rhode Island  
*continued on page 54*

**Rhinebeck, NY workshop with Starhawk** October 2-4  
— see page 38

## The Goddess Circle Lancaster, Pennsylvania

THE GODDESS CIRCLE is in its seventh year of providing transformative ritual, primarily in the Reclaiming Tradition. This open circle convenes on 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. For more information on events and rituals, call Sarah Campbell (717) 393-0009, unless otherwise noted.

**Autumn Equinox (Balance)** October 8

**Day of the Dead** November 12

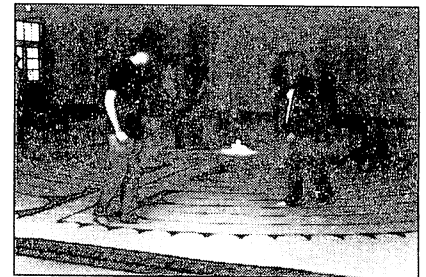
**Winter Solstice** December 10

### Walking Wisdom/The Lancaster Labyrinth

**Labyrinth walks** are scheduled for Sunday, November 1 and Sunday, January 31 at the Student Memorial Center at Millersville University. On Sunday, December 6, and Friday, January 1, walks will be held at the Unitarian-Universalist Church in Lancaster, PA. Walks use our painted canvas, of the Chartres Cathedral labyrinth design. Walks are 1-4 p.m.

**Labyrinth Journeys**  
Explore the classical 7-circuit labyrinth as a magical tool. Bring your journal and join fellow travellers on the path!

On the third Wednesday of each month, we will use the 7-circuit labyrinth at the UU church in Lancaster, and will gather at 7 p.m. We will experiment with themes, tools, music and other sound, lighting, whatever inspires Sarah! If you have an inspiration you'd like to share, call me at (717) 393-0009. *This labyrinth is also available for walking anytime by contacting the church office at (717) 393-1733.*



## SpiralHeart

### Eastern Seaboard/Mid Atlantic Community

SPIRALHEART is the community that has grown out of the annual organizing efforts of the Mid Atlantic Summer Intensive. We are planning events throughout the year, mostly because we like each other so much that we can't wait until Witchcamp to get together again. Our next happening is on the weekend of October 16-18:

**The Dance of the Peacock & The Power of Names** (a Feri tradition weekend workshop) with Reyasdottir and T. Thorn Coyle. October 16-18, Maryland/Washington DC area. We will explore the faces of the Blue God in Feri mythology: the Lover, the Bright One, the Warrior in the Heart of Darkness. We will speak his names of beauty and terror. Using this potent magic of naming, we will find our passwords into the portals of our deeper personalities: our spiritual destinies. For information, call (301) 929-8184.

## ReWeaving

Los Angeles, California

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 teachings of Starhawk and the Reclaiming Collective.

ReWeaving events are clean and sober, no drugs or alcohol please!

For more information on ReWeaving events and rituals, contact Ilyana MoonFire at (818) 368-5215, [lunafire@ix.netcom.com](mailto:lunafire@ix.netcom.com), or Phoenix Willow, (310) 489-7620, [feydancer@earthlink.net](mailto:feydancer@earthlink.net), unless otherwise noted.

**Fall Equinox** September 19

**Samhain** October 31

**Winter Solstice** December 19

### ReWeaving Classes & Workshops

Work Exchange scholarships are available for ReWeaving classes. For more information, call the contact number given for a particular class.

The Elements of Magic/Fall Class with Cynthia and Suzanne (Santa Monica Area): Open to all levels of experience. With the art of magic, we deepen our vision and focus our will, empowering ourselves to act in the world. In this six-week 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, dance/movement, spellcraft and structuring rituals. Fall class now forming. Call Cynthia at (310) 452-2981 for more information or to reserve a space.

## Southeast Friends of Reclaiming

Gainesville, Florida

THE SOUTHEAST FRIENDS of Reclaiming, based in Gainesville, Florida, is a group of women and men working to form community within an Earth-based spirituality, in the Reclaiming Tradition. We are a new group with ambitious plans for the future. We annually host Starhawk at our North Florida retreats, and we have been actively engaged in cleaning the rubbish and litter out of our local waterway, the Hogtown Creek, in conjunction with Earth Day activities.

We have performed public protest rituals at the site of an air and water polluting cement plant, and at the gates of Cape Canaveral Air Force Base against launching plutonium into space. We have planned and performed public rituals for the Winter Solstice, Spring Equinox and Summer Solstice. The Fall Equinox and Winter Solstice rituals are under discussion, but are not formalized as of yet.

Our most recent public ritual was planned with the City of Gainesville and was performed at the downtown plaza. An estimated 300 persons participated despite intense heat. Marlo, a

*continued next column*

## Tejas Web

Austin, Tejas

WE SEE THE EARTH as a sacred being, wherein all life is interconnected.

We gather together to learn and practice ecofeminist wiccan magic, celebrating the cycles and challenging unequal power relationships.

We build a community of individuals embodying creativity, spontaneity, cooperation, diversity, and activism.

We weave our intentions with the energies of many forms of the elements, Goddess and God, healing the rifts within ourselves and the worlds.

For information on Tejas Web events and rituals, contact Sharon, (281) 257-2351, [srussell@infohwy.com](mailto:srussell@infohwy.com), unless otherwise noted.

**Mabon/Fall Equinox Ritual** September 20

McKinney Falls State Park Amphitheatre, Austin. Open to everyone, intended for active participation by adults and children. Contact Juniper (aka Lauren), (512) 329-9177, [lauren@glenrose.com](mailto:lauren@glenrose.com)

**Samhain Ritual** October 25

Intended for adult participation; child care will be provided. Planet Theatre, 2307 Manor Road. Contact Kelley, (512) 419-7061.

**Yule/Winter Solstice Ritual** December 20

Contact Carol, (512) 478-8104, [mcavalon@aol.com](mailto:mcavalon@aol.com)

### Tejas Web Classes

**The Iron Pentacle** October 5-November 9, Mondays, 7:30-10 p.m., at Planet Theatre, 2307 Manor Rd. Taught by Carol and Bonnie. Contact Bonnie, (512) 478-LAVA

**The Elements of Magic** October 7-November 11, Wednesdays, 7-10 p.m., at Casa de Luz, 1701 Toomey Rd. Taught by Juniper and Suzanne. Contact Suzanne, (512) 282-5541, [mcanna@mail.utexas.edu](mailto:mcanna@mail.utexas.edu)

### Tejas Witchcamp 1999

Tejas Witchcamp will be held in spring 1999. For dates and information, see future issues of *Reclaiming Quarterly*, or contact Sharon, (281) 257-2351, [srussell@infohwy.com](mailto:srussell@infohwy.com)

For more information on other Witchcamps, held at various locations in North America and Europe, see future issues of *Reclaiming Quarterly*, or the Reclaiming web page (*see front inside cover*).

coordinator for the SEFR event, said maybe people needed to be together in a scary time. We had planned to end the ritual with a spiral dance, but about 300 people started spontaneously circling counterclockwise, and toning OM! The Solstice was structured and conducted so that the participants and audience were given the chance for their emotions and intuition to carry them to the message.

For more information about SEFR activities contact Cindy Jordan at e-mail: [healgaia@earthlink.com](mailto:healgaia@earthlink.com) or Barbara Walker at e-mail: [walkerb@nersp.nerdc.ufl.edu](mailto:walkerb@nersp.nerdc.ufl.edu)



## Diana's Grove

*Salem, Missouri*

DIANA'S GROVE is a 102-acre sanctuary welcoming women and men. Magical work, excellent coffee, real cream, butter, diversity and inclusion: to these we dedicate our lives. Diana's Grove hosts the midwest Witchcamp.

For more information on Diana's Grove events and rituals, contact Diana's Grove, P.O. Box 159, Salem, MO 65560, (573) 689-2400, [dianagrove@aol.com](mailto:dianagrove@aol.com), [www.dianasgrove.com](http://www.dianasgrove.com), unless otherwise noted.

**Fall Equinox Celebration** September 18-20

**October Festival** October 16 -18

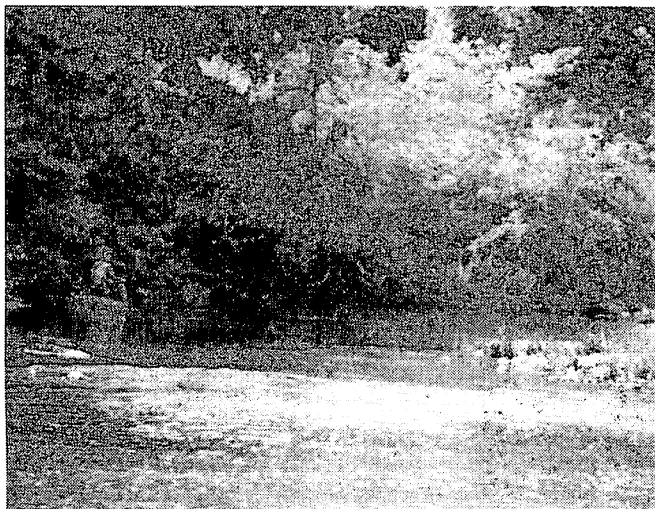
**Samhain Retreat** October 30-31

Summer Ends. The Garden gives herself to us. Light graciously relinquishes hours to the increasing Dark. Persephone packs her bags. She chooses the seeds for next year's beauty and gently folds them in summer days. She packs away the song of cicadas, the kiss of sunlight, the scent of summer rain, and the green, green grass. And so do you... Join us at Diana's Grove for Summer's Rites of Passage weekends. Three weekends of Reclaiming Tradition magic, ritual, community, great food, hot tub under the stars. \$95 each weekend.

### Missouri/Midwest Witchcamp 1999

Missouri/Midwest Witchcamp 1999 will be held at Diana's Grove, in Salem Missouri, from June 5-12, 1999. Starhawk will be among the teachers. For information, see future issues of *Reclaiming Quarterly*, or contact Dreamweaving, P.O. Box 133, Ames, IA 50010, [TKHerriott@aol.com](mailto:TKHerriott@aol.com), <http://members.aol.com/witchcamp>

For more information on other Witchcamps, held at various locations in North America and Europe, see future issues of *Reclaiming Quarterly*, or the Reclaiming web page (see front inside cover).



*Diana's Grove, home of the Missouri/Midwest Witchcamp*

## Goddess Women Gathering

*St. Louis, Missouri*

GODDESS WOMEN GATHERING is a women's spiritual community whose purpose is to create a framework for living and sharing our spirituality by celebrating and honoring the cycles of life. We offer workshops, weekend gatherings, seasonal rituals and sponsor a sister-sharing project. Our workshops and public rituals are presented in the Reclaiming Tradition.

For more information on Goddess Women Gathering events and rituals, contact San Mueller, (314) 993-7024 and Caroline Ziel, (314) 773-5659, unless otherwise noted.

**Samhain Ritual** October 31

**Winter Solstice Ritual** December 19

**Brigit Ritual** February 6, 1999

The above rituals are on Saturdays from 7 to 10 p.m.

### Goddess Women Gathering Workshops

**Making our Dreams Real Workshop** Saturday, September 28, 1-10 p.m. Contact: San at (314) 993-7024 or Barb at (314) 320-1678

**Wheel of Life Workshop** Saturday, October 18, 1-5 p.m. Contact: San at (314) 993-7024 or Barb at (314) 320-1678

## Edge of Perception

*Springfield, Illinois*

THE EDGE OF PERCEPTION COLLECTIVE is a Springfield, Illinois-based group sponsoring rituals in the Reclaiming Tradition.

Reclaiming Quarterly featured an article on Edge of Perception's use of the Psyche myth in their 1997 cycle of rituals in our Spring 1998 issue [RQ #70].

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

**Fall Equinox** September 26

**Samhain** October 24

**Winter Solstice** December 19

All Edge of Perception holiday celebrations are held on Saturdays to make traveling easier for folks. We try to stay off the actual holiday for private groups to have their own.

**Minneapolis, MN workshop with Starhawk, December 4-6**  
— see page 38

## Fall Equinox/Mabon

This is the time of harvest, of thanksgiving and joy, of leaving 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.

**San Francisco** — Tuesday September 22, community potluck dinner and ritual, 225 Potrero, 7 p.m.

## Samhain

Samhain, Halloween, is the Witches' New Year. This is the night when the veil is thin that divides the worlds. It is the New Year in the time of the year's death, when the harvest is gathered and the fields lie fallow. The gates of life and death are opened; the Sun Child is conceived; the dead walk, and to the living is revealed the Mystery: that every ending is but a new beginning.

**North Bay** — Friday, October 30, Sebastopol Community Center, 390 Morris St., 7 p.m. \$10-20 or work-exchange. (707) 632-9402.

**Women's Samhain/East Bay** — WEB Women's Samhain, Saturday, October 24, evening. Location: East Bay Hills (contact Events Line or Web Site for details — see inside front cover.) We need volunteers! Call Toni, (510) 521-1875.

**San Francisco** — The Spiral Dance, Saturday, October 31, Herbst Pavilion, Fort Mason, 7 p.m., \$10-50 or volunteer — see below.

**San Francisco Spiral Dance** — names of the Beloved Dead and New Births — Call Panthera, (510) 521-8684, with names of those who have died since last Samhain. Call Rain, (415) 861-3176, with names of children born in the past year.

## Spiral Dance Volunteers Needed!

Volunteers are needed for the San Francisco Spiral Dance! Be part of this community event. Please sign up ahead of time. Unless otherwise noted, contact Madrone, (415) 923-1458, to volunteer.

**Dragon Coordinator** — an experienced participant is needed to help with this crucial job.

**Dragons** — help hold the boundaries of sacred space.

**Graces** — folks who have participated in the Spiral Dance before can help grace. Please call Kim, (415) 826-1193.

**Altar Builders** — we need altar builders, groups of people to create the East, South, and West altars. This year we are hoping for many other altars, eg: animals, queer beloved, fairies, cultural altars...

**Set-up** — volunteers needed for set-up during the day.

**Volunteer Coordinators (2)** — This is a day long commitment, and will be situated in the front of house.

**Front-of-House** — help take tickets, sell books and tapes, etc, before and after the ritual.

**Food preparation** — help with food for volunteers on day of event.

## Winter Solstice

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

**San Francisco** — Sunday December 20, Ocean Beach near Taraval, gather 3:30, ritual 4 p.m.

**East Bay/North Bay** — call events line, (415) 929-9249 for information.

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

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

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

# THE SPIRAL DANCE

THE SPIRAL DANCE FOR THE RECLAIMING COMMUNITY

Samhain  
Saturday  
October 31  
7 P.M.

