

RECLAIMING

QUARTERLY

NO. 73
WINTER 1998/99

\$5



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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) 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.

SPRING DEADLINE
February 1, 1999



COVER ART
"The Shaman"

by Katherine Du Tiel

Katherine Du Tiel received a Master of Fine Arts degree in Photography from the San Francisco Art Institute. She has exhibited internationally and is represented by Catharine Clark Gallery, San Francisco. She is a Bay Area photography instructor and freelance photographer.

COVER DESIGN

Front and back covers
designed by Elka Eastly.

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TO OUR READERS

Dear Readers,

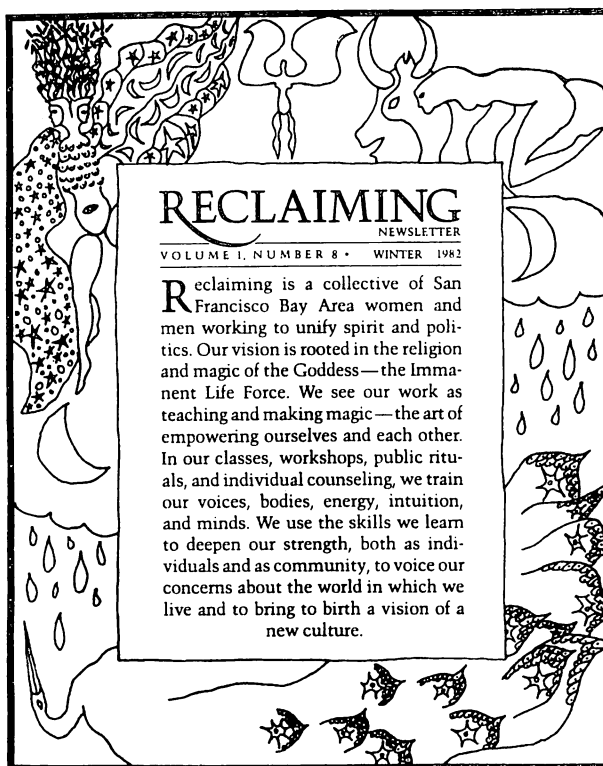
It's now two years that this crew (with many excellent additions!) has been working on your magazine. It has certainly marked our lives, and we are hoping that it has had a positive effect for you as well. We have a tasty issue for you this time:

A feature on the Burning Man Festival offers photos and great perspectives by Tove Beatty, who wrote a recent article on Tara and hospice work (*Summer 1998*), and Ed Buryn, the creator of the William Blake Tarot deck.

Longtime Reclaiming activist Kelly Quirke, who has worked for Greenpeace and is now the Executive Director of Rainforest Action Network, discusses organizing strategies for the new millennium.

Grove, a Vermont Witchcamp teacher, shares an amusing and interesting article on the marvelous kybos at that camp. Also included are several book and CD reviews, and yummy basil recipes for winter from Daniel M. Pietraszewski II, a new contributor to our Kitchen Witch page.

As you can see, we have a lot going on! Over the past few months, we have faced the novel problem of having more material than we can possibly print. Earlier this year, the magazine cell consensed that we didn't want to take on any



A vintage Reclaiming Newsletter cover. Art by Eleanor Myers.

more regular "columns." We continue to carry the two that have been with us since the inception of the magazine format (by Oak and Starhawk), but we have had to turn down serial contributions from a half-dozen talented writers and artists. This is because we want the magazine to carry pieces from as wide an array of people as possible.

We will continue to run regular "Departments" such as the Kitchen Witch, Reclaiming Our History (which returns next issue), Oracles, Book and Music Reviews, and more. These Departments, while they represent a continuity of subject, are written by different authors each issue. If you have an idea for an article that fits one of these Departments, contact us!

Please, if you read an article and you say to yourself "I could do as well as that," do it! We want to reflect the entire Reclaiming Community. Send us your articles, drawings, reviews, letters, photos, poems, opinions, songs, rituals and comics. We may not print them right away, especially if they are seasonal, but we are excited to consider submissions from our readers.

So, in this time of the Dark of the Year, we are wishing you well and we thank you for your support. Keep reading and keep subscribing! See you in Spring!

Reclaiming Ritual at PantheaCon February 14

Reclaiming will host a ritual on Sunday, February 14, as part of PantheaCon. Members of all four Bay Area ritual planning cells will take part in this annual event. For details, see page 34.

Two San Francisco Beltanes for 1999

Reclaiming is participating in two Beltane rituals in San Francisco this year, and help is especially needed to make both events a success. Saturday, May 1, we will join Art & Revolution Convergence and other local activist groups for "Reclaim May Day" — see page 8. On Sunday, May 2, we will do a more intimate Maypole ritual in Golden Gate Park — see page 34.

RQ Needs Page Layout Help

Reclaiming Quarterly needs a couple more San Francisco Bay Area volunteers who know how to do desktop publishing. Macintosh Pagemaker is a must. Photoshop and print production experience a plus. Call Elka: (415) 626-3663.

Got a car? We need a San Francisco Distributor!

Reclaiming Quarterly needs a volunteer to take each new issue out to a half-dozen San Francisco bookstores. A car is not essential, if you can carry 50 copies of the magazine in your daypack. Visit the finest bookstores in the City, and help get RQ out while it's fresh. Call George: (415) 255-7623.

THIS ISSUE was coordinated by M. A. Bovis, Elka Eastly, George Franklin, Rain, Georgie Dennison, Aimee Vincent, Darach, Jennifer Privateer, and Heather Vuchinich, with production help from Kat Lilith, Darlene Cluster, Inanna, Charles, Stannous Fluoride, Maura O'Connor, Elizabeth Howland, and Bob Thawley. Special thanks to: John Fox, 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 February 1999.*

Winter Solstice Traditions We Love (or Would Love to See!)

OAK At Winter Solstice we bear witness and midwife the rebirth of the sun. I hope to always spend this long night in gratitude for the warmth that gets me through these cold dark times. This is the night to spend with family, friends and cirklemates while sharing good food, jolly talk, wacky craft projects and singing. And I always hope to know some devout Witches who go out at dawn to sing the sun up, and once or twice a decade, I will probably be among them.

PAT HOGAN Baking bread, staying up for new dawn... Sailing to Vancouver Island on a ship filled with Witches singing pagan songs. (I did this for two years, maybe it will happen again.)

REBECCA FERRELL Our moon lodge makes evergreen wreaths decorated with dried flowers, fruits and herbs from the fall's harvest. The wreaths hang on our doors through the holidays to celebrate the cycle of the year. Later they blaze beautifully in the Beltane fire.

JUNIPER (happy minion of Diana's Grove) Wassailing.

INANNA The use of Twinkies to cast the circle, which should then be consumed by the heaviest woman there to the applause of all attending.

KITTY DESLER (from *The Gaia Community*) In our house our most fun tradition is one we adapted from "The Pagan Family" book. We have a small, family Solstice Party. We ask those we invite to bring a candle. After dinner we douse all the lights in the house. We talk about the dark, then light the sun candle for bringing back the light. Each family member lights their own candle, asking a blessing for the year to come. We light the Solstice fire in the fireplace beginning with a brand from last year's light. Then we run through the house lighting all of the candles we can find, then finally turn on every light in the house. We started doing this when my daughter was two and she loved it.

ROSE MAY DANCE When the priestesses come around with honey on their fingers and wake

WOLF Singing up the sun at Red Rock Corona Heights with all of us overlooking the city in panoramic vision the morning after our Reclaiming Winter Solstice Ritual.

FLAME ROSA NEGRA The naked clad bodies at the dip in the ocean... love that... it makes me happy to see all of our beautiful, varied-shaped and -sized bodies, naked in the ocean.