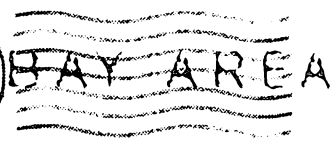
Herbst Pavilion  
at Fort Mason in San Francisco

\$15-50 *sliding scale*

**VOLUNTEERS NEEDED!**

For more information,  
call (415) 929-9249.

*The money from this ritual supports our community for an entire year.*



## Community Building and Reclaiming's Community Building Cell

by Carolina

Community. Hmmmmmmm. Consider the concept. We talk about it all the time in Reclaiming. We know that it holds us together. We weave it into our Maypoles each year. We live in it, we draw from it, we are it.

Community happens naturally, just like the magic of personal bonds between people happens naturally. But there are also things that we can do to foster community, and to shape our community into what we would like it to be.

One great way to foster community is through public rituals every Sabbat. Making magic together not only rocks, but also deepens our energetic ties in wonderful ways.

And yet an ever-growing, ever-changing community has many layers and many needs. Approachability is limited at such events, making it difficult for people newer to Reclaiming to really feel in community. And, at rituals, we tend to do more magic than chatting (as well we should).

Enter the Community Building Cell — a small, newish Bay Area Reclaiming work cell dedicated to building community through events and gatherings. Perhaps our work is not so much about building community as it is about *midwifing* the growth of community. Our job is not to actually lay the bricks, or, if you prefer, spin the threads of personal connections — everybody else does that perfectly well on their own (especially when it comes to Witches!) Rather, we create containers in which people can gather together, have fun, and allow the thickening of our community's weave to naturally happen.

*continued on page 54*

## Candle Making

Saturday, November 21st, 3-6 pm  
San Francisco location TBA

CANDLES ARE a familiar part of the set of magical tools. They are used at various times throughout the year to enhance a group or private weaving. The light and warmth of a candle can be that much more meaningful when it is molded with your own creative spirit and energy.

Come join us in a friendly yet magical afternoon to produce a candle of your own for the upcoming darkness of winter.

A donation of \$6-8 is requested for the materials and supplies needed. As with all CBC events, no one will be turned away for lack of funds. Of course you are welcome to bring your own materials as well, including old pots for dipping, and candleholders. If you have a talent for, or experience in the art of candlemaking, and would like to assist the CBC with this event, please let us know. Contact Rich or Samantha at (650) 631-7890 or email [cbc@reclaiming.org](mailto:cbc@reclaiming.org) for location and details.



## Bay Area Cell Contacts

**East Bay Ritual Planning Cell** — Toni,  
(510) 521-1875 or Vibra, (510) 237-2607.

**East Bay Teachers Cell** — Seed,  
[calla@pgw.com](mailto:calla@pgw.com), or c/o Reclaiming, P.O.  
Box 14404, San Francisco, CA 94114

**San Francisco Ritual Planning Cell** —  
Flame, (510) 482-9542, [latinasexy@aol.com](mailto:latinasexy@aol.com);  
or Morgaine, (415) 648-8781,  
[morgainew1@aol.com](mailto:morgainew1@aol.com)

**San Francisco Teachers Cell** — Hilary,  
[honeybee44@aol.com](mailto:honeybee44@aol.com), or c/o Reclaiming,  
P.O. Box 14404, San Francisco, CA 94114

**North Bay Ritual Planning Cell** — Susan  
Levine, (415) 759-8434, [nasusLD@aol.com](mailto:nasusLD@aol.com)

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

**Samhain Cell (Spiral Dance)** — Madrone,  
(415) 923-1458, [kimjack@sirius.com](mailto:kimjack@sirius.com)

**E-Cell (Web Page)** —  
[ecell@reclaiming.org](mailto:ecell@reclaiming.org), or see the web page,  
[www.reclaiming.org](http://www.reclaiming.org)

**Inside (Prison Work Cell)** — Vibra,  
(510) 237-6207, [vibraw@aol.com](mailto:vibraw@aol.com)

**Magazine Cell** — George, (415) 255-7623,  
[quarterly@reclaiming.org](mailto: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,  
P.O. Box 14404, San Francisco, CA 94114

## East Bay Ritual Planning Cell Meeting

The East Bay Ritual Planning Cell will be meeting next on Thursday, November 12. Gather at 7 p.m. Meeting starts 7:30, at Vibra's house, 1431 Brewster, El Cerrito. We are looking for people who want to create ritual for smaller groups on the land in the East Bay. Call Vibra at (510) 237-2607 or Toni at (510) 521-1875.

## Community Building Cell Planning Meeting

Saturday October 4, 1998, 2p.m., Beltane Meadow in Golden Gate Park (where we held our last Lammas ritual), San Francisco. The success of the Community Building Potluck Dinners has led to the formation of the Community Building Cell (CBC) to plan future, (magical) theme related dinners and other events to help welcome newcomers and strengthen existing bonds in the growing Reclaiming community. If you are interested in helping organize our Candle Making event (*See above*) or want to help develop formats for other Reclaiming dinners and/or community-building events, call Rich for more info at (650) 631-7890.

## Send us your announcements!

Reclaiming Quarterly welcomes announcements from Reclaiming work cells. Winter deadline is November 1st. Email to [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or mail to P.O. Box 14404, San Francisco CA 94114.

## Classes with Beverly & Doug in Mill Valley/Marin

### Elements of Magic

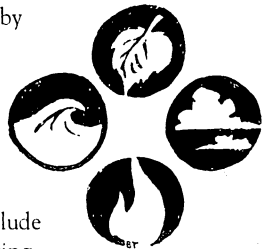
Mondays, September 21 - October 26

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, raising energy, chanting, trance work, creating magical space, spellcrafting, and structuring meaningful ritual. We hope to provide a nurturing environment for all participants.



### Rites of Passage

Mondays, November 9-December 14

Through storytelling, trance, release and dreamwork 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.

### Spellcrafting with Triple Soul

Mondays, January 11-February 15

Learn the Craft of the Wise by aligning your triple souls with the cycles of the sun and moon. Sharpen your intention. Heal your will. Spells for grounding, protection, personal and planetary transformation. Harvest fragrant sage from the Marin headlands by the light of the moon.

Evening classes meet from 7:30-9:45. Six week classes are \$150-\$75 sliding scale. For registration & information, Call (415) 339-8313 or (707) 865-WAND.

Classes are 5 minutes from Highway 101, 20 minutes from either bridge. Plenty of parking. Carpooling from San Francisco and East Bay by arrangement.

**“Reclaiming Recommends” means that a class is taught by one Reclaiming teacher**

## Classes with Beverly & Doug in Sonoma County

### Rites of Passage

Thursdays, September 24-October 29

Through storytelling, trance, release and dreamwork 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. \$150-\$75 sliding scale.

### Three Souls/ Ethereal Anatomy

Thursdays, November 5-19

Sharpen your intention. Heal your will. Get to know each of your three Magical Souls: Talking Soul, Younger Soul and Deep Soul, using Tarot, trance, energy work, movement, games, sharing and song. \$80-\$40 sliding scale.

### Ritual Drumming & Chanting

Thursdays, December 3-17

Give voice to the rhythms of your soul with Ritual Drumming & En-CHANT-ment. Learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn simple frame drum rhythms to accompany trance, and exciting rhythms to raise energy. Bring your drum or use one of ours. Prepare with us for a Festive & Powerful Winter Solstice Ritual! \$80-\$40 sliding scale.

### Power and Mystery

Thursdays, January 14-February 18

Descend with Inanna. Trance, dance and learn to embrace your Shadow Self. The Shadow, or Self-hater, holds the treasure-house wherein lies all we have rejected out of shame, fear, patriarchal imprinting and lack of love. Create a Self-hater Doll, Attend the Master/Servant Masked Ball, the Self-hater Doll's Tea Party and of course, descend with Inanna. This class is based on Starhawk's book "Truth or Dare." Prerequisite: Elements of Magic or equivalent. \$150-\$75 sliding scale.

Beverly & Doug's Sonoma classes are held in Monte Rio and other Sonoma locations. For information and registration Call (707) 865-WAND (9263)

## Six Month Magical Apprenticeships with Beverly Frederick

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.

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 En-*chant*-ment.

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 \$400-\$800. 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.

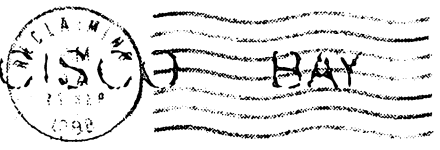
Reclaiming Recommends

## Rhythm Laboratory

with Jeffrey Alphonsus Mooney

Ongoing Thursday evening class in San Francisco

Witchcamp teacher extraordinaire Jeffrey Alphonsus Mooney hosts a weekly Rhythm Laboratory using body, voice, and percussion. This San Francisco workshop continues through the fall. Call (415) 346-3900 for location and info.



## Pentacle of Pearl for Women

with Seed (aka Calla), Hilary Valentine and student teacher Morgan le Fey

Six Fridays starting November 6, 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: Elements of Magic class or equivalent. Six sessions. Sliding scale \$150-\$75. Call Seed, (510) 336-0656.

## The Wheel of the Year

with Seed and Brook

begins Winter Solstice

Through symbols, story telling, story making, and trance, we will explore each of the 8 points of the Wheel of the Year and the cycle of the Wheel as a whole.

We will deepen our own mythology, and share myths with each other. The class will meet on Sunday a week prior to each of the 8 Sabbats. (Eight meetings over the course of the year beginning at Winter Solstice 1998.)

The class will feature guest appearances by other teachers for particular Sabbats. \$100-\$160 sliding scale. Contact Brook, 510-845-5830.

## Labyrinth - Walking, Building, & Spiritual Practice

with Flame RosaNegra and Madrone

Two weekends: November 20-21, 28-29

In this groundbreaking class we will learn ancient myths and modern uses of the Labyrinth. We will begin the weekend with a Friday evening Dark Moon Ritual of New Beginnings in the Sibley Labyrinth in the Oakland hills, exploring the ancient beginnings of the Labyrinth in storytelling and ritual.

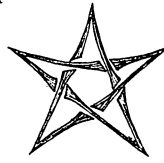
On Saturday, we will explore Bay Area Labyrinths, including two in San Francisco. That day will be filled with stories, myths and practical uses for the Labyrinth. We will engage our bodies and spirits in the Wandering Path.

The next Saturday we will engage in the building of a small Labyrinth, using information gathered from the previous weekend. On the final day of the class (Sunday) we will consecrate the Labyrinth

*continued next column*

## The Iron Pentacle

Using our magical skills, moving and shaping energy, transforming ourselves through trance to explore the five points of our inner pentacle: Sex (primal energy), Self, Passion, Pride (self-esteem), and Power (effectiveness in the worlds). We ask that all applicants be committed to attending all classes. Prerequisite: Elements of Magic class. Final class is a ritual created by the students. Sliding scale \$150-75.



• **for Women and Men** with Madrone, Gwydion and Student Teacher Flame  
Seven Fridays, dates to be announced.  
Contact Madrone, (415) 923-1458.

• **for Women and Men** with Tami Griffith and Minerva Earthschild  
Six weeks, between Samhain and Yule.  
Details to be announced. Contact Tami, (415) 256-1766.

## The Fool's Wisdom

Following our Heart's Mission

with Pomegranate Doyle & 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

*continued from preceding column*

we have built with ritual and celebration. This weekend will take place in Oakland.

Members of the class will have continued access to the Labyrinth they have built, one day a month, upon arrangement. The goal of this class is to engage us in the practice of Walking the Labyrinth.

Class size is limited. Sliding scale \$90-\$160. Contact Flame, (510) 482-9542.

## Holy Smoke & Sacred Salts

with Elka and Margaret, San Francisco

Two Saturdays, November 7 & 14

Craft your own magical bath salts and incense. Within sacred space, we will ground and meditate to focus our intention as part of our magical crafting process. Using our intuition and physical senses as guides, we will mix our intention into herbs, salts and essential oils that harmonize with our purpose. The group will raise energy to charge our aromatic creations. Some materials will be provided. Sliding scale \$30-\$60 covers both workshops. 11 a.m. to 5 p.m. Contact Elka at (415) 626-3663.

## Tarot for Beginners

with Margaret and Mariah,  
begins in October, 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.

Reclaiming Recommends

## Intuitive Practice through the Body

taught by Cybele (aka Suzette Rochat)

**Workshop, Sunday, November 8, 1-6 p.m. in San Francisco** This day can serve as an introduction to the practice of dropping and opening the attention, or as a day of deepening your established practice. Workshop: \$40-70 sliding scale.

**Morning class, Mondays, November 9 - December 14, 9:30-11:30 a.m.** Begin your day with centering and focusing

practices from basic mindfulness meditation and Aikido, bringing yourself more fully present through stillness and movement. Cultivate inspiration for daily practice, seeking the rhythm that will integrate centering and compassion into each moment. Create deeper embodiment through self-study, witnessing the reactions and habits of attention that distort both intuition and relationship. Practical boundary work, support and development of intuition, opening to Mystery. Six-week class: \$120-160 sliding scale.

Students who do both workshop and class will receive a \$20 discount on the class. Call Cybele, (415) 541-5650 or (707) 795-9443.



## Reclaiming Teachers' Travel Schedules

### Starhawk

**Rhinebeck, NY** October 2-4  
Weekend Workshop at Omega Institute,  
(800) 944-1001

**Vancouver, BC** November 19-22  
Weekend Workshop and Evening Ritual  
Benefit. Contact Pat Hogan,  
path@lynx.bc.ca

**Minneapolis, MN** December 4-6  
Weekend Workshop for Women, at Old  
Arizona Studios, (612) 871-0050

**Seattle, WA,** February 12-13  
Seattle Unity Church, details TBA

**"Circle Round: Raising Children in  
Goddess Tradition,"** a new book by  
Starhawk, Anne Hill and Diane Baker will  
be published by Bantam Books in  
November 1998. For book signings and  
other events, check the events line, (415)  
929-9249 and Starhawk's web page,  
www.reclaiming.org/cauldron/Starhawk/

### Beverly Frederick

**Portland, OR** October 3  
Beverly's six-month apprenticeship begins —  
see pages 36-37.

**"Through the Darkness,"** Beverly's new  
compilation of Reclaiming chants, is now  
available — see page 42.

**Brigit's Way and Other Magical Adventures: Women's Journey to Ireland** April 22-May  
6, 1999 — Visit some of ancient Ireland's pagan and goddess centres. Visit Kildare and take in  
Brigit's well(s) and other sites. Ride horses on the beach, listen to traditional Irish music, and  
more. Mod O'Donnell and Lyn O'Donoghue from West Cork (Mystical Ireland for Women co-  
owners) lead this unique trip. Send a self-addressed envelope (add \$1 outside Canada) to PO  
Box 21510, 1850 Commercial Dr, Vancouver BC Canada V5N 4A0. Fax 604-253-2191,  
path@lynx.bc.ca. Essay contest: "Why I want to go to Ireland." You may win a trip to Ireland!

### M. Macha NightMare

**Calgary, Alberta** October 3-5  
"Building Community/Maintaining Magic:  
A Workshop about Growth," a series on  
chanting, death and dying, creating  
effective large public rituals, community-  
building, dealing with growth, avoiding  
burnout, conflict resolution, consensus  
process, sponsored by Covenant of Gaia.  
Call Kate, (403) 246-2552, coyote@direct.ca

### Thorn Coyle

**Maryland/DC area** October 16-18  
"The Dance of the Peacock and the Power of  
Names" a Feri Tradition weekend workshop  
with Reyasdotir. Contact (301) 929-8184.

**Washington, DC** October 18  
Red Dragon Service and Dinner at  
Sojourner Truth Congregation, Washington,  
DC, 7 p.m. Contact PuckofDC@aol.com

#### Late Winter-Spring 1999

- Devotional Dance in Portland, OR
- Feri Tradition workshops in Vancouver  
and Victoria, BC with Gwydion, Sage  
and Aurora
- Exploring the Warrior weekend with  
Katrina Hopkins, Washington, DC area

**"Face of a New Day,"** Thorn's new  
recording of original songs, is now  
available — see page 43.

## Announcements

### Old Religion Apprenticeship with Maria-Laura Crespo

The Old Religion as an ancient and  
practical view of life. Each one-on-one  
session offers an overview of history,  
philosophy and cultural heritage, practical  
skills and techniques of European and  
Middle Eastern Witchcraft. Explore its  
practices as pragmatic and psychological  
tools for healing and growth. No specific  
time or place — each student will work out a  
schedule that works for them and Maria-Laura.

Maria-Laura Crespo is Spanish and  
Moroccan and grew up in Southern Europe.  
She learned the tenets of the Old Religion  
from her mother and grandmother. She  
attended an Anthroposophical college in Paris,  
studied theosophy in London, and history,  
philosophy and literature at the University of  
Rheims (France) and Salamanca (Spain). She  
has lived in Marin since 1976 where she  
teaches and works as a multimedia artist. For  
more information, call (415) 453-8947.

**Wanted: North Bay Pagans** to form a  
child-friendly circle. I imagine a space where  
children can participate in parts of rituals  
with a nearby area for children's songs,  
games, Goddess crafts... If interested, please  
call Laurie, (707) 829-7950.

**Visual artists** who create Goddess art  
wanted for participation in doctoral  
research. For questionnaire, please send  
name and mailing address to: Meghan Lewis,  
P.O. Box 8227, Ann Arbor MI 48107.

**Weaving the Web** — The Reclaiming  
Community structure is that of a Wheel:  
focused on connections from center out to  
cells and back. In addition to Bay Area cells  
(see page 36-37), I picture regional cells  
representing each Witchcamp community.  
Informal connections among Cells  
transform the Wheel into a Web.

Many of us help weave these lateral  
threads, cross-pollinating and making  
connections. I am affiliated with the  
Vermont Reclaiming Community. I've also  
attended events in Diana's Grove in  
Missouri; Lancaster, PA organized by Mid-  
Atlantic folks; and I'm in touch with folks  
from California Camp. Which threads do  
you weave? Send me information, and I will  
attempt to put together a representation of  
this Web Magick. Send to debis@ptrd.net or to  
Debi, 1755 Highview Ln, Upper Black Eddy,  
PA 18972. Blessed Be!

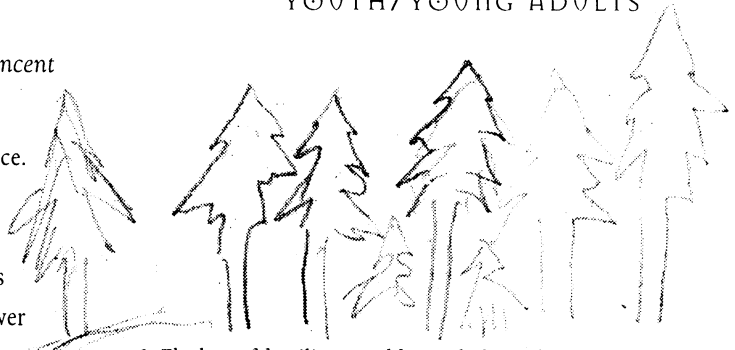


### Gaia Sunburst's Schedule

- Autumn Equinox — "Gaia" fragrance launch &  
workshop on aromatherapy
- Winter Solstice in Reyjavik, Iceland with Bjork —  
ritual and music, "Fire & Ice"
- Imbolc — Weekend workshop with Bill Moyers on the  
island of Crete, "Spinning the Mythic Tale"
- Spring Equinox — Video release party, "Working Out  
the Wiccan Way"
- Beltaine — Weekend workshop in Nice, France,  
"Qu'est-que C'est Le Patriarchie?"
- Summer Solstice — Lead ritual at Shea Stadium,  
"Healing the Planet"

by Reya & Oak

# My Spirit Guide by Aimee L. Vincent



1. This home is a magical place.  
 Look, a goddess altar. Sacred space!  
 We meet then settle—into overstuffed pillows  
 Surrendering excitement to the wind-blown willows  
 Gathered to receive Reiki's healing power  
 In west Marin, where the tall redwoods tower  
 We begin our journey by closing our eyes,  
 To an unknown place seeking "spirit guides"

2. Flashes of familiars, goddesses light at the edge of my mind  
 Breathed life at the mere suggestion of— a spirit guide, a spirit guide  
 To check the wisdom of the Reiki, the knowing of our hearts  
 To send the healing power, while holding us apart  
 My mind wanders and analyzes, regroupes and wanders more.  
 Who will come to aid me in this healing work?

3. 'Til we reach a clearing at the bottom of a stair  
 And as I have predicted, my familiar is there.  
 My quick-tongued lizard, lazing in the noontime sun.  
 I know him by his smirk, his old humor free and fun.  
 We exchange a witty banter, but he is not the one.  
 He sends me on my way, in search of the spirit guide.  
 Down a lane winding narrow, then spreading straight and wide.  
 I continue 'til I see her, framed by the  
 bright blue sky.

We visualize a trail, and along this track we amble.  
 Proceeding down the trance-path of rock and rut and  
 bramble.

4. Muddied bare feet, red hair straight.  
 I know right away... she is me, at eight.  
 I remember that dress with Winnie-the-pooh  
 And searching for frogs down at the lagoon.  
 We run to each other and embrace, a hug of twenty years past.  
 I see me in her eight year old face, I've found my guide at last.  
 Osmosis! I feel the strength of her seeping into my skin.

5. I am her, she is me, I am eight and it is great!  
 Sure-footed and lighthearted, I'm in Brooklyn again  
 I head out of the school yard, a "good-bye" wave to my friends  
 The smell of fresh baked bagels and gasoline fills the air  
 The sounds, the sights and scents—of it all, I am hyper-aware.  
 I carry stale bread down to Triangle Park  
 Where old men play chess right on into the dark  
 On cement tables and benches of wood  
 I can tell by their stories that I'm back in the 'hood.



A calm knowing assurance this wise old  
 child-twin.  
 Her eyes are steady and  
 clear. Soon I am lost in  
 her grip.  
 Her confidence  
 overwhelms me and pulls  
 me into her trip.

7. An ancient cloaked woman with hair long and white  
 A sweet little smile, brown eyes deep and bright  
 I know right away that those eyes are mine  
 And she must be me, many years down the line  
 With a nod, she invites me to sit on her lap  
 I feel tingling magic in the folds of her wrap  
 And again we commingle—the essence of me  
 And I now know eternally... "All is how it should be."

6. This is the park where the old people hang  
 In Italian or Yiddish they speak their own slang  
 With grandparent-envy I make myself small  
 Feeding the pigeons while taking in all  
 All of the stories, the ribbing and laughter  
 The presence of elders is what I am after  
 Tossing bread 'til I get to—the bottom of my bag  
 Then look up with a start into the eyes of a hag!

# Summoning the Fates

A Woman's Guide to Destiny

By Z. Budapest

Reviewed by Alma Luz Villanueva

THE BOOK opens on Halloween 1997, as Masika Szilagyi — a Hungarian artist, sculptor and Z. Budapest's mother — is preparing for a show of her sculptures at the prestigious Mücsarnok Modern Museum in Budapest... "Usually artists had to be dead at least fifty years before they were allowed to show in the Mücsarnok."

As Z. Budapest watches her mother's statue of the Queen of Heaven (six feet tall, about three tons) being rolled out the door by the Museum men, Masika hands her a smaller statuette and whispers, "Look, this is the Holy of Holies. If they take this, you will never

see it again. Here, take it home."

It's a small statue that can be held—a pure white-clay altar piece, divided into three parts, each showing a woman's figure — a spinner, a weaver, and a woman with shears. One starts the thread of life, the other develops it, the third one cuts it. Z.

Budapest asks her mother, "Why do you call them the Holy of Holies?"

"Because they are representing the secret of life. They are beyond the Goddess. They are like the soul of the Goddess. They are the three Fates."

And so, Z. Budapest carries the "Parcae, the three Fates" on her lap, over the Atlantic Ocean, home to California. She will not see her mother alive again, which they discuss as Masika hands her the Parcae: "I think I have finished saying what I came here to say," she whispered. "And when you come back will I know you again?" I probed. "Maybe. Maybe not. I may not come back very soon. It's best to let go."

There's an unusual clarity, honesty, intimacy and even a balancing dose of humor between mother and daughter as they discuss the Holy of Holies, Masika's foretold death, her funeral, as Z. asks, "'Mom, when you die, should I come to your funeral?' 'I certainly won't be there, only my body will be. A funeral is more for the living than the dead. I'll be with Grandma. And right after I see her, I want to visit Rodin.' She was already making plans."

This is the tone, the voice of "Summoning the Fates" — this rich and much needed discussion of the Holy of the Holies, mysteries, personal rituals, divination and literally "A Woman's Guide to Destiny" in the form of the three Fates, named here: Urdh's dance

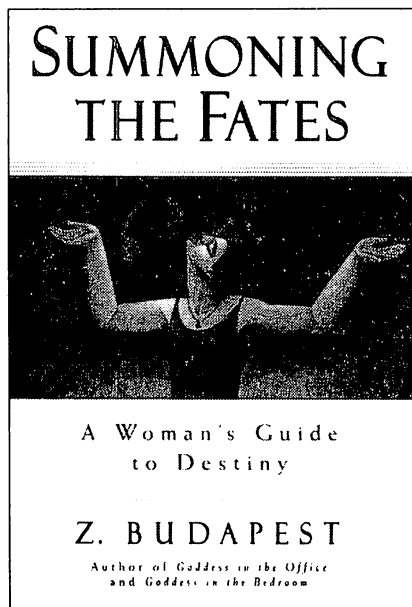
(from birth to about the 21st year), Verdandi's Dance (from 28th to 58th year), and Skuld's Dance (from 60th to 88th year — "Bless you as you become our ancestor.")

The dance of the three Fates — Urdh, Verdandi, Skuld — is depicted on page 21 in a circular drawing with a raven as messenger at the center. The wisdom and information that follows on pages 21-28 (the meaning of each Fate's dance, Uranus's Steps- Your Mission Curve, The Moon

Curve and Fertility Cycles, The Mind Curve, and Working: Feast of The Fates) is, by itself, worth the price of admission. Rarely have I been so comforted as a woman — and especially as I approach the age of Skuld's Dance — as when I read these eight pages. And then, each Fate is more fully explored and beautifully revealed in their own chapters (with their own rituals and spells included).

Each stage in a woman's life, each Fate, is honored in this book of 239 pages which is packed (blessed, channeled), page by page, with wisdom(s) and information such as spells for summoning the Fates for good luck, dreaming one's angel, entering the Doorway of Desire (to know one's true desire), a spell for letting go, a morning

*continued on page 50*



## Lewellyn's Witches' Datebook, Calendar, and Magical Almanac

LEWELLYN'S PUBLICATIONS offers three beautiful resources for organizing your magical life. These compendia of astrological, historical, magical, and practical lore are a fascinating way to keep track of everything from the cycles of the planets to your next circle meeting.

*Calendar (full color)*, \$12 U.S.; *Datebook (spiral bound)*, \$9.95; *Almanac (350 pages)*, \$6.95, from Lewellyn, 1-800-THE-MOON.



from Witches' Calendar

Cassell's Encyclopedia of

# Queer Myth, Symbol & Spirit

by Randy P. Conner, David Hatfield Sparks, and Mariya Sparks

## Reviewed by Mark Silver

MY SPIRITUALITY has always been a little tenuous, at least in terms of knowing the true roots of my practice. I grew up Jewish, but was disaffected by the sterility of the congregation, and was agnostic for years. As I came back into touch with my divine, I found myself weaving pieces from different traditions, including Jewish Renewal, Pagan in the Reclaiming tradition, and Radical Faerie. Despite the richness of the weave, a large part of my feeling for the sacred is the energy from traditions and rituals that have been repeated for thousands of years. Sometimes my pieced-together worship felt like it had shallow roots.

Yet, the very traditions I feel the closest to, those which have the deepest roots, also have, for me, unacceptable language of exclusion, hate, and homophobia, with a distinct lack of reverence for the feminine, or other forms of love and gender expression.

Because of these gaps in my web, it was a pleasure to sit with Cassell's "Encyclopedia of Queer Myth, Symbol, and Spirit." The opening pages have short histories of various spiritual traditions, including African and

African-Diasporic, Ancient Near Eastern and Western Antiquity, Buddhism, Chinese Shamanism, Taosim, Confucianism and Syncretism, Christianity, Goddess Reverence, Hinduism, Islam, Judaism, Queer Spirit, Radical Faeries, Shamanism, Shinto, Sufism, Witchcraft and Wicca, and Women's Spirituality. For me, there is something about seeing all these different traditions set side-by-side, without any hierarchy other than alphabetical, which allows me to realize how much I had been creating a hierarchy of legitimacy in my own mind, and to start to take that hierarchy apart.