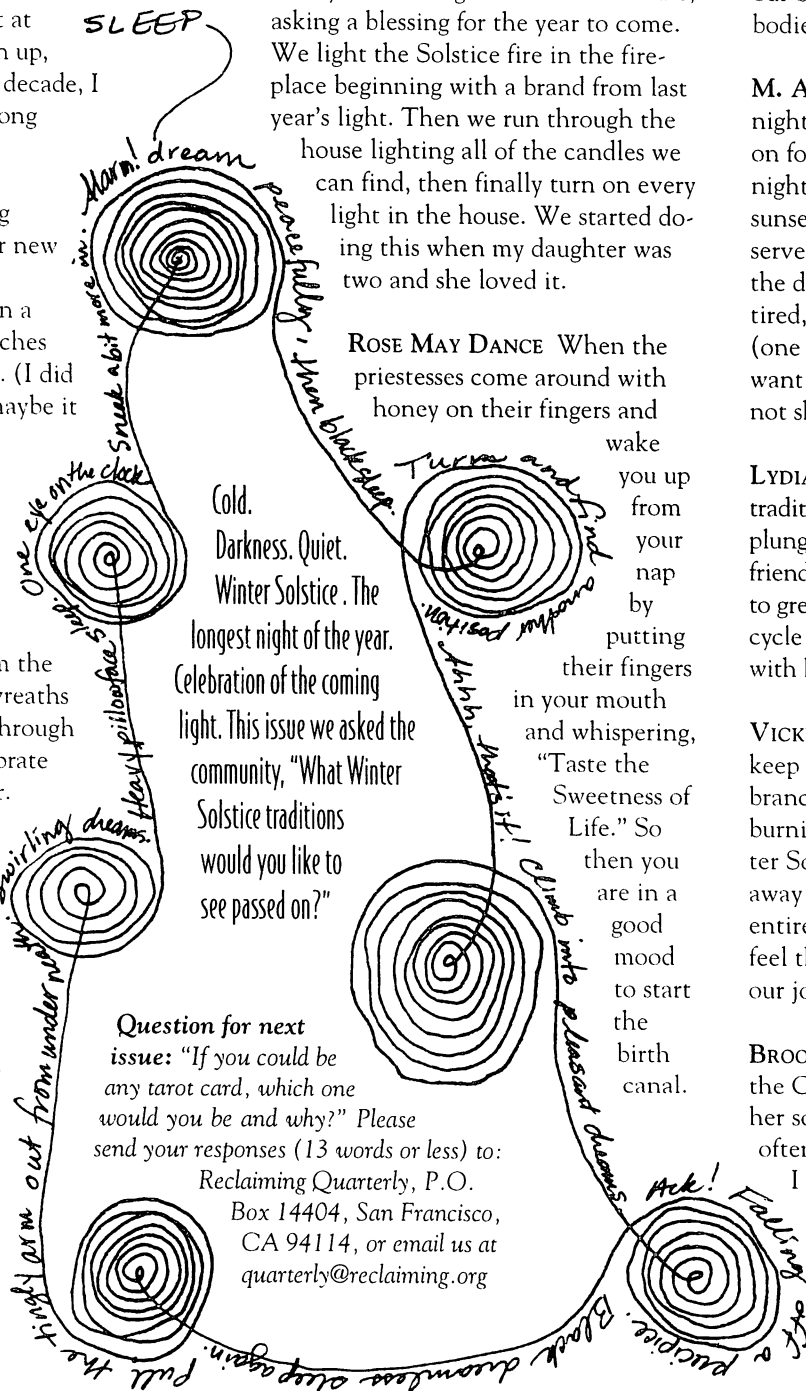
M. A. BOVIS Noticing the day's and night's length and to leave a little light on for the Goddess' labor during the night. I always look in the paper for the sunset/sunrise and try to honor and observe the changes in my body going into the dark of the year. I am always a little tired, slower, etc., at this time of year (one of the busiest social times!) and I want to go to bed early and take it easy, not shop and party and stuff like that.

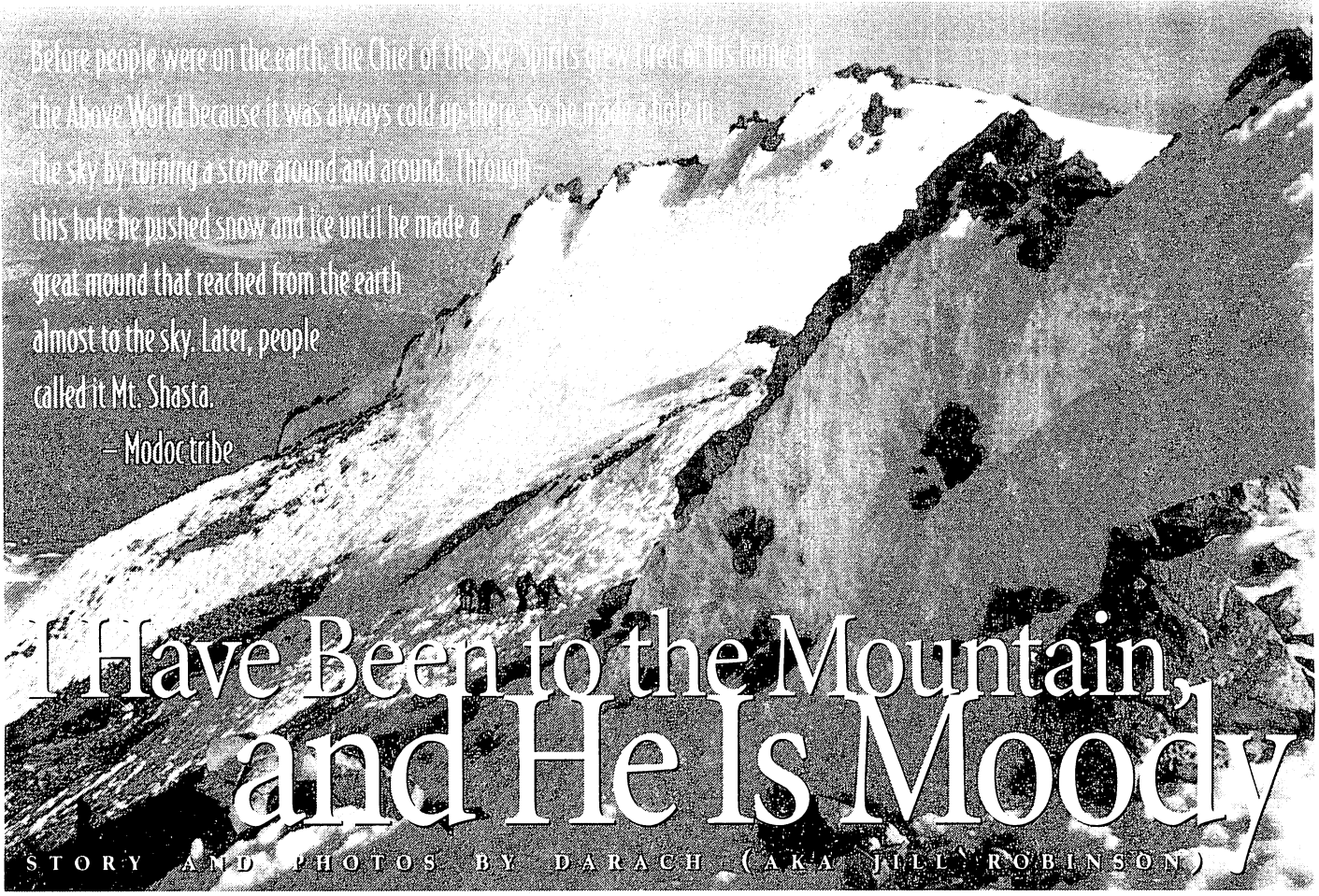
LYDIA My two favorite Winter Solstice traditions are the bonfire and the ocean plunge, and then spending the night with friends or your coven/circle and gathering to greet the sunrise. The dusk to dawn cycle feels very complete and sharing this with loved ones is very bonding.