The histories are also good. So many powerful moments are lost to the tradition if they are not recorded, and it

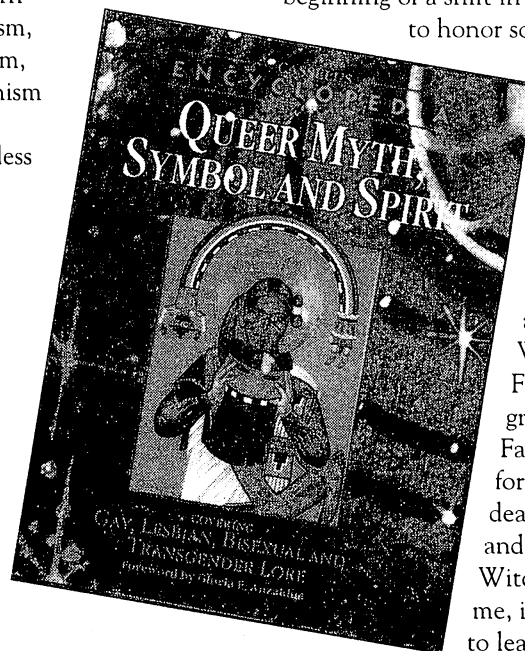
was wonderful to read an account of the beginning of a shift in Dianic Witches to honor some male energy, stemming from an event at the 1980 Pan Pagan Festival. Evidently a number of men were threatening a circle of Dianic Witches at the Festival, and a group of Radical Faeries came forward as men to deal with the sexism, and help protect the Witches' space. To me, it's very inspiring to learn of anti-sexist men dealing with other

men's sexism, especially in a spiritual context.

By the same token, the Judaic history points out that gender and sexual "variance," a term the Encyclopedia uses, are deep in the roots, and despite hostility from the ruling class of rabbis at various times, there are many stories and instances in ancient texts that speak of tolerance, acceptance, and even reverence for what we now call "queer."

The bulk of the Encyclopedia is what you might expect, 356 pages of alphabetical listings, from Aakuljuusi and Uumarnituq in Inuit tradition to Zeus, in ancient Greek tradition. While it's nothing to read cover to cover, except for perhaps the strictest Virgos among us, it is fascinating to flip through. I find myself captivated by the little tidbits of some of the shorter entries, for instance "Khandoba: Androgynous or transgendered Hindu deity representing the union of the sun and moon." Or, "Chloris: In the

*continued on page 51*



## Songs for Earthlings

a green spirituality songbook

compiled and edited by Jess Shoup

SONGS FOR EARTHLINGS is a rich collection of 433 new and old sacred songs and chants for Green Spirituality. Classics by Pete Seeger and Malvina Reynolds join newer works by folks like Reclaiming's Starhawk and Darryl Cherney of Earth First! This large, attractive songbook will find its way to many an encampment and gathering. \$27 + \$4 shipping (PA residents add \$1.86 sales tax), from Emerald Earth Publishing, PO Box 4326-G, Philadelphia, PA 19118.

## Song of the White Swan

a novel by Aleta Boudreaux

AN AMBITIOUS undertaking, Aleta Boudreaux's "Song of the White Swan" weaves a tale of 15th Century French political and papal intrigue, a clash between Goddess worshippers and the Knights Templar of the Catholic Church, the "discovery" of Nova Scotia and its indigenous people the Mi'kmaq, and a love story, all seen through the eyes of a young Druid Priestess. \$13.50 from Laughing Owl, 12610 Hwy 90 West, Grand Bay, AL 36541. Read the first chapter at [www.laughingowl.com](http://www.laughingowl.com)

# Through the Darkness

*Chants from the Reclaiming Community*

*Performed by Beverly Frederick*

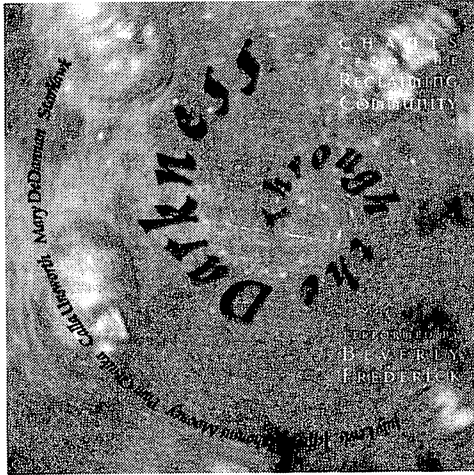
**Reviewed by Judy Foster & George Franklin**

CHANTS (like ritual) are participatory by nature. They are tools meant to raise energy, invoke deity, fix and focus intent. As such, they are most successful when simple, easy to remember and sing. This being so, it is not easy to create a musically-interesting recording of chants which can stand up to repeated listening.

Beverly Frederick, who produced and arranged this CD (also available on cassette tape) as well as doing most of the vocal work, has done it. "Through the Darkness" is well named. The sequence of choices that move through darkness to light — chants, invocations, ballads and beautiful violin solos by Pam Otsuka — display a lucid, poetic musical intelligence. Beverly's voice is clear and strong, a passionate instrument that is by turns sweet, intense, dark, and full of mystery. The layering of harmonies is exquisite, sometimes delicate, sometimes wild and almost Balkan.

While the CD will surely be a source of chants and songs for your rituals, part of the reason we return again and again to this recording is that the selections themselves are arranged in a ritual-like flow. The early chants, which include Calla Unsworth's "Every Breath is Sacred" and San Mueller's "Round the Tree of Life We Go," help ground and open the listener to sacred space and magical experience.

A violin solo gives the listener a chance to pause and deepen this grounding before the lyrics resume with a series of God and Goddess invocations. July Lewis and Beverly's



*"Through the Darkness is a haunting, magical CD that truly opens the gates to faery" — Starhawk.*

“Lugh Return” interweaves two simple tunes. “Goddess of the Sun,” by Mer/ Mary DeDanan, likewise combines two melodies in a rich tapestry. And Allen Stinson and Beverly’s “Companion of the Earth,” one of the vocal

highlights of the CD, is an excellent addition to the all-too-sparse repertoire of God-invocation songs.

THE HEART of the recording is a series of songs that evoke the core of many a ritual. Starhawk’s “To the Crossroads” carries us into “a world unseen,” where we stand between the worlds in a moment of mystery. From this vantage point, we are treated to the Childe ballad “Tam Lin,” arranged and performed by Beverly as part of Reclaiming Witchcamp rituals in 1996 and 1997. The haunting beauty of both melody and story wonderfully evoke the heroine Janet’s encounter with the realm of Faery. Pam Otsuka’s “Faery Gigue” solos frame “Tam Lin,” gems surrounding a diamond.

“Weaver Weaver,” a song for crossing over written by Starhawk and used as core music for the Spiral Dance

ritual the past several years, is sung in a spare, almost medieval harmony that sends chills up the spine.

Several more songs calling forth the Faery tradition make this an especially rich part of the CD. Suzanne Sterling’s “Catch Me” captures the ear like the chorus of a favorite pop song. And one might wish Beverly had sung more of “True Thomas,” just because the verses she does sing are so tantalizing.

Three songs are dedicated to the Goddess Brigid. Sparky T. Rabbit’s reworking of the traditional “Brid,” as well as “Holy Well and Sacred Flame,” are sung each year at Reclaiming’s Brigid ritual.

The finale of the CD is, of course, a devotion: “The Elements Reel,” written by Vermont Witchcampers a couple of years ago. The only song on the recording that is accompanied by drumming, the Reel assures a spirited conclusion to the CD.

Accompanying vocals are performed by Doug Orton and Terry Ann Gillette. Words to the chants and short songs are included on the artful insert, which was designed by Reclaiming Quarterly’s own Elka Eastly. Lyrics to the two long Childe ballads are available by sending a stamped return envelope to the address below.

*“Through the Darkness” is available on CD or cassette tape at the Spiral Dance and Brigid rituals. Or send \$16 for CD, \$11 for cassette, plus \$2 each for postage (CA residents add 7.5% sales tax) to VelaDanza Arts, PO Box 298, Monte Rio, CA 95462. Phone (415) 339-8313, email VelaDanza@aol.com*

## Chants & Music from Reclaiming

Reclaiming and Serpentine Music have recorded three other collections of Reclaiming chants and songs, including the music from the Spiral Dance. For information on these CDs and cassettes, see page 53. CDs and cassettes are also available at indoor Reclaiming rituals such as the Spiral Dance and Brigid.

# Face of a New Day

new songs by Thorn Coyle

Reviewed by Akasha Helkenn

"FACE OF A NEW DAY," the new release by T. Thorn Coyle, opens with a wonderful invocational chant to Life and all its manifestations, "After Amergin." The background drone sets the hypnotic tone for Thorn's powerful voice as she spins the images of our world: "I am the life that courses under the concrete ... I am the smell of unwashed flesh ... I am ancestor, and keeper of the future / Hear my song." These reminders of the easily-overlooked faces of the sacred in the ordinary and sometimes reviled places of our daily lives cast the circle, as it were, for the rest of the music on the CD.

The tracks come together in a collage of thanksgiving and prayer for our world which births and nurtures love, and is able to hold a place both for recognition of the oppression we face and celebration of the sacred.

Especially moving is "Present," wherein the voice of a community speaks to those who would corner and subdue Life, saying, "Lay down your

shields / Peel off your armor / Take these handcuffs off of me / Don't you cherish sun and water / Just as much as we?" Electric dulcimer lends a melancholy color, yet the strong guitars in the chorus illustrate the resolve and strength we put into protecting our Mother and Her children.

An air of sweet liberation infuses the lilting "The Green (Janet's song: Tam Lin)." Anne Hill on flute accompanies guitar and Revi Airborne's violin on this sprightly tune. It made me want to run out into a forest clearing and dance a jig.

Belying the purely celebratory tone of the music on "The Green," the chorus lyric "While you play chess / I will smash the borders" rebukes those who would be armchair activists, taking it easy in their games and theories. Living in the Green calls out for action. This song serves as a reminder to us that thinking and doing are not the same thing.

This message permeates the CD as a whole, strengthening it and making it more than just a cool Pagan party album. Fortunately, the messages in Thorn's lyrics inspire rather than smack you over the head, a feat made possible through her poet's ear: "People, facing water cannons, loaded guns / People, making love like the world's just begun / People, I owe a debt to you / People, you are my grace." (Excerpted from "Continuing On.")

Thorn's love song and prayer to the

Goddess, "Brigid," is here rendered with guitar and electric dulcimer, along with the signature bodhran. Having heard

this song performed live with just voice and drum, the addition of the other instruments seems to obscure some of the passion exposed in the more minimalist version. Still, you can't go too wrong with lyrics like "Poet! Gift me a God's tongue / Lover, sweet honeysuckle one."

"Charge and Covenant" offers

instruction for how to live true to Earth-based values. "Loving is the only law / Love each other fiercely ... Be free within yourselves / and never enslave others. / Whenever you have need of me, I will always be there." The pulse of the guitar imparts the feeling of walking or riding down a road, on a journey, and the basic rule for life is in the refrain "Open up, open up, open up to Me." The same guitar also provides an insistence to these words that makes going against Life's direction not only unwise but futile.

"Passage," the tenth track, incorporates violin and whistle along with acoustic guitar in a hymn to the Elements as the gateway to Mystery. The chantlike melody, growing in intensity with each repetition, and the guitar line reminiscent of Pachelbel's Canon, shape a song of joyful surrender to the embrace of the Goddess. This invocation of the stuff of our world segues beautifully in to the final track, "A Fool."

"A Fool" bookends the CD nicely with the opening "After Amergin." The showcase of Thorn's clear voice against



## Pagan Music CD Club Forming

Serpentine Music, distributor of Reclaiming's Chant CDs and tapes and for 6 years the leading distributor of Pagan music, is starting a subscription music service that will bring to your mailbox the best new Pagan music releases 4-6 times a year. Send your name, address, and credit card number to Serpentine Music, and you will enjoy the absolute best releases without ever having to wade through a catalog. Contact Anne, (800) 270-5009 or (707) 823-7425, or go to [www.serpentinemusic.com/serpentine/specials.html](http://www.serpentinemusic.com/serpentine/specials.html) for more information. Join or cancel your subscription at any time. Gift subscriptions also available.

*continued on page 51*

# Mithras

and the

# End of Time

by Doug Orton



When examining the riddle of Mithras, we start with Mithras slaying a bull, an image that repeatedly comes up at temple digs around Europe. Often found in the center of the inner sanctum, this picture is a sacred drama, a creation myth.

But is there more?

Joseph Campbell writes: "The Mysteries of Mithra, which came to flower in the near east during the Hellenistic age as a kind of Zoroastrian heresy, and in the Roman period was the most formidable rival of Christianity... Celebrants wore masks representing animals of the Zodiac: for astronomy was undergoing a new development in this period through an application of Greek thought to the data of the centuries of Sumero-Chaldean observation. In all religions of the age, the Zodiac had come to represent the bounding, ever revolving sphere of time - space - causality, within which the unbounded Spirit operates — unmoved yet moving in all."

In this article, Doug Orton explores the origins of the Mithraic mysteries and the cycle of the zodiacal Great Year.

## Graphics

Upper left: Attendant to Mithras

Right: Mithras slaying the Bull.

Opposite: Altar in ancient Mithraic temple, underneath c. 8th century church of San Clemente, Rome.

OUT OF PERSIA, well before the birth of "The Christ" (a Greek term), comes Mithras. Mithras, the cosmic fire god of light, was strongly felt in the Mediterranean and beyond from c. 300 BCE through 400 CE. Born on Winter Solstice, Mithras performed the usual Messianic miracles before ascending to heaven at the Spring Equinox (Persian new year), or "Easter," as some cults call it.

In a time of cross-culture appropriations carried by military intervention, the Mithras cult was embraced by Rome (or rather Rome's soldiers, independent of their native origins).

Say you're a Celt hanging out in Londinium under Roman occupation. The economy being what it is, you sign up with the local road crew swearing allegiance to Rome, and flim flam thank you Pan — you're shipped off to the wilds of Turkey to harass the local insurgents.

This place is definitely Oz, and they've got some weird ideas about God. On your day off you go to the local temple and you find out all about Mithras — a Herculean do-gooder with morals. Mithras doesn't rape and pillage. He's busy fighting evil and

trying to secure a small retirement in Heaven.

You yourself, a stranger in a strange land and fighting someone else's war, you relate to this guy.

He's just trying  
to make order



out of chaos. Mithras sacrifices the cosmic bull and the world comes into being. When this cycle is over, Mithras will again sacrifice the cosmic bull and the next world begins. It's like a tour of duty. Mithras is the cosmic soldier saving the world.

The years go by. You swing through Rome to pick up a few medals, party toga style, and finally, with pension in hand, you head back for Britannia. There's a lonely place in your heart, though, because you don't relate to the Gods and Goddesses you knew as a boy.

But back in Londinium is a flourishing Mithras temple! It seems some young Turks joined up like you did and got sent to your town, and they brought Mithras with them. Wherever you go, Mithras is the universal import of the army.

Centuries pass. Mithras is a different dharma bum than he was in the good old days. In the old days, it seemed that all Roman roads led to Mithras. Then the Empire had a nervous breakdown. In the recovery, there's a fusion of Persian mysticism, Greek ideology, and Semitic folklore. Okay, we'll take Jesus, and the Holy Roman Empire is on the track. Redemption is only a damnation away. Scourge and purge. The slander and the mud-slugging begins, and Mithras is buried under the mud. A soldier's death.

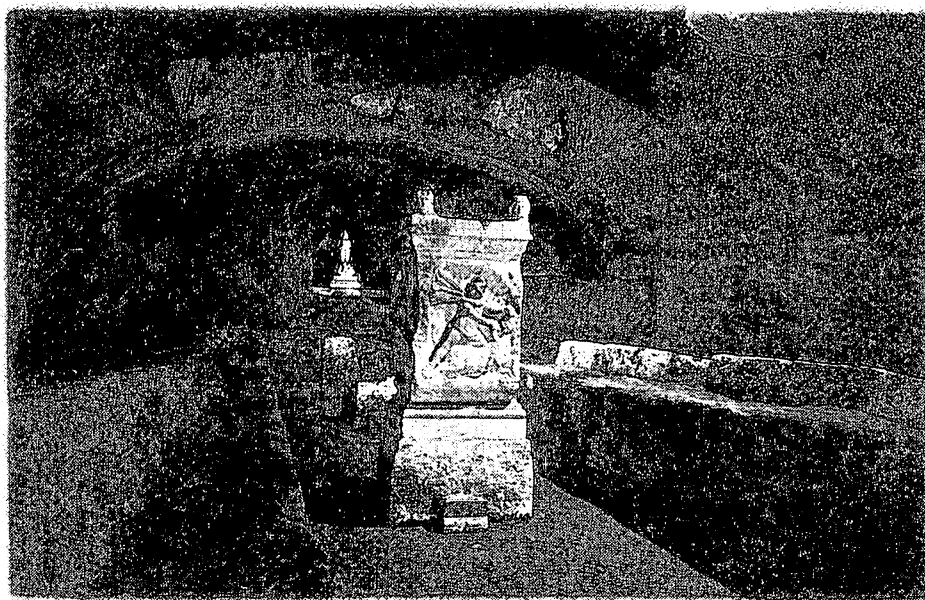
Fifteen hundred years later, anthropologists find Mithraic temples all over Europe and the trained professionals start to make speculations as to the nature of certain strange drawings and sculptures wherever Mithras is found buried. Always the same riddle: a young gent straddling a hunky bull while stabbing it. Zodiac-like creatures adorn the periphery. What does it mean? The prophecy of hamburger? The first cowboy?

Maybe more. The question being: Is Mithras a star cult which worked with Zodiac symbology? Could this picture of Mithras straddling the bull be a map to

a time when the constellations matched this picture? Was Mithras a creation myth built around a stellar time map?

## MITHRAS AND THE ZODIAC

The Zodiac sequence devised by the ancient astronomers (still used today for star cluster identification and for astrology) was a big deal in the Mithraic scheme of the cosmos. Author David Ulansey in his "Origins of the Mithraic Mysteries" found an interesting correspondence. The famous bull-slaying iconography of the Mithraic Mysteries (called by some scholars



"Perses slaying the bull" — see accompanying illustration) corresponded exactly to how the stars were set in the Zodiac of Taurus, roughly 4,286 - 2,143 BCE. Quite a revelation in star revolution.

However, some perplexing questions arise. Mainly: Why did a religion's symbology correspond to a Zodiac Age in which the Mithraic religion didn't even begin to exist?

To grasp Mithraic religion, we need three elements of study: symbology, numerology, and astronomy. The riddle here is not to search for scientific or contemporary truth and parallels, but to look through the eyes of the Mithraic priests with the knowledge they held as truth. Then what do we see?

Throughout the history of religion, we see certain shared ideas, symbols, and mythologies. And so it goes with Mithras. Certain ideas, symbols, and

mythologies shared with the Gnostics and the Kabbalists no doubt were handed down in some fashion by the Mithraic cult.

Eliphaz Levi, a philosopher, an occultist, a French monk, and a collector of ancient folklore had this relevant passage to share in his work, "Dogme Et Rituel De La Haute Magie":

"We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control. But in fact it is the blind force which souls have to conquer to liberate themselves from the

bonds of the Earth; for if their will does not free them from this fatal attraction, they will be absorbed in the current by the force which has produced them, and will return to the central and eternal fire."

So how does this

apply to Mithras? We connect the dots and the picture we get is Perses (Mithras? I think so) wrestling, slaying, subduing the Bull of his will. Perses/Mithras is disengaging his intent from all servitude, so that his will no longer rules him. Our will is the "other," yet ourselves. There is a duality here, and I believe it is the crux of all the Mystery rites of that era. The Mithraic iconography becomes a meditation, a mandala to experiential understanding that can't be put into words.

## CREATION AND COSMOLOGY

But how does this relate to cosmology and the supposed creation myth embodied in the Mithras story?

A phenomenon known as the Precession of the Equinoxes has been recognized since ancient times. In a nutshell, the relation of our solar system

*continued on page 52*



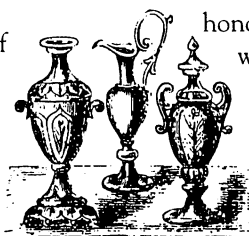
# Charge of the Goddess Oil

by Oak

THIS SUMMER I had the privilege of teaching for the first time at Vancouver, BC Witchcamp. I remain in awe of the beauty of Loon Lake and the strength of the community and teachers' collective. The teachers truly functioned as a team. Ego flares and archetypal eruptions were nonexistent. Everyone came fresh and full of energy to the working. And what a working it was! The camp theme was the Charge of the Goddess. We sank down into the Charge and the rituals began to plan themselves. Paradoxically, in a week where the focus was on the Goddess, the God insisted on being an active presence. Even Elvis began to appear in the most amazing ways.

What emerged was how important it is to have a sensual connection to the Earth. We learned that she wants us to lay our actual bodies down upon her

and feel the erotic connection between us. The pentacle of our five senses is one of our most important tools, one



that must be used. By honoring our living bodies we honor the life force. It was a week of ecstasy of the spirit and joy in the body.

When I returned to San Francisco I was

happy to hear that there was a powerful night ritual at California camp (where the theme was Inanna) that also focused on erotic communion with the earth.

So now, as the dark of winter approaches, experience the turning of the wheel with your five senses. Smell the leaves, taste the change in the air. Honor the power of your body and find time to lay on this beautiful Earth. Give her your warmth and feel her pull on your flesh. She is calling upon our souls to arise and come unto her. Love and

pleasure are her rituals, so let us work on surrounding ourselves with both. Have a loving and pleasurable autumn, full of good smells, delicious tastes, loving touch, beautiful sights, and lush sounds.

*The Charge of the Goddess is found on page 90 of Starhawk's "The Spiral Dance."*

## CHARGE OF THE GODDESS OIL

Use this oil for anointing candles, tools, or yourself. It was inspired by the Charge.

- 1/2 oz. of carrier oil (jojoba oil lasts longest)
- 5 drops of rose - for the love that is poured out on the earth and Her law which is love unto all beings
- 5 drops of oak moss - for the beauty of the green earth and the soul of nature
- 3 drops of vetiver - for strength and beauty
- 2 drops of clary sage - for mirth and reverence
- 2 drops of frankincense - for ecstasy of the spirit
- 2 drops of galbanum - for power and compassion
- 1 drop of jonquille - for honor and humility

## KITCHEN WITCH

# Grateful Ratatouille

HELLO ALL you dear hungry witches, Mathilda here. I have been working in my kitchen for you and thinking and cooking. This is the time to really appreciate all the little gifts of the harvest and each other, so I thought we could take serious action and have a grateful meal. Later on you can have a dumb supper\*, but first you can give thanks. So, here's Grateful Ratatouille. By the way, if you use fresh tomatoes, steam the chopped eggplant for 2-3 minutes before you proceed.

- 5 medium zucchini, sliced
- 1 medium eggplant, diced
- 1 medium onion, thinly sliced
- 1 can whole tomatoes (or 5-6 fresh tomatoes, quartered — Roma is best)
- 12 large mushrooms, sliced
- 4 cloves garlic, chopped (more if you like)
- 1-1/2 tablespoon Herbs de Provence
- optional 1/4 cup white wine

lots of olive oil  
Salt and pepper to taste

Saute all the vegetables (except the tomatoes) in olive oil (2-4 tablespoons) over medium heat. Add the garlic and herbs last when the others are getting soft and lovely. Then, add the tomato juice first, and when it reduces a little, the tomatoes after crushing them a little in your hand. Add the wine at this point if you are using it. Let the whole works simmer and as you (frequently) stir it say:

Blessings of Summer, Gift of the garden  
Blessings of Goddess, enter my body  
Feed me, nurture me, help me to grow,  
Body, mind, spirit, your benefits I show  
Healthy and happy, clear and sure  
Thanks for this feast, thanks for this year!



Elizabeth Lowland

After it simmers for 45 minutes, or even if you eat it right away, enjoy Grateful Ratatouille with some sourdough french bread and someone you love.

\* - A Dumb Supper is a Samhain tradition where courses of the meal are eaten in reverse order, in silence.

*Dear friends,*

Contrary to Stan Fluoride's letter last issue, I was so thrilled by our Beltane ritual in Dolores Park. I have over the years had dreams (while sleeping) about working there. One of my first public rituals was there one evening in 1980 in Mary Greer's Women's Ritual class at New College. I feel that the park and the Mission nearby are at the heart of the city. I feel that the dead, native and immigrant, in the Mission cemetery were delighted with our working and helped us. I think we can work with the dynamic of wanting intimate, small, tightly crafted rituals at times, and big inclusive public rituals at times. And having broken ground at Dolores Park for Beltane, I want to try it again a few times.

I think that we are entering a season in Reclaiming's history where a big public Beltane can do a lot of good. This is not to say we need always to have our Beltane in public. Just because we do some things for 5 or 10 or 20 years does not tie us to the practice forever.

Blessed Be  
Rose May Dance  
San Francisco, CA

*Dear Reclaiming Quarterly,*

Why didn't you put any more of my animal-sex pictures in the magazine? Do you have a problem with animal sex?

Casey Cooper-Quirke  
San Francisco, CA

Thank you for checking in, Casey. Here is another of your drawings. As much as we appreciate thoughtful submissions of creative work, RQ is not able to publish all materials received due to space restrictions and timeliness. — RQ

## Letters to RQ

RECLAIMING QUARTERLY welcomes letters from our readers. You can mail them to P.O. Box 14404, San Francisco, CA 94114, or email them to [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org) RQ reserves the right to edit letters for length and readability.

*Dear Reclaiming Quarterly,*

I love the new format and content of Reclaiming Quarterly. I read it cover to cover the moment I receive it, and I am deeply touched by much of its content. I will be renewing my subscription at California Witchcamp this summer. Thanks for all the effort and integrity that goes into this publication.

Karen Clark  
British Columbia

*Dear Reclaiming Quarterly,*

I am writing in response to Mer's review of the "Pagan Book of Living and Dying" in the Summer issue [RQ #71]. It was a well thought out piece to which I have one correction. She wrote of Starhawk's "well known model of the triple soul." That is a very misleading statement. The concept of the triple soul comes through Victor and Cora Anderson and Feri tradition. Starhawk passed it on in her way, calling it, "the Three Selves."

Of course, the triple soul concept exists in other cultures and traditions as well. People can get more information about it in my article on aligning the tripartite soul in "The Pagan Book of Living and Dying." I was careful to

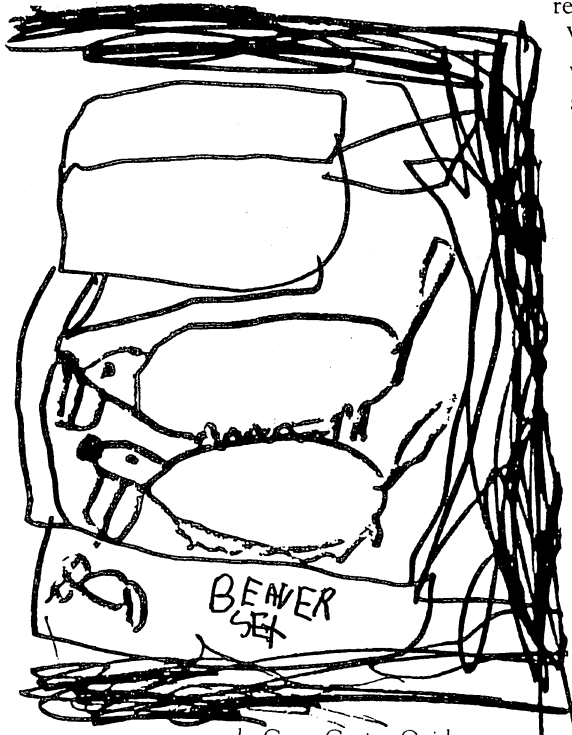
credit Victor and Cora in the book and would like to set the record straight for your readers.