VICKY COMBS AND ANITA MALOTT We keep our Samhain Altar of Remembrance up (with candles and incense burning) for all of November. For Winter Solstice we ceremoniously put it away on December 1, and decorate the entire house for the joyful occasion. We feel this includes our beloved dead in our joy as well.

BROOK Vigiling through the night with the Great Mother as she gives birth to her son. Solstice night's magical work is often the highlight of the year for me.

I get to travel deep into her darkness, out of which everything springs and to which all will return. The shape and work of the entire year is born from the solstice night vigil and working.





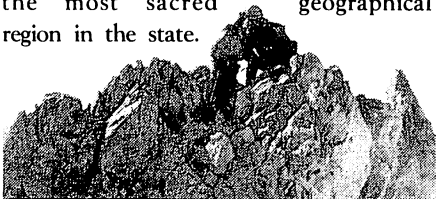
Before people were on the earth, the Chief of the Sky Spirits grew tired of his home in the Above World because it was always cold up there. So he made a hole in the sky by turning a stone around and around. Through this hole he pushed snow and ice until he made a great mound that reached from the earth almost to the sky. Later, people called it Mt. Shasta.

— Modoc tribe

I Have Been to the Mountain, and He Is Moody

STORY AND PHOTOS BY DARACH (AKA JILL ROBINSON)

OVER 200 YEARS since its last eruption, Mt. Shasta is considered an active volcano. Located near the southern extent of the Cascade Mountain Range in Northern California, Mt. Shasta rises to an impressive 14,162 feet and dominates the view for miles around. The naturalist John Muir stated, upon seeing Mt. Shasta, "When I caught sight of it over the braided folds of the Sacramento Valley I was fifty miles away and afoot, alone and weary. Yet all my blood turned to wine, and I have not been weary since." Mt. Shasta has great significance for northern and central California Native American tribes, people, beliefs and practices. For hundreds of tribes in over 40 language families, Mt. Shasta was the Grandfather Mountain, the most sacred geographical region in the state.



I am a California native, yet I did not see Mt. Shasta until two years ago, when I became enamored with the idea of climbing mountains. Beginning with a spring equinox circumambulation of Mt. Tamalpais after the route that Allen Ginsburg and Gary Snyder often hiked, I slowly progressed from hiking local trails to rock climbing, and set my sights for my first expedition on Mt. Shasta. A friend told me about a company that led trips on Mt. Shasta and other California mountains, and I signed up.

The first day of the climb, my group set off from the beginning of the trail at 7,000 feet to our camp at 10,000 feet. It was the easiest of the two days, but after the climb I was exhausted. Because we were to awake at the ridiculous hour of 1:30 a.m. in order to begin our summit push, we went to bed at 8:00 p.m., when it was still light outside. I briefly considered staying awake to see the sunset, but the declining temperature and the thought of only a few hours of sleep made me retreat to

my tent. I was relieved that I had packed earplugs because the wind against the tent sounded like machine gun fire. My body was not used to the early bedtime, and my brain was playing an endless loop of doubts and failure, questioning if I was indeed ready to undertake such a challenge. It took me over an hour to fall asleep.

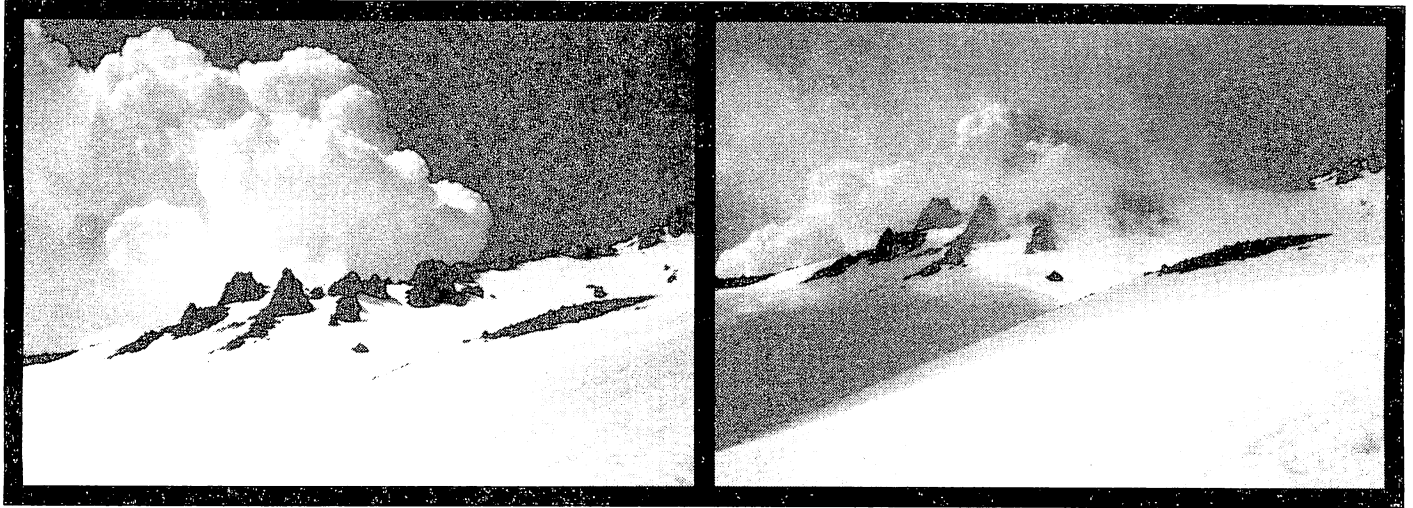
Finally asleep, I descended into dreaming. I stood on the ledge that was our camp and attempted to communicate with the mountain, but he did not speak my language. Two nearby ravens served as translators, flying between the summit and the place I was standing. I thanked the mountain for allowing me to stay there, and told him that I was looking forward to the climb. He replied that he was happy that I was enjoying myself, but there were too many people on the mountain that weekend, and he didn't want everyone climbing. I was upset at the possibility of driving five hours and not being able to climb the mountain. I pleaded with the mountain, told him that I was a respectful

climber, that I wasn't looking to just "bag" the mountain. The mountain told me that he understood that I wasn't a trophy climber, but he was still adamant that nobody be allowed to climb the next day, and added the threat that he would make it rain. Rain is not a silly threat to a climber. With it comes

so that I could tell if anyone was awake and talking in their tent. The sound of thunder and pouring rain instantly filled my unplugged ear. It was raining. We couldn't climb today. I groaned and went back to sleep.

And now, two years later, I was attempting to do the same thing. I had

summit. "We'll be back in a while," they told me. "Just sit and listen." They left me sitting on the warm, sunlit summit. I stood and looked around, taking in the beauty of all that was below, spread out before me like a blanket: glaciers, rivers, lakes, distant mountains and vast expanses of blue sky. I listened



other elements of weather (fog, wind and snow) that not only can make a climb impossible, but can make the descent a rather difficult undertaking as well. I continued to plead with the mountain that he at least allow some of us to climb, but he would not change his mind. We ended our conversation in disagreement and I felt extremely frustrated.

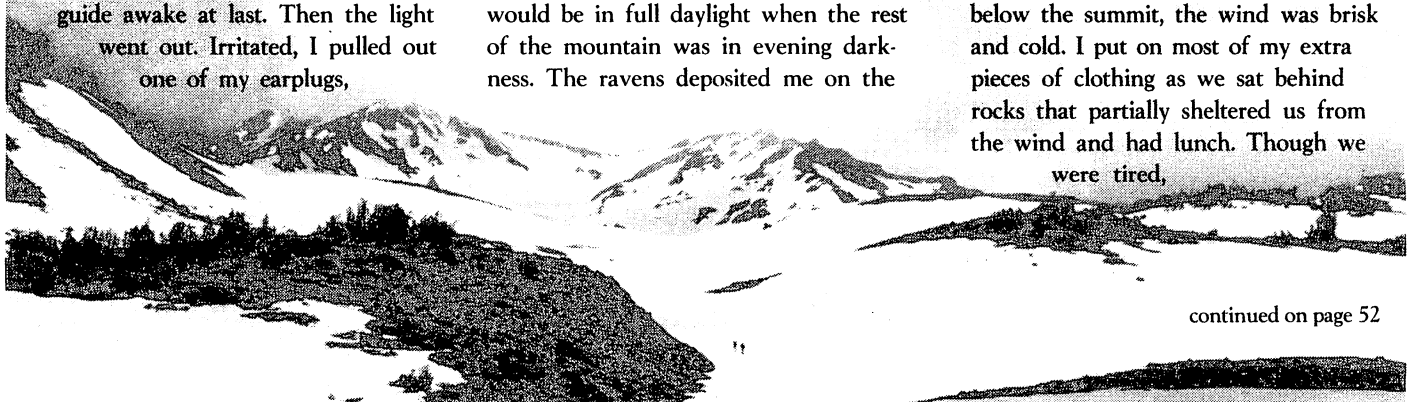
I awoke at 1:45 a.m., confused. Were we really supposed to get up that early? Maybe I had misunderstood and we had more time to sleep. I quickly fell back asleep. Fifteen minutes later, I awoke again. This was not cool. How were we supposed to get moving if our guides didn't wake us up at the right time? As I finished that thought, I saw a light outside of my tent. It must be a guide awake at last. Then the light went out. Irritated, I pulled out one of my earplugs,

watched the weather reports for weeks prior to the climb. The report for that weekend was clear. There was little chance that the trip would be canceled due to weather. Even the beginning climb was easier this time.

Again, bedtime came early. This time, I was tired and fell asleep quickly. It seems that I had barely fallen asleep when the two ravens that had acted, in my dream two years ago, as translators for my conversation with the mountain came to my tent. They told me that I needed to come with them. "How long will we be?" I asked, "I need to get up at 1:30." They replied that it would not be long, and that I would still have plenty of time to sleep. We flew together toward the summit, which was crowned with light. How odd that the summit would be in full daylight when the rest of the mountain was in evening darkness. The ravens deposited me on the

for the thing I was supposed to hear. I heard nothing. There was no wind. There was no sound. Everything was still. After a while, the ravens appeared and told me it was time to leave. I wasn't sure if I should ask whether I was supposed to hear something in particular, so I decided to stay silent. We flew back to my tent and the ravens bid me goodnight.

We woke at 1:45 a.m. It was cold outside and the dark sky was scattered with stars. After a quick breakfast, we began the long, slow climb to the summit. The sun rose as we approached the Red Banks, a group of large, red volcanic rocks separated by snow chimneys. After we passed, we trudged slowly up Misery Hill, one of the last uphill pushes to the summit. On the plateau below the summit, the wind was brisk and cold. I put on most of my extra pieces of clothing as we sat behind rocks that partially sheltered us from the wind and had lunch. Though we were tired,



continued on page 52



Ring AROUND the KYBO

by Grove

“KYBO” is a term known only to some Vermont campers; its derivation is obscure, perhaps only local in its roots. It may not even be a word but an acronym: some say it stands for Keep Your Bowels Open. Yes, it is a fancy word for out-house — shitter if you will — although it is not quite as simple as that. Farm and Wilderness, the site of the Vermont Witchcamp, had to get certified as an organic waste treatment plant in order to have these composting toilets. Evidently the state takes communal shit very seriously.

In camp, these kybos are central to the community. They are somewhat enclosed in open air structures that are adorned for camp with fabric drapes to allude to luxury and privacy that doesn't exactly exist. The kybos are generally located on main paths, so if you want you can wave to fellow campers passing by while doing your business. And the kybos themselves seat up to three people, so you can socialize within them, or perhaps you'd prefer to read the works of great literature that are strewn about. A degree of privacy is available; kybo etiquette requires that one ask occupants whether they want company before joining them.

We sent someone to

check on the kybo right off the dining hall, before the group of

We cast, stood hand in hand around the kybo, and invoked the elements. Some of our invoking used fart-like sounds, which are mysteriously powerful in their everlasting ability to evoke laughter.

about twenty of us descended on it. It was surely the only polite thing to do. I mean, how would you feel if you were taking (giving?) your morning dump and a group of Witches arrived and made you and your activity the center of their ritual? And what on earth is a kybo doing in the center of a ritual anyway? How can the site of collective shitting give rise to a cone of power? Just because we claim that all of life is sacred, do we have to worship the smell of composting shit? And would anyone in their right mind try to share their religion with a group of novice students by making them dance around a kybo?

Well, I did have some support from my fellow teachers. I mentioned the

idea a few times, and got a fair amount of silence, but finally heard one person who told me that it sounded like a powerful thing to do, particularly with an elements class. I had worked hard at teaching this class, giving all that I knew how to give to them, and so I decided to ask them if they were willing to

undertake this experiment with me. No one spoke against it, and I started to search for words to express profound things I could use in a meditation. I have taken classes in sermon writing, heard plenty of good preaching as well as great guided meditations and trances, but I was charting new territory here. I have long known that compost is a great spiritual teacher and a profound activity and meditation, but it is still a shift to contemplate composting community shit.

Of course, I start with myself when looking for material, with what is true and honest for me. So I have to admit that I literally look at my own shit. Don't you? (I also figuratively look at my own shit, and suspect these two inspections are related.) In Vermont, if you want to see your turds, you have to peer down in to the hole and see if you can guess which ones are yours. In general, the minute your shit lands, it becomes part of a larger collective whole, and loses its specificity. It is no longer an individual product, but a communal one. This is somewhat disconcerting.

When I last traveled in Holland, I

VERMONT WITCHCAMP RITUAL CHALLENGES THE SENSES

was intrigued by toilets that are built with a white porcelain shelf on which turds are deposited, and from which they are flushed away by the flow of water. I presume these are environmentally efficient toilets, using little standing water, but I couldn't help but think that the display of one's shit was unusually grand. Travel is excellent for providing such provocative experiences. This elegant display of personal shit provided a dramatic contrast to the kybo experience. And so these thoughts made their way into a meditation.

I further contemplated issues of holding on, holding on to what we didn't need, resistance to letting excess simply pass through us. In how many areas of my life do I hold on, when letting go would fuel a life-enhancing process? How often do I hold my breath, bracing myself against presumed unpleasantness, resisting the smell of the kybo, rather than experiencing life fully? Doesn't this bracing cost more than it saves?

Then there was the part about the sawdust. Each kybo has a box of sawdust, and a handful is thrown in after each personal contribution. This sawdust, the ground remains of trees, still retains the power of trees. It still has an amazing ability to transport water, just as it did when the tree was standing tall. And so it becomes the perfect additive for the kybo, absorbing moisture and helping decomposition. Even in this incredibly reduced state, the

tree is still manifesting its power.