Peace, anarchy and magic,  
Thorn Coyle  
San Francisco, CA

*Dear Reclaiming Quarterly,*

I read Starhawk's article "What Every Pagan Should Know About Evolution" [RQ #70] with great interest. In fact, I found her summation of Elisabet Sahtouris' "Earthdance: Living Systems in Evolution" far more readable, and far more enjoyable, than the book itself. I do take issue with one point of Starhawk's essay, however — which is the apparent identity she drew between Darwinian evolutionary theory and Herbert Spencer's "Social Darwinism." This comparison makes the modest and gentle Darwin, who was forced into an early retirement by chronic fatigue (possibly brought on by an infection contracted during the voyage of the Beagle), sound like an apologist for ruthless capitalism and imperialism.

Herbert Spencer (1820-1903) was the quintessential philosopher for the Industrial Age. He published a large number of books concerning social reorganization characterized by Victorian zeal, unhindered free will, a confidence in Progress and social struggle. His ideas heralded the triumph of laissez-faire economics, and opposition to government regulations, poor laws, state banking, and tariffs. He opposed collectivism, unions, and socialism. His essays were enormously popular. He was given to grandiosity and sweeping generalizations. In his view, evolution would bring about progressive adjustment of social relations without any human interference. As such, his writing, with its aura of ersatz scientific truth, was used to justify the crushing oppression of the industrialist Robber Barons of the late 19th and early 20th centuries.



by Casey Cooper-Quirke

*continued on next page*

## Letter on Darwin/Spencer

*continued from previous page*

Competition was claimed to lead to progress through struggle, the elimination of the weak and the idle, and the development of natural hierarchies. It was Spencer, not Darwin, who was the author of the phrase "the survival of the fittest."

Both Spencer and Darwin were familiar with the writings of earlier social philosophers such as Hobbes, Adam Smith, and Malthus, which postulated that self-interest, competition, struggle, and population increase would interact to bring about human progress. Careful analyses of Darwin's writings indicate that these social philosophies were not the source of Darwin's biological ideas (although Darwin credits Malthus with impressing him with the biological impact of population increase). Furthermore, Spencer's ideas are in direct conflict with Darwinian positions. Spencer supported transformative evolution — oriented change over time, directed toward the goal of perfection — rather than Darwinian variational evolution, which features random factors at the levels of selection and genetic recombination (although the details of genetics were not yet explicated). Spencer's views of evolution are teleological (heading toward an end or a goal) whereas Darwinian evolution responds to natural selection, which is not goal-oriented. Spencer also posited evolution as a process of increasing complexity, in which things which were more complex were considered "higher" than less complex entities. Natural selection does not have a goal, such as increased complexity. Thus, in fact, Darwin and Spencer were not using the same paradigm at all.

The Darwinian revolution was not confined to biology. The Darwinian philosophical approach challenged and rejected many earlier concepts, such as a static world without change, design and special creation of the living world by supernatural forces, goal-oriented evolutionary processes, and the ideology of a ladder of being in nature. Darwinians included humans with other animals in the biosphere, instead of placing humans in some special position relative to other creatures (or by

extension, Europeans over other races). Darwinians rejected concepts of ideal physical typologies in favor of an appreciation of variety, pluralism, and individual uniqueness. The theory of common descent posited an argument for the unity of all life. These concepts, which comprise a modern enlightened worldview, are a direct consequence of Darwinian theory.

Blessed Be,  
Anna Korn  
Berkeley, CA

## Malta

*continued from page 5*

the sea plants you carry in your sash and pour it into the libation hole in the floor on your left. As you step inside, the curtain is closed behind you.

Your eyes adjust to the darkness of this place as you form the sacred triangle with your hands and touch its point to the ceiling of the entryway, and then bend to touch its point to the floor. The soft light of periodic oil lamps flickers on the stone surface of the walls. All is soft. Lines curve gently, edges are rounded. The temple feels labyrinthian and womb-like. There is a soft, reverberated hum of chanting in the rooms beyond.

The Priestess guides you to the portal on your left. You duck to enter and stand inside a crescent-shaped chamber lined with sleeping shelves. The Priestesses of Her Womb receive you, and help you out of your white robe. They anoint you with scented oils... stroking lengthwise down your

body... and again... rippling flesh down your body. Smooth caresses, caring caresses, urge you to relax. You climb onto a shelf and lie back. Again the hands... anointing... soothing... bidding you to sleep. A Priestess gives you the charge: *Sleep, daughter. Dream and find the answers to your questions. Walk with Her in your dreams. Remember well anything you need to know. Blessed sleep to you.*

And you drift into a trancelike sleep. The soft chanting of the womyn, the Priestesses, bids you to go deeper... deeper. Open to the visions and dream. You lie suspended... floating. You take deep rest in this place. The knowing comes to you...

When it is time, you awaken. You feel replenished. The Priestesses receive you and ask if you've dreamed well. And you know you have. One leads you back through the portal, left, through the central corridor that is Her Waist and into the next apse on the left.

Another Priestess receives you into this room. She bids you stand before the wall that is dimpled with a continuous pattern of small holes across the full face of the stone. *This is the screen that will tell you all. What vision will you see here today? What will reinforce the knowing that came to you in sleep? What do you seek? Ask now, and scry deeply as I light the flame behind you... Gaze upon this stone and ask for knowing.*

You let your eyes softly focus on this stone. Loosening your vision...expanding it. Seeing beyond the stone — through it. The dots seem uniform enough at first. And then some recede and some come near. A pattern emerges... a figure comes towards you from

the stone. What does she hold in her hand? This she presents to you... and then vanishes. You close your eyes to seal the memory... and look back to the wall with its dimpled stone once again returned to uniform dots.

You form the sacred triangle with your hands and bow slightly to the stone, thanking Her for the vision. The Priestess returns for you and brings you back through the doorway, turning you again to the left. You stand before the great altar. The High Priestess, fully robed, stands before you. She forms the sacred triangle and bows to you. Making symbols with her hands, she moves them to your crown, then your eyes. She opens the energy centers of your body to receive Her blessing. *You are initiated in*


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the first Mystery today. You are a woman of Knowing. Symbols of your knowing work deeply in your body, opening you to Her Energy. Receive Her and be welcome in Her Brightness. You form the sacred triangle between your hands and bow to the High Priestess. A woman brings you to the apse that follows the altar. There you are received by other women who are initiates in the first Mystery. They hug you and bid you join their circle. A small pond of water is set into the floor of this room and you circle round it. Walking sun-wise with these women in the sacred pattern, you bring the Earth energy up from this vortex and send it out to the land. You feel the energy rise and your voices join in the rising. Your channels are fully open and you feel the lushness of this energy. And, behold, as the energy reaches a peak, She — the Large Lady of the Earth — stands before you, Her Body formed of the vapor you pull from the water. She looms above from the points of energy that connect Her Feet to the Earth. She rises and spreads Her massive arms outwards to bless the energy and join you in sending it forth. There! It is done. You bow She is gone, and you join the women in sending the remaining energy back to the Earth.

How wonderful to take part in this ancient rite for which you've been preparing. Not merely a bystander as before. Now you

actually feel this energy. After the hugs and soft exchanges among the women, you again pass through the waist of the temple. You pass the final apse on your left that you know someday you will be given leave to enter. But not now. Those deeper Mysteries wait for you. You walk from Her womb and are greeted by your community. They see the fullness in your eyes and they are happy for you. They spread the celebratory feast before you and you come back fully into the realm of daylight.

**Note** — Raven and Evergreen from the Vermont Witchcamp community are collecting donations for BirdLife Malta to aid in education and sanctuary efforts. Please send checks payable to BirdLife Malta to Evergreen Erb, 35 Old Pump Rd., Jericho, VT 05465.

Debi Slatkin lives in Pennsylvania, is a writer and part of the Vermont Reclaiming Community. She offers classes in magick and ritual. You may contact her at [debis@ptd.net](mailto:debis@ptd.net) or (610) 982-9012.

### Working with Others

*continued from page 17*

time. We agreed that email is problematic, but that grounding or creating sacred space before reading or writing helps.

### THE 24 HOUR RULE

Another point brought up was "The 24

Hour Rule." This is an agreement that feedback won't be given to anyone on how a ritual went for 24 hours after its end. This is really useful because often one is very drained energetically, affected by the magic that just happened, or emotionally vulnerable after a ritual. We hear things differently in this state. And people often aren't aware of how open they are.

### TRUSTING EACH OTHER'S INTENTIONS

We discussed some things that made hearing feedback easier. It helps if the giver asks if you want feedback, or if this is a good time. (This is part of why email is difficult.) It is also easier to hear negative things if the person mentions something positive as well. The most crucial quality for people giving and receiving feedback is trust. The giver must give the receiver the benefit of the doubt that they were doing their best, and the receiver must be able to trust that the intention of the giver is to see you do your best work and to see the rituals be the best they can be. We had a long conversation on how we can learn to trust one another more, and the one conclusion we reached is that we need to be able to have conversations like this when difficult things happen. A good point raised is the importance of bringing up problems sooner rather than later.

*continued on next page*

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continued from preceding page

Otherwise, people's anger or distrust will fester and get stronger, and then these emotions are harder to deal with.

#### WHAT HAPPENS WITH ELDERS

Sometimes issues come up for people around working with people of different experiences. Often a less experienced priestess will be a lot more affected by the words of someone more experienced than by someone who began working around the same time as they did. On this challenging path of learning to feel empowered, we are often trying to balance the experience of feeling good about ourselves or using our abilities with that of still being in the position of learning.

For the elder, it can feel awful to have your words create such a wallop, and to have people react to them so strongly. As one long time Reclaiming member said, "How can we say what we know without being accused of power tripping?" This goes back to the point of intention, honesty, and trust. It is the work of learning to be right sized. We want to be realistic about what size we are in relation to others. We may feel bigger or smaller than others, and that may not be appropriate.

We talked about how we all learn from one another. Some said they like it when an invocation is not polished or a person makes a mistake, because that real and honest ex-

pression reminds them why they are there. And there are some skills that those with more experience can teach others. One elder offered to teach people how to read energy in big rituals, and someone suggested that the cell have a workshop on putting on public rituals. It was suggested that we might try ritual-specific mentor relationships, where we could understudy someone else to learn their process. However, we would ultimately do things in our own style, since our work is about being true to ourselves. Some concern was voiced that this study might reinforce the roles of hierarchy. It was suggested that we might look on the mentor relationship as being similar to the 12-step model of sponsor and sponsee, where ultimately each member is considered to be equal.

This may be our process of unlearning scarcity thinking—to realize that there will be plenty of opportunities and time ahead if we can create a community that empowers each of us.

#### GOOD CONFLICT

There are challenges and benefits to working together honestly in community. The work is hard, but the rewards are big. We get to feel good about the work we do, each other, and ourselves, and we connect with each other as community. This means we see the good stuff and the bad stuff in each of us, and keep showing up. Several of us at the

meeting said that we work in the RPC because we want to work with this group of people. As one person said, "I still want us all to work together, even when there's conflict." It's a human thing for us to have conflict occasionally, with our different ideas, perceptions, and feelings. But it is a divine thing for us to see beyond that and let our Goddess selves blend energies and work magic together.

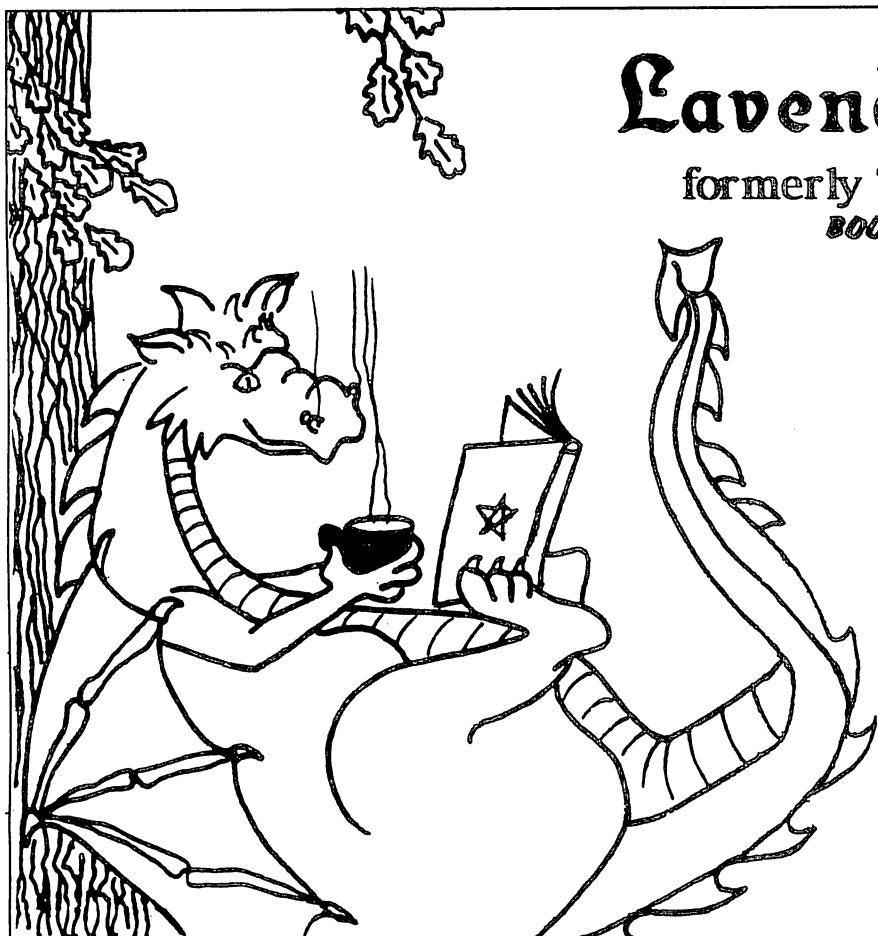
*Robin Dolan is a singer, Ritual Planning Cell member, Craft teacher, Witchcamp student teacher, retired Spiral Dance Chorus Director, and Xena Wannabe.*

#### Summoning the Fates

continued from page 40

energy ritual, healing rituals, and death rituals (things we should know which Western culture has forgotten — things that make us less lonely and render us fully human even in death). And many precious others. As Z. Budapest reminds us, "Symbols are the vocabulary of the unconscious, and ritual is its language. The rituals in this book are messages that your mind sends to your soul."

Okay, I'm sorry, but I can't pretend to be a "critic" and find one or two things that don't work for me, because the truth is, I love this book. And I know that in the deepest center, in the soul of every woman (where she



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dreams unafraid), there is an unrelenting desire to re-member what is offered in this extraordinary book. As I put "Summoning the Fates" down, after my second reading, I feel as though I'm holding Masika's pure white-clay Parcae — the spinner, the weaver, the woman with shears. The Fates. Masika Szilagyi sculpted them only once, and now they belong to us all. We're invited to remember the Fates — to hold Masika's altar piece in our laps, this book.