In the end it was the group setting and the enactment of the ritual, rather than anything I said, that worked the magic. Publicly recognizing and honoring a process in which we all participate, that we have been taught to avoid, carries a power of its own. We cast, stood hand in hand around the kybo, and invoked the elements. Some of our invoking used fart-like sounds, which are mysteriously powerful in their everlasting ability to evoke laughter. Singing and dancing, we circled round and round. Those of us who could not dance on the uneven ground went to the center, which meant going directly into the kybo. After overcoming their reluctance, they became kybo priestesses, blessing us with wafting streams of toilet paper as we danced past. A few flowers were used to adorn the kybo, including the lower part where the composting actually happens, and where moisture seeps back into the earth. And you know, the rich aroma wasn't strong and it didn't have

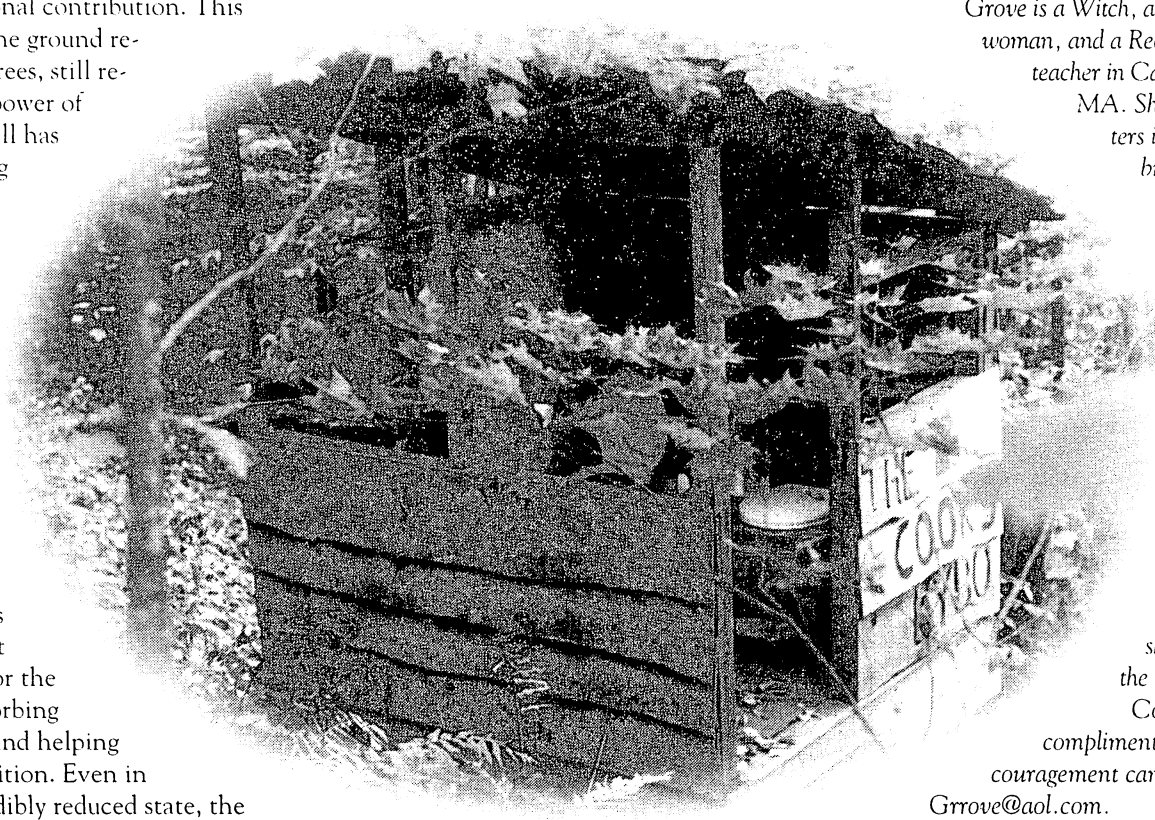
to be judged or labeled.

I led the meditation, and then people shared stories of their own. Many words were spoken for the first time; silences were broken. The quiet cone we raised affirmed the power of the composting shit, taking individual contributions and making a whole, generating heat and feeding life, reaching both up to the sky and back down to the earth, and completing a cycle.

Afterwards, individuals came to me one at a time, to say how the ritual had literally moved them. One camper's bowels finally found release after five days at camp. Another, who had previously restricted herself to the porta-toilets, realized what she was missing and made a point of contributing to the communal kybo. And another honored us on the last day of class with braided ties made from toilet paper. The skit at the talent show, with about a dozen campers using a double-decker kybo all at the same time, really let me know that I had done my job as a teacher. It is amazing how powerful it can be to really look at what is right in our midst. What a relief!

Grove is a Witch, a business woman, and a Reclaiming-style teacher in Cambridge, MA. She has a masters in divinity, but since a Witch can't exactly preach, she is exploring combining humor and writing as a way to give the best of what she has back to the community.

Comments, compliments and encouragement can be sent to Grove@aol.com.



Reclaim May Day

Reclaiming joins theatrical procession, performances, and ritual on Saturday, May 1

RECLAIM MAY DAY 1999 will hit the streets and parks of San Francisco on Saturday, May 1. Like the 1998 event, artists and activists will join to commemorate the diverse traditions that weave together on May Day – honoring the struggles of workers for social justice, and celebrating Beltane, the Celtic maypole festival.

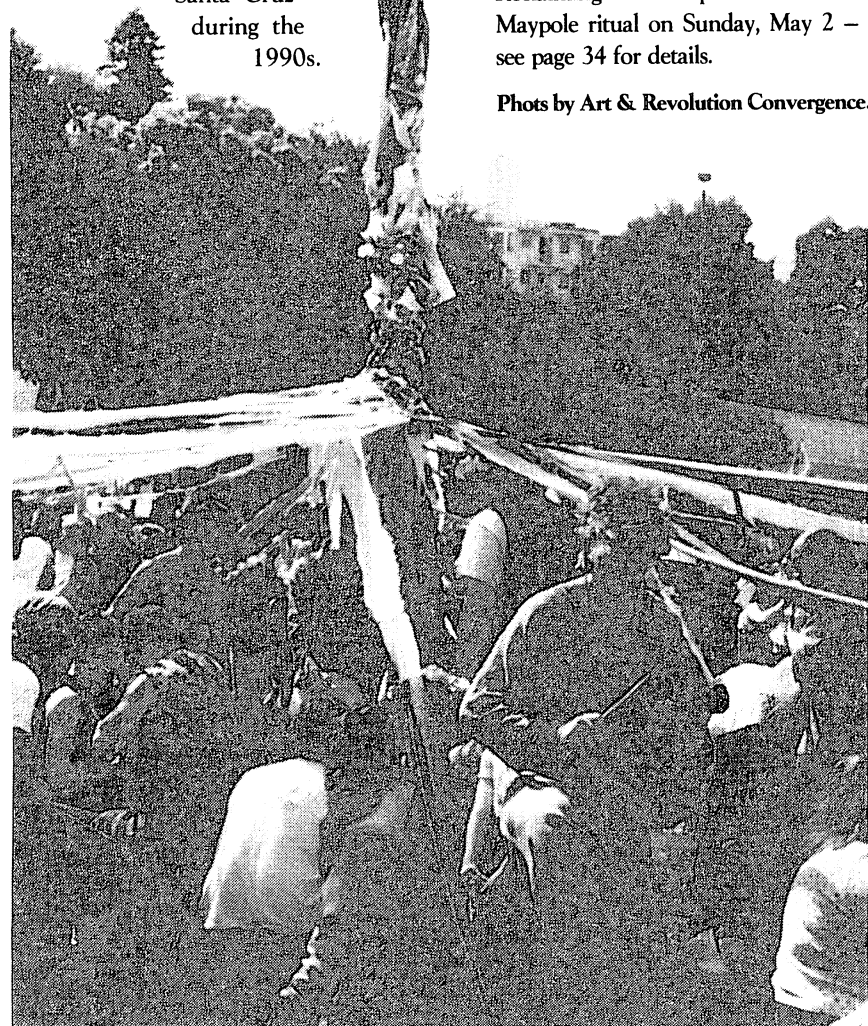
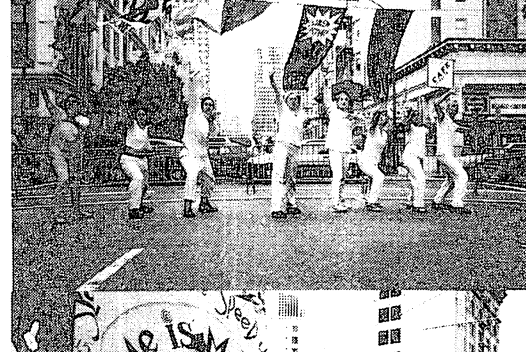
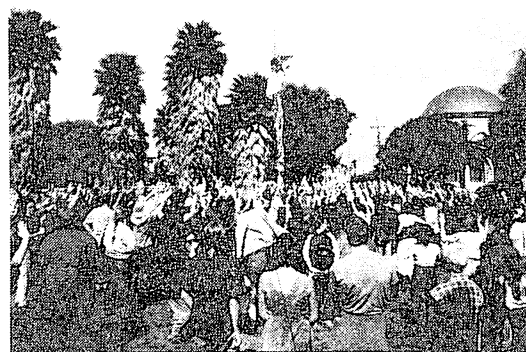
Reclaim May Day was initiated by the Art & Revolution Convergence collective, which has been organizing street theatre in San Francisco, Seattle, Olympia and Santa Cruz during the 1990s.

Groups such as Reclaiming, Shaping San Francisco, the San Francisco Bike Coalition, Food Not Bombs, and Clown Conspiracy helped with last year's event, which began with invocations at Embarcadero Plaza, and wended its way through the City accompanied by numerous dance and theatre performances. Reclaiming built a 30-foot maypole for the finale to the day's events at Dolores Park [see RQ #71], and will anchor the Beltane observance again this year.

Help organize Reclaim May Day 1999. Groups and individuals can contact Art & Revolution Convergence, (415) 487-5163.

Reclaiming will also sponsor a Beltane Maypole ritual on Sunday, May 2 – see page 34 for details.

Photos by Art & Revolution Convergence.





Dia de los Muertos



San Francisco Commemorates "Day of the Dead"

by Anthony Catanzaro

DEATH IS INESCAPABLE. The Wheel of Life spins relentlessly, regardless of whether we notice its interminable revolution. Yet the decision to honor the cycle of life helps us to acknowledge periods of death and rebirth within ourselves, for certainly we are but mirrors of the universe at large. It is for this reason, to express our human need to commune with the universe, that innumerable cultures mark the cycle of time with holiday celebrations appropriate to the evolution of the seasons.

Dia de los Muertos, the Day of the Dead, marks one profound transition in that fine space of one year, a minute gradient in the great cradle of the universe, and yet terrifically significant as it offers us a unique opportunity to open up to the inevitable destiny to which all things aspire: death.

In the Mexican tradition, November 2nd is that special day when the souls of the dead are invited to walk the ground they once tread upon as terrestrial beings. Traditionally, friends, family members and loved ones tidy the graves of the deceased on this day, ornamenting those plots with all sorts of adornments, from flowers and candy to incense and candles. Even the favorite meals of the dead are prepared as a truly festive spirit is embodied in the face of

that great equalizer, death.

Fortunately for San Francisco spiritual culture, this holiday has made the leap to our own hallowed streets. With the help of countless organizations like the Rescue Culture Collective and the support of thousands of enthusiastic citizens, the Dia de los Muertos Ritual Procession this fall marked its 18th year as a San Francisco spiritual event. Heralded as

the largest such procession in the United States, the event attracts eager attendees from all over the globe, plentiful press coverage, and a dedicated core of artists, educators, and spiritual leaders who help organize

the festivities.

The 1998 ritual procession was led by Starhawk of Reclaiming and professor/author Francisco X. Alarcon,



both of the Mission community where the event is held. As is the custom, the five traditional elements were invoked at five locations throughout the Mission, and all were honored in the form of altars at Garfield Park, where the procession culminated. Hundreds of gifts were left at these altars, which were arranged proper to element (air, fire, water, earth, universal), direction (east, south, west, north, center) and stage of life (youth, adolescence, adulthood, elders, ancestry). I think few could help but be moved by the simple beauty inherent in these gorgeous altars, which, though prepared for months beforehand by the Rescue Culture Collective, had to be constructed on site and dismantled all in one day's time.

As a devoted member of that team myself, I can honestly say that I felt a strong sense of having communed not just with other artists and educators who helped transform the Mission district for a few brief hours on one very chilly night, but with the San Francisco spiritual community who arrived to

continued on page 55



The 1998 San Francisco Dia de los Muertos Ritual Procession was dedicated to Xochipilli and Xochiquétzal, the Aztec God and Goddess of Flowers. Top: Thirteen sacred standards led the procession through the Mission district. Bottom: Beautiful altars marked the four directions in Garfield Park, where the procession ended. See story for details. Photos by Jim Allen.

Let It Begin... **now!**

ACTIVISM IN BRIEF

Put Your Politics Where Your Pants Are

Mendocino, CA and Your
Local Shopping Mall

The Fisher Family, founders and executives of the Gap clothing store chain, recently purchased 235,000 acres of cut-over Redwood forest in Mendocino and Sonoma Counties. Their logging company, Mendocino Redwood Company, is clearcutting, spraying herbicides and logging the last of the old-growth trees. They intend to log during the rainy winter, which will increase existing threats to endangered Coho salmon. You can help protect the Redwood forest by boycotting Gap, Banana Republic, Old Navy and Gap Kids stores until the Fishers agree to stop damaging the Coast Redwood forest. For the latest news check out www.elksoft.com/gwa. Contact the Fishers and tell them you won't shop until they stop! The Fisher Family c/o Bob Fisher, Gap, Inc., 900 Cherry Ave., San Bruno, CA 94066; 1 (800) 333-7899.

Soup Kitchen under Attack

San Francisco, CA

Martin de Porres House of Hospitality, refuge for the poor and site of San Francisco Reclaiming's Community Dinners, is being bullied by a neighbor

who has a mind to persecute people for the crime of being without a home. This neighbor has hired security guards and lawyers to harass Martin's guests and staff. Send your support to Martin's in your prayers and with donations of blankets, socks and money (checks payable to "Martin de Porres House of Hospitality"). Donations can be sent to 225 Potrero Ave., San Francisco, CA 94103.

Solstice is an ideal time to make a gift of time, energy and magic to your local shelters or houses of hospitality. Donations in the names of covens provide good Wiccen public relations!

Protesting "School of the Assassins"

Fort Benning, GA & San Francisco, CA

Sunday, Nov. 22, 1998, Art & Revolution joined with Christian groups and others for a spirited march through San Francisco in solidarity with the 7,000 people in Georgia who gathered in protest of the School of the Americas (S.O.A.). (See *S.E. Friends of Reclaiming*, page 32.) 2,300 protestors were arrested in Fort Benning in witness against the U.S. training of military terrorists who kill and torture people throughout Central America. Art & Revolution, a collective of activists who use art as a medium for political protest (they are particularly known for their giant puppets), performed a street theater piece about S.O.A. graduates and the massacre campesinos in Chiapas and

El Salvador. Art & Revolution can be reached at (415) 487-5168. To learn about how you can help shut down the S.O.A., visit School of the America's Watch at www.soaw.org.