Z. Budapest ends with "The Big Web," a rousing vision of our planet, our species, our evolution. Who we were (The Age of Virgo: 12,722-10,573 BCE), who we are (The Age of Pisces: 172-2320 CE), and who we will be (The Age of Aquarius: 2320-4469 CE). She leaves us a divination of trust: "Well, maybe I will come back! I would like to live in a time when human beings have learned to live together; when higher consciousness is our main focus; when all major humanitarian problems are being solved; and when more cures are being found. Aquarius is the ruler of health and service, medicine and technology. The arts will flourish, sexual discrimination and racism left behind. But we will have new problems caused by changing technology. And we will still have the task of healing the earth, which will take many generations to accomplish. The universe unfolds as it should. The future improves as the Fates turn the wheels in our favor."

Yes, blessed be y mas milagros, mujer!

Published by Harmony Books, a division of Crown Publishers, New York.

Alma Luz Villanueva is author of "The

*Ultraviolet Sky*" and "Naked Ladies" (novels) and six books of poetry, most recently "Desire," 1998. Email [Almaluz@aol.com](mailto:Almaluz@aol.com)

## Face of a New Day CD

*continued from page 43*

a synth drone and the words "I knew / that God is in the ocean and God is in the air / that She lives in the fiery sun, the stars" echo, with a touching melody, the mood of the opening track. Hope and love are alive in the last words "Beauty is created. Beauty dwells. / The anointed one is waiting on the shore." Thorn leaves the listener with not only the promise but the fact of healing for our world. This is the "Face of a New Day," the beautiful affirmation of sacred Life and a call to revere and protect it.

*Net proceeds of sales of "Face of a New Day" benefit the Plowshares Prisoners' Fund, which supports Plowshares political protesters. The CD is available at indoor Reclaiming events, or by mail. To order by mail, send \$19 ppd (add \$1.20 sales tax in CA) to Serpentine Music, PO Box 2564, Sebastopol, CA 95473.*

*Akasha Helkenn spends her days saving Headwaters Forest and her nights alternately praising the Goddess and plotting the overthrow of the capitalist system.*

## Encyclopedia of Queer Myth

*continued from page 41*

writings of Horace (65-8 BCE) a tale is told of Chloris, a Roman woman who abandoned her husband in order to 'sport with damsels'

in a lesbian-oriented 'bacchanalia.'" If you're anything like me, you might find yourself collecting little tidbits of disparate spiritual historical information in this way.

On the more scholarly side, the book appears to be really thorough. I'm not any sort of theological historical expert, but 356 large pages of entries of queer myths, and queer takes and evidence found in more traditional myths seems a great starting point. And, almost better than the entries themselves, are the 14 pages of bibliography. Wow. I got excited leafing through that, seeing titles for books I hadn't thought of looking for, and now I know that someone wrote them, which means I can read them instead of just wishing for them. Or maybe it was the wishing that... oh well, I'm sure someone else is writing about the power of magical intention and calling in desire.

So, yeah, it's a fun resource book, it's a good thing to have exist. Besides, on page 221 there's a lovely little tidbit, "...a spell to be undertaken by a male desiring a lover whose gender and anatomical sex are unspecified reads, 'Eternal spell for binding a lover: Rub together some gall of a wild boar, some rock salt, some Attic honey and smear the head of your penis.'" From the Magic, Ancient Love and Sex entry of course.

Mark Silver has just retired as Managing Editor of "Anything That Moves," the magazine for the uncompromising bisexual (see ad, page 52), and is in the process of letting go of his career as a paramedic. Next steps include exploring the spiritual and activist potential of something as crazy as network marketing and magnetism.

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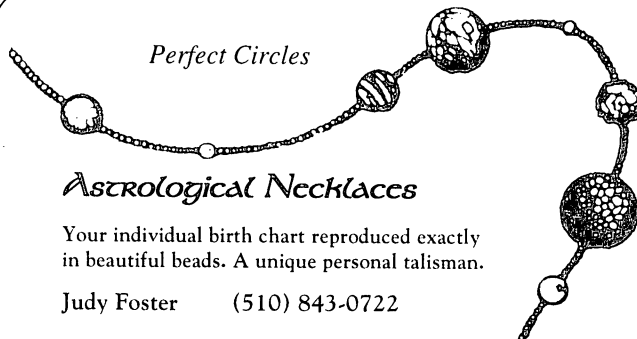
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## Mithras

continued from page 45

to the zodiac is slowly moving, so that over a period of about 2000 years, the coincidence of our seasons shifts by one zodiacal sign. Every 24,000-25,000 years, the stars are exactly as they were in the beginning of the cycle. So every Precession or 2000 years is a new Zodiac Age.

Today we find ourselves with the tide of Pisces winding out and the tide of Aquarius winding in. Now if we think (as did the ancients) of a cycle of 24,000 years as one Great Year, then 6000 years becomes one "Season." Then numerologically, the Age of Taurus takes on new strategic importance — indulge me here, there's a madness to the method.

Seasons are a condition that pertains to Earth. Can we generalize that "as above, so below," to the Universe at large? This is exactly what I believe was done, especially since the Earth was viewed as the center of the Universe, with the Sun revolving around it.

Now we see "solar seasonal" distinctions that represent the old tide running out and the new tide running in (Solstice and Equinox). The high tides are then the Pagan Harvest festivals (Brigid, Beltaine, Lammas & Samhain). This perspective was operating in some fashion during the Mithraic Mysteries and much before that. Apply this logic to the stars, and the Zodiac becomes four cosmic seasons of three signs apiece.

## The Great Year: Precession of the Equinoxes with "The Great Seasons"

### 1. Winter Solstice

- I: 23,573 - 21,420 BCE = Aquarius
- II: 21,420 - 19,287 BCE = Capricorn (Brigid / Olmec)
- III: 19,287 - 17,144 BCE = Sagittarius

### 2. Spring Equinox

- I: 17,144 - 15,000 BCE = Scorpio
- II: 15,000 - 12,858 BCE = Libra (Beltaine)
- III: 12,858 - 10,715 BCE = Virgo

### 3. Summer Solstice

- I: 10,715 - 8,572 BCE = Leo
- II: 8,572 - 6,429 BCE = Cancer (Lammas)
- III: 6,429 - 4,286 BCE = Gemini

### 4. Fall Equinox

- I: 4,286 - 2,143 BCE = Taurus
- II: 2,143 BCE - 0 CE = Aries (Samhain)
- III: 0 - 2,143 CE = Pisces

### 1. Winter Solstice

- I: 2,143 - 4,286 CE = Aquarius and so on

We thus have four "seasons" of three signs each. Every 6000 years or so corresponds to a solstice or equinox. If we consider every season a tide of influence, and the subsets of 2000 years to be the ebb and flow of the tide, we get a rhythm to our waltz cycle of threes.

What we suggest is this: Our Mithraic Mysterians perceived a cosmic undulating rhythm of wax and wane in a tide-like fashion. Not metaphorically, but literally.

Now Taurus becomes the fore-runner, the host of the last era of the old Great Year. What would launch the new cycle? The host (the bull) who is sacrificed by Mithras for the birth of a new world.

Troy was only found by following myth, and I apply the same lines of logic to Mithras as a mystic cult that followed the stars. The Mayans

did no less. There is support for this kind of equation-solving in myths and computations all over the world. We must remember that mathematics is a creative abstract. Math is mythical. And is Myth magic? Go ask Mithras.

## MITHRAIC SOURCES AND FURTHER READING

- Jungian David Ulansey tackled the riddle with his controversial book, "Origins of the Mithraic Mysteries." Ulansey intrigues but puzzles me. His answers don't match the criteria of the questions he was trying to solve.
- A lot of Ulansey's own foundation work relied on Franz Cumont's "The Mysteries of Mithra."
- Joseph Campbell, "The Masks of God: Occidental Mythology," places Mithras in a Mediterranean context.

Doug Orton is a Reclaiming teacher and multi-faceted scholar whose contributions frequently grace RQ's pages.

## Samhain Fashion

continued from page 23

low. And then you chant:

*She changes every time she dresses  
and every time she dresses, changes.  
Changes, dresses, dresses, changes.*

**G: Will this ritual open the necessary channels?**

**J:** If anything can this will. It also helps to use a Barbie doll as your Goddess figure.

**G: I'm so pleased. I'm ready to take the ferry to Avalon. I know, with your guidance, I'll be properly attired.**

**J:** You always are, darling.

**G: I wish to thank you and your inner fashion guide for these inspiring words of wisdom. I now feel that the community's needs in this arena have been met. At least until Yule comes with its own unique challenges.**

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## Mother Oak

continued from page 19

I traced the outlines of the window with my burning sage, and emotion once again overwhelmed me.

Calling out to the elementals of this place, I wailed my loss and longing for my Mother. I cried out to the spirits to open the windows of my Mother's soul and to release her from bondage if she so wished; to release her if she wanted to go; to free her soul from being bound in the bedroom of her death. The sage burned fiercely in the breeze, the stars glittered above me in the cold night air. I stumbled back from the window and my hands reached out to catch myself. Through the bark of a huge oak tree, I connected with the life force of my Mother. Mother Oak caught me and I huddled at Her base.

Oak Mother was massive, with twin trees erupting from a base of strength and solidity. My fingers clung to the raspy bark, digging into her crevices. My heart grieved for the touch of my Mother's hand, the memory of her arms surrounding me and protecting me. My love and Mother's love reached out across levels of existence and merged. Gradually my breathing steadied and my arms went around the base of the tree. My Mother was the Oak. The Oak was my Mother.

After a time I stood and wandered toward the back of the yard, staring sightlessly at the neighboring houses, their Christmas lights blinking in the dark. The street lights beamed beacons of light disturbing my solitude. I looked back at my Mother's window and smiled slightly as the candle flame pooled a small well of comfort. A dog barked nearby and I paced slowly back toward the candle. I stopped and looked up at the sky. A strangely illuminated night sky. The clouds seemed to be luminescent, speeding above the foothills of Roan Mountain, where my Mother's ashes had been strewn.

In awe, I saw the clouds form and reform into the shape of a massive Woman — her hair streaming behind her, her long white garments flapping, her head facing down to the ground and bent toward me. I knew they were clouds. But I also knew they were my Mother, and I knew they were the Goddess as well. Multiple realities overlapped in a moment outside of time. The cloud Mother Goddess stretched out her hand toward me. I was stunned with fatigue and with grief and for a moment I didn't know what to do or to believe — what I knew to be true, or what I was seeing.

Finally I stretched my hand upward and in the night sky my Mother and I touched and held each other's hand. I cried out, "I love you Mama! Fare you well!" The winds

dispersed the cloud, and the Goddess my Mother dispersed with them. She was gone.

Drained, I went back inside. My father and son were now watching the "Mighty Ducks." Apparently the war for control of the universe was over for the evening. Father asked me if I'd had a nice walk. I mumbled incoherently that Mother Oak was dormant now. He shook his head and said, "Of course the oak is dormant, it's winter now." I was appalled and pulled my hand out of his. I went to bed. Shortly afterward my vomiting began.

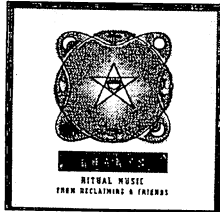
Had I cast a sacred space to contain and protect me from the energies I'd raised? I don't remember. I had called out to the spirits of that place. I had communed with the Mother Oak, solid and stable, and she'd given me the strength to continue with the freeing of my Mother's spirit. But still I vomited, multiple realities washing over me as I threw up the torment in my soul. I knew I'd freed my Mother, as I no longer felt a heaviness in the room as I lay on her bed. No longer did I feel a heaviness in my soul. Instead the heaviness moved out of me, along with the contents of my stomach.

The next morning I tried to tell my father of my experience. He sat there stone-still, unable to believe, unable to connect. Then he stood up and walked to his room

continued on next page

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and brought back Mother's wedding ring, denuded of the diamonds which had once adorned it. Over the years he'd had them removed and reset into tiny gold roses and sent them one at a time to me and my sisters. The ring was lifeless, just as her body was lifeless. Just as his connection with the Earth was lifeless.

Later in the day father proudly stalked about his yard, pointing out his possessions, his lilac bush, his pines which he planned to cut down because they blocked his view of the neighbor's yards. He stopped at Mother's window and I thought he would surely see my altar, see my Goddess and God amulets laying openly on the leaves, see the burnt-out candle stub. But without a glance, he stepped on the Goddess and cracked her in two. I gasped, but he heard me not. A blinding light within my head showed me that he had crushed my Goddess just as he'd crushed my Mother in life, as he'd crushed her spirit in death. I stumbled after him and back into the house, exhausted.

When I could go out again, I collected my Goddess and lay next to my Mother Oak, and stared up at the sky. Father barked his laughter and surprise to find me laying on the ground, my face pressed to the tree. I was saying one last farewell to my Mother Oak. Listening to her experience, feeling that just as the twin oaks were joined at the base and rose strong toward the sky, so too was I part of Mother, springing up from her base, growing strong and reaching for the sky. My life had diverged from my Mother's and I'd grown apart. But I was once and forever joined to her, forever drinking of the strength of life which she'd given me.

*Barbara J. Walker is a Wiccan priestess of the Reclaiming Tradition. She has been published in Gaiama, Circle Network News, and Reclaiming Quarterly. She lives in Gainesville, Florida with her husband and son.*

## Northeast Weavings

*continued from page 31*

Island which happens every February. The event is organized by Eclipse and Gail Scowcroft and features seminars and four community rituals. Gail Morrison and Beth Carlson were on staff last year. For more information on Wintercircles contact Earthcall Network, 116 Everett Avenue, Providence, RI 02906, (401) 521-0767.