Seeds of Destruction

Your Backyard

The Delta and Pine Land Company, recently bought by Monsanto (makers of Roundup herbicide), has patented a technology that forces crop seeds to produce sterile offspring. This would require farmers to purchase new seeds every season and has the added threat of accidental cross-pollination with other crops, both wild and cultivated, to disastrous agricultural effect. You can read more about this travesty in "Terrain," an Ecology Center publication. Request the article by emailing terrain@ecologycenter.org, phoning (510) 548-2235, or faxing (510) 548-2240. Voice your disapproval to Secretary of Agriculture, Dan Glickman at agsec@usda.gov or (202) 720-3631.

Everybody Say "OM"

Planet Earth

Activism doesn't get any easier than this! An email is circulating globally calling for a "One-Billion Person Peace

Meditation." On Thursday, December 24, 1998 from 9:45 am to 10:09 am (PST) people will gather around the planet to harmonize a collective Om and create a consciousness of peace. Visit www.inward.com for more information.

Undermining the Oil Industry

San Francisco, CA

Project Underground organized a rally on Nov. 22, 1998 at Chevron headquarters in downtown San Francisco protesting the deaths of unarmed activists in Nigeria at the hands of Chevron. Nigerian activist Uche Onyeagucha was there in an attempt to meet with Chevron CEO's and was refused. He led a Yoruban chant for a people's victory while African drummers played. Project Underground works



Tree-sitter attempts to stop a logging road being built in Otter Wing area of Nez Perce National Forest, site of old-growth habitat in Idaho. Photo by Matt McGovern-Rowen/ Native Forest Network, (406) 542-7343, nfn@wildrockies.org

with and in support of communities threatened by oil and mining industries worldwide. Visit www.moles.org or email project_underground@moles.org for more information.

Witchcamp Magic in the World

Vancouver, BC

The British Columbia Witchcamp made a banner reading "My law is love,"

decorated by campers with beautiful Pagan stitchery. This banner will travel to actions where Witches are fighting for the rights of humans and the earth.

Help for Hurricane Mitch Victims

Honduras

How do you spell relief? M-O-N-E-Y! Where do you send it? Your local Honduran Consulate (write "Hon-

duran Relief Fund" clearly on your check) or Doctors Without Borders (www.dwb.org). Gracias!

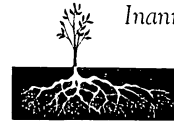
You Are the Roots of the Revolution!

Let us know what's going on in your neck of the woods. Send news items with contact information to quarterly@reclaiming.org or by postal mail to Reclaiming Quarterly, PO

Let It Begin...
now!
ACTIVISM IN BRIEF

Box 14404, San Francisco, CA 94114. Please limit each news brief to 150 words.

Many thanks to those who contributed news briefs this issue: T. Thorn Coyle, Inanna, Evelie Posch, Rain, and Elka Eastly.



AWAITING INJECTION: SKETCHES

We clumped in moist night air,
Candle flickers scant protection,
Beacons set against floodlights
of the fortress and the camera news.
We waited with you.
We stood watch and we prayed.

The minutes slipped by and I, weary,
Tired of listening to crowded words,
Walked off from the huddled mass
into the darkened streets of this small town,
This hamlet sprung only from the need to cage you,
Barred into blinding white spaces.
I had to re-light my candle, over and over.
The wind blew strong.

Commotion on the edges-
I wandered back from blackness into white
And helped surround the shouting man who told us
our compassion was misplaced.
Over his roars, a victim's mother spoke
Of lies- the promised closure and release were really pain.
We did release the shouter, back into the night.
She had found her peace within forgiveness.
I wondered at her strength, and my own frailty.

Wishing to sleep as time crept on toward midnight,
I slumped down on a concrete curb.
Sheltering from light and noise
protected by the bodies of the gathered ones.
I searched for you.
You were wide awake, awaiting injection.
Did time stop and float in some suspended dance,
Or did the clock race, grains of sand tumbling toward gravity?
No, you were not weary, when every nerve was waiting,
Firing fast under fluorescent light.

Your declaration came in those last minutes,
You were innocent of murder,
Yet sorry for your greed and selfishness,
which left her all alone, instead of loved.
You were innocent, you said, but you forgave.
Minutes ticked toward twelve.
The prayers became more frantic and more still,
As only human things in such strange spaces can become.

Standing at respectful attention,
Turned toward the blinding fortress,
We held our candles up into the night,
listening to the countdown of the zealots.
As their jubilation reached "seven"
"Amazing Grace" swelled upward from our throats,
Drowning their cries and never hearing "one"
Though we all knew when it happened,
When the numbers ended, long before the singing ceased.

As we began the long march back through dead-still hamlet
I looked up at the houses that watched, some shuttered darkness,
Some with blue cathode flickering,
and one that burned a lantern for your passage.
Up through the eucalyptus rose
The fat moon waxing, promising fulfillment.
She shone upon the water, one bright moment,
Thing of treasure.
The Goddess gazed on humans and
Reminded us that beauty would continue.
We were broken, we were whole.
We were never quite alone, even in death.

by T. Thorn Coyle

Thomas Thompson was executed by the State of California at San Quentin on July 14th, 1998, 12:01 a.m. He and his lawyers protested his innocence until the end.

NEW DEVELOPMENTS IN DEFENSE OF HEADWATERS FOREST

by George Franklin

THE PUBLIC comment period on the highly controversial Habitat Conservation Plan (HCP) for the Headwaters Forest region ended on November 16. While activists have decried the Plan as inadequate, many members of the public and media have naively accepted the official description of the HCP as the only hope to save any ancient redwoods from clearcutting.

The problem was illustrated in November, when a reporter for the *San Francisco Weekly* interviewed tree-sitter Julia Butterfly Hill (see below). The *Weekly* reporter, in a generally favorable story, could not seem to grasp why Earth First! activists were still protesting when "they have all but won their fight to save Headwaters Forest."

In fact, the "victory," brokered by high-ranking politicians such as Diane Feinstein, would protect a mere fraction of the Headwaters bioregion, creating a petting zoo of old growth areas surrounded by vast clearcuts. Environmentalists have charged that the isolated old growth, stripped of surrounding wilder-

ness, would not be a sustainable ecosystem, and already-endangered species such as the marbled murrelet would have little chance of survival.

Pacific Lumber and its parent corporation Maxxam, although they would prefer untrammelled rights to clearcut the entire region, could hardly be dismayed with the prospect of hundreds of millions in tax dollars and a public relations bonanza in exchange for leaving a tiny portion uncut.

JULIA BUTTERFLY CELEBRATES ONE YEAR IN LUNA TREE SIT

On December 10, Julia Butterfly Hill celebrated a year of living amidst the branches of Luna, an ancient redwood in the Headwaters region. Her dedication has so far saved the tree, even as the area around it is being logged. (See last issue for more details.)

ALLIANCE WITH STRIKING STEELWORKERS

In a historic development, an alliance has been developing between Headwaters activists and members of

Gypsy Lives In the Redwood Forest

*in the forest
another tree falls
for skinflint men who love
money far more than
the bright living land*

*in the forest
a victim tree kills
a braveheart man who loved
redwoods far more than
big dividends paid*

*in the forest
true green is the pall
of Gypsy who loves
Earth's gifts far more than
his own good red blood*

*(c) 1993 The Pitch Black Witch
of the Poison Glen*

the United Steelworkers of America who have been striking against Kaiser Aluminum plants in Washington state since September 30. Kaiser Aluminum is also owned by Maxxam Corporation. 180 steelworkers traveled first to Oakland, CA for a rally, and then to Humboldt County for informational pickets at three Pacific Lumber mills. Pacific Lumber workers are not unionized, and management did all it could to keep the workers apart.