## Pennsylvania

**Womongathering** is the festival of womyn's spirituality in Northeastern Pennsylvania. About 300 womyn from many spiritual paths gather for this

annual Goddess festival. A different element and aspect of the Goddess is focused on each year. The theme for this past year was Water and the Mother aspect of the Triple Goddess. Four Reclaiming-Tradition Priestesses presented: Debi Slatkin (her 6th year as a presenter) taught *Water Trance* and *Water Magick* and brought Waters of the World to the festival. Grove taught *Spellcrafting* and *Politics, Community and Spellcrafting*. Gail Morrison led a workshop on movement, *Moving With the Waters of the Goddess*. Beth Carlson taught an introductory course on *Frame Drumming*, and *Trance Drumming*. Beth was coordinator for the community rituals, at which Debi, Grove, Gail, and Beth priestessed with other presenters. Priestesses also on staff and known to the Reclaiming community were Eclipse and Willow LaMonte. Join us next year, June 10-13. For more information contact: *Womongathering*, PO Box 559, Franklinville, NJ 08322, (609) 694-2037 or *womongathr@aol.com* — ask to be on the mailing list for *Womonspeak*, the newsletter of the festival.

## Community Building

*continued from page 35*

So far the Community Building Cell (aka CBC) has been holding potlucks each quarter, and also had a recent camping overnight in the Presidio. The potlucks, more often than not, have featured after-dinner Talent Cafes, in which anyone in the community is welcome to get up and share her/his creative voice.

Our vision for the future is to continue holding community events, and also to

expand their possibilities. In the works is a Candle Making event in November [see page 35]. We would like to start integrating themes into our dinners, such as perhaps Tarot night, astrology night (Reya has agreed to share her astrological knowledge when the CBC coordinates an astrology night sometime after the New Year), a sacred objects/tools swap, and so on. Our cell decided to move in this direction because we saw that the response to our events has been greatest at events with magical themes such as the Red Dragon Dinner. That magical dinner/event was planned by Morgaine (via Mid-Atlantic witch camp folk) for the purposes of helping those with blood and other immune-system related disorders. The Community responded enthusiastically, as we hope they will to other magical theme related CBC events.

A Community Building Cell can hardly do its work without having feelers out in its community. We would love it if you or someone you knew (with a penchant for astrology, Tarot, or anything else that might make a good theme) wanted to "host" a dinner event. We also really welcome ideas, input, feedback, brainstorm, and one-time or longer-term involvement in our projects. Community building is, after all, always a work in progress.

*The next meeting of the CBC is October 4th at 2 p.m. in the Beltane Meadow of Golden Gate Park (where our Equinox and this year's Lammas rituals have been held) and anyone in the community is welcome to attend. If it rains on October 4, call Evelyn for indoor location, (415) 202-7840. For more information on the CBC, call Rich, (650) 631-7890.*

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## Class with Your Circle

continued from page 16

much chance to talk. The class brought us closer together in doing magic, but other ways made us more distant because there was little time to chat. Hilary and Gwydion were well aware that we were a circle and tried hard to make class relevant. What we did in class was often personal trance work, but we were also developing a larger container, and hopefully learning to carry our new skills on as a circle. It's hard to recognize how much safety was created working with people we knew. I think that we held our "circleness" throughout the class.

**Lydia** The magic we did during class was possibly the deepest we had ever done as a circle, and having teachers coaching (and sometimes nudging) us really helped to give us courage to go to those new places. Hilary and Gwydion's anecdotes about their own experiences in circles were invaluable bits of wisdom. We also learned specific techniques such as always joining hands with thumbs pointing left. The process of planning the ritual for our last class was fascinating: it felt like our circle's "honeymoon" was over, and that we were able to really get into the conflicts inherent in working out our desires as individuals in the context of our circle identity. It wasn't easy to come to consensus and to have everyone feel comfortable with the plan for the ritual. But it was very "real" and very important.

**Lewis** I felt more secure just being myself, free to first grumble about not wanting to do trance work which then enabled me to feel comfortable trying it after all. I felt more ownership over the class because in a way we were "hiring" teachers to teach us rather than just taking a class that someone was of-

fering. And because they were teaching us as a circle, we got a class that was tailored to a group rather than to individuals. There was more emphasis on the things that people who are working together on an ongoing basis need to know; and Hilary and Gwydion shared a lot of their experiences about being in circles and working with others in an ongoing way. Though I have to say it's a challenge we are still trying to live up to, our teachers taught us the importance of regularly raising a cone of power as a circle, which Hilary likened to the role of love-making in an intimate relationship. Just as there is a developing curriculum of Reclaiming classes to support individuals in their growth in the Craft, the class helped me to see the value of a similar curriculum for circles. I suspect that a healthy Pagan community needs strong circles as well as strong individuals.

**Gwydion** Hilary and I talked about how incredible the experience was for us. I felt that there was already a group history, group experience, and group mind, and for me it took a little adjustment, coming into it from the outside. The class was really great and it was an honor to be a part of it. While we were teaching your circle I heard an old voice that said to me: "oh, yeah—this is how it's supposed to be."

**Hilary** I think it was extra fulfilling for me. It's my goal to empower people to form circles and create magic on their own. What gives our community breadth and power is to have multiple circles up and working. That's the reason I've taught basic Reclaiming classes as often as I could. The most exciting parts of class for me were when you learned you could raise a cone of power, and

when you dared to tell your dreams to each other and shared that intimately and allowed one another to help. That took a lot of courage.

As we fast approach the first anniversary of our first circle meeting, "the class" still comes to mind. We're grateful to Hilary and Gwydion for being our teachers and coaches in this sometimes difficult process of working together as a circle. And we'll always think of them with fondness each time we reach to hold hands and yell: "Thumbs Left!!!"

*Lewis Woods is an African American, socially-engaged Buddhist, with a strong Pagan bent.*

*Wolf is a 33 year-old Witch who's been involved with Reclaiming for four years and helps to organize Reclaiming rituals and community events.*

*Kim Chilvers is a psychotherapist who took her first Reclaiming class four years ago and loves groups even though they're hard work.*

*Robin Roberts is a Xena-worshipping, King Fu-obsessed wannabe filmmaker who is currently exploring all of the possibilities of being a single and independent Witch in the '90s.*

*Wendy Sanchez is an earth-loving activist fighting for women's rights and the healing of the earth and all of her creatures.*

*Julia Larkin is a graduate student in public policy who is working to balance her academic life with her spirituality.*

*Lydia Motyka is a librarian and nature-lover who is dedicated to undermining patriarchy and growing up to be one hell of a crone.*

## Witchcamp in England

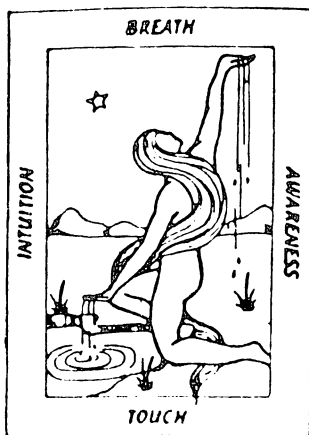
continued from page 13

is more energy needed to adjust to a strange environment. The strangeness has to do with both the social culture and the Earth herself. With this awareness, I still value coming to a different place which creates challenges and stretches me. But it's useful to hold the comparison.

In case you are wondering about the other features of Witchcamps, yes, the Brits (and friends) *did* do a talent show, the organic food was excellent, and the folk at Earthspirit gave us a wonderful welcome. I hope we return next year.

Next year's Witchcamp in England is scheduled for August 13-19, 1999. For more information, contact Ann Flowers, 188 Rushmore Road, London E5 0HB. Information will also be available on the Reclaiming website ([www.reclaiming.org](http://www.reclaiming.org)) in 1999.

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## Reclaiming Squad Off to Pagan Olympics "Quest for the Crystal"

With a rousing sendoff following the Lammas ritual, Reclaiming's Pagan Olympic Team left for the 1998 Games in Glastonbury, England. The Lammas ceremonies were highlighted by the blessing of the wand to be used by the 1000-meter Triple Spiral Relay squad.

Long an international power in Synchronized Aspecting and Speed Trancing, Reclaiming hopes to enter the upper echelons of such old-world specialties as Veiled Labyrinth Walking and Three-legged Maypole Dancing.

While Reclaiming-style Pagans still fare poorly in events such as Hex Dueling, the Reclaiming team shocked the field in last year's Between-the-Worlds Cup by taking the Crystal medal in the Spell-Casting Marathon.

But Reclaiming's hopes for top honors revolve around the Magickal Decathalon. This grueling competition, which requires contestants not only to ground, invoke all directions and deities, lead a drum-trance, and devote

in reverse order, but to anchor the ritual and sell newsletter subscriptions at the same time, has long been dominated by the older Wiccan groups from England.

Pundits agree that this year may be different. "With several groups now doing rituals in the Bay Area each Sabbath, the level of competition has gone up considerably," said a team spokesperson. "I think we'll reap the

*continued on page D-17*

## Loch Ness Monster Repairs Stalled Car

Reclaiming community member Sue Pyrstitous reports strange auto mechanic activities near Loch Ness, Scotland.

"My car stalled as I was driving along the Loch one night," she stated, "and I was forced to leave it there to find a pay phone to call a tow truck."

According to Ms. Pyrstitous, that's when the monster went to work.

"When I returned to my car, there was a puddle of water on the ground in front of my hood, and a set of wet footprints led into the Loch. I checked my car, and it worked! The Loch Ness Monster is Mr. Goodwrench!"

## Witchcampers Sue: Defective Cones of Power

Seven California Witchcampers have brought a class action suit against Reclaiming, alleging defective Cones of Power at the 1998 camp.

According to court documents obtained by the RPWV, plaintiffs contend that the Cones of Power — the climax of Reclaiming rituals during which participants chant and tone in ecstatic harmony — failed to meet advertised standards, resulting in irreversible psychological damage.

A Reclaiming spokesperson who identified herself as "Matterhorn" pointed out that the fine print in the Witchcamp contract disavows any guarantee of conal harmony or duration. However, an anonymous top-level source confirmed that Reclaiming is negotiating an out-of-court settlement to this embarrassing case. "We're offering them an all-expense-paid trip to Disneyworld's new RitualLand theme park if they will drop their suit," the source told the RPWV.

## Revolutionary Pagan Cell Purges Dissidents

On the heels of the failed coup at the Beltane Ritual [see last issue], the Revolutionary Pagan Workers Cell has instituted a purge of dissident members.

"Purity of doctrine is always preferable to mass complacency," stated RPW Chairman Gusty Hail. Using a purgative spell gleaned from Karl Marx' classic early work "Das Ritual," Hail pronounced "nay-saying lackeys and crypto-bourgeois anarchists" anathema to the cause of worldwide Pagan revolution. The chairman then rallied the faithful cadre in the traditional RPW dance: "One step forward, two steps back...."



A NEAR-RIOT erupted at the Ms. Witchcamp 1998 competition at California Camp. Above, Goth Witch's rendition of demonic poetry upstages Trendy Witch's handcrafted costume. When Hippie Witch invoked the spirit of Jerry Garcia, the audience had to be restrained from storming the stage. Photo by RPWV staffer Morgaine Wilder.

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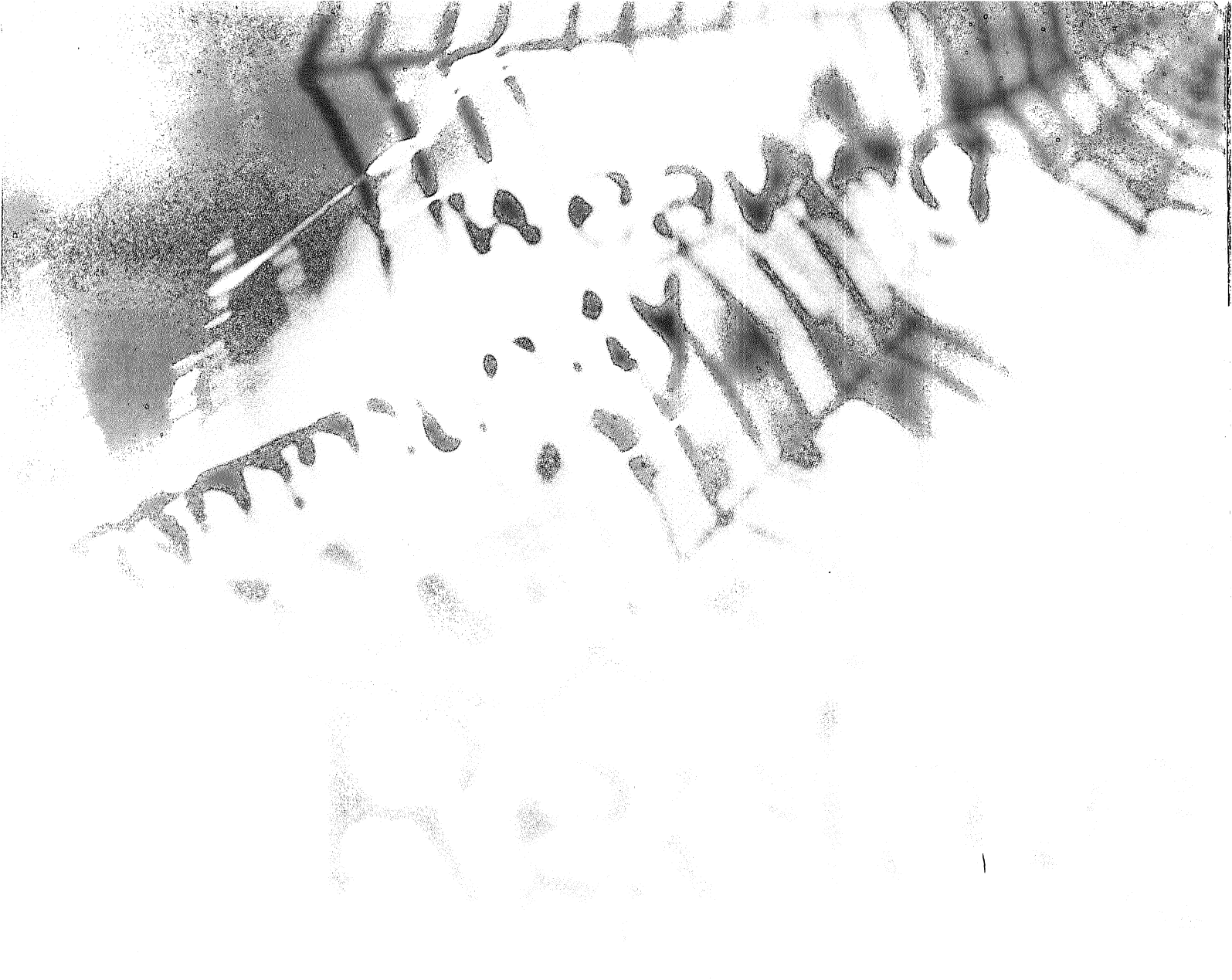
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