SLAIN ACTIVIST HONORED

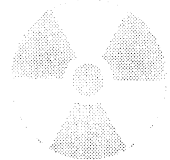
Shortly after our last issue went to press, Earth First! activist David "Gypsy" Chain was killed by a falling tree in the Headwaters region. Pacific Lumber first claimed that the loggers did not know protesters were in the area, but videotapes of confrontations between loggers and protesters soon gave lie to that claim. A wrongful death lawsuit is being filed in the case.

Gypsy was honored at the San Francisco and North Bay Samhain rituals.

Keep up on the latest Headwaters news via the Bay Area Headwaters Coalition hotline, (510) 835-6303. For international forest news, read *Earth First! Journal*, PO Box 1415, Eugene, OR 97440. \$25 for eight issues.



Save Headwaters Forest — On November 16, the last day for public comment on the controversial Habitat Conservation Plan for the Headwaters Forest region, five activists unfurled a banner from the roof of the California state capitol building. The five were arrested and face misdemeanor charges. On the same day, 18 Earth First!ers were arrested blockading the entrance road to Headwaters Forest. Photo by Karen Pickett, courtesy of Joe Liesner.



HONORING THE MOTHER

Spring Gathering at Nevada Test Site

May 7-10, 1999

THIS MOTHERS' DAY, celebrate the unique and powerful gifts that women everywhere bring to the human family. Honor and pray for the beautiful blue-green oasis in space, our Earth, that has supported all life for so long.

Organizers are already planning the next Nevada Test Site Gathering, over Mother's Day weekend in 1999. (The usual Easter date has been changed, in hopes of better weather and a larger and more representative turnout.)

The camp will be located on Western Shoshone lands at the gates of the Nevada Test Site (NTS). You can experience the beautiful and fragile desert first hand. Join in an incredibly rich and culturally diverse community of people from all over the world. If so called, join in nonviolent direct action to shut the Nevada Nuclear Test Site down and reclaim Shoshone land.

Organizers are planning workshops

and ceremonies that will:

Honor women in struggle for their lands and rights in Newe Sogobia and around the world;

Heal and honor Mother Earth who provides life for all beings great and small;

Create alliances and strategies to break the nuclear chain and protect the future generations of all life;

Celebrate the unique and powerful gifts women bring to the entire human family;

Occupy Western Shoshone lands stolen for the creation of the Test Site, in healing prayer and celebration.

THIS GATHERING WILL INCLUDE:

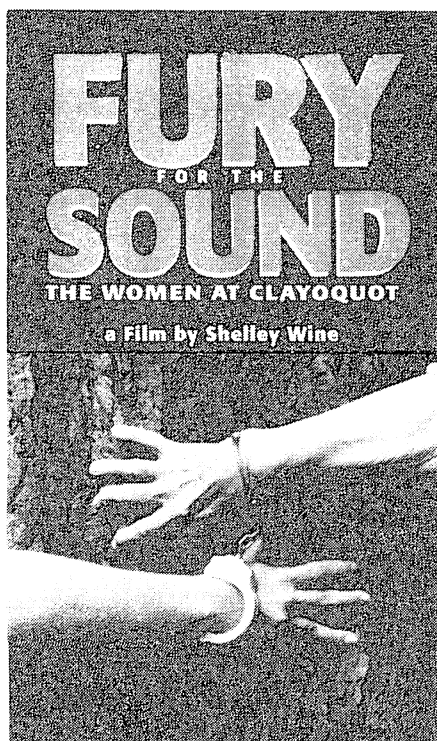
- Community building, cultural events and performances;
- Programs to honor the children and youth;

- Daily Sunrise Ceremony and Sweat Lodges;
- Atomic Cafe, campfires and drumming;
- Nonviolence trainings and action planning;
- Mother's Day brunch and rally at the Nevada Test Site gates;
- Reclaiming Shoshone Land and Shutting Down the NTS!!!

Please come as self-sufficient as possible and be prepared for desert camping, where there can be hot days and cold nights. A registration donation of \$30 is suggested to cover the expense of your participation. No one will be turned away for lack of funds.

For the latest Healing Global Wounds Newsletter and information packet, please contact Jennifer Viereck at Healing Global Wounds, PO Box 3518, Freedom CA 95019-3518, (831) 661-0445, hgw@scriznet.com
Web: <http://www.shundahai.org/HGW>

FILM HIGHLIGHTS WOMEN'S FIGHT FOR CLAYOQUOT SOUND



"FURY FOR THE SOUND: The Women at Clayoquot" tells the story of hundreds of women who were arrested at Clayoquot Sound in British Columbia in 1993 for refusing to step aside for logging trucks intent on clearcutting some of the last vestiges of world's old growth temperate rainforest.

The film portrays women in their 70s and 80s being arrested alongside pink-haired teenagers, and women of all ages working for change at the "peace camp," the feminist-based protester encampment.

This film by Clayoquot activist Shelley Wine is an account of grassroots social history in the making. It begins from the understanding that a global shift is needed at the personal, political, social, economic and environmental levels: the "power to make change rather than the power over" — over each other and over the natural world.

Clayoquot Sound, located on the west coast of Vancouver Island, is one of the last remaining areas of intact lowland temperate rainforest of its size in the world. Despite government promises to curtail logging in the area following the 1993 actions, Clayoquot Sound is still under threat. A tree-sit blocked road construction in October, and protests continue.

For more information on the ongoing defense of Clayoquot Sound, contact Friends of Clayoquot Sound, Box 489, Tofino, BC, V0R 2Z0, (604) 725-4218, website: <http://diane.island.net/~focs/>

To arrange a showing of "Fury for the Sound" in your locale, or to order a copy of the film, contact Telltale productions, 1956 East 3rd Avenue, Vancouver, BC, V5N 1H5, (604) 255-9363, email: 16611@ican.net, www.island.net/~focs/fury.html

RAINFOREST ACTION NETWORK

Kelly Quirke, a longtime member of the Reclaiming community, is Executive Director of the Rainforest Action Network. Kelly came to RAN in 1996 after seven years working with Greenpeace. Reclaiming Quarterly interviewed Kelly at RAN's San Francisco offices.

Give us a short description of Rainforest Action Network's work.

The mission of Rainforest Action Network is to protect the rainforests and their inhabitants — and by inhabitants we mean the flora and fauna

as well as the human beings who live there, through education, grassroots organizing, and nonviolent direct action.

RAN consists of about 150 groups internationally, known as Rainforest Action Groups or "RAGs." These are mainly in North America, but there are also several groups in Nigeria, for instance. These are local grassroots activists working on rainforest issues. Some work on issues they develop, others take their lead from our San Francisco office. Many are college

students. It's classic grassroots activism.

As we approach the 21st century, are new strategies of

activism needed?

We need a new way of doing things. We have about 30 years of environmental activism. Environmental activism came out of the Sixties — the civil rights movement led to the anti-war movement, then feminism, then finally to environmentalism.

There is a style of activism that has been practiced in those 30 years that runs the gamut from letter writing campaigns to nonviolent direct action. Social change groups have been doing things along this continuum, and there are wonderful things that have been achieved.

But we are still getting our asses kicked worse than ever. We're putting out fires here and there, but there are more fires cropping up all over the place. Day to day, things are getting worse faster than they ever have. The paradigm is not being threatened at all.

If you look at trends in the world right now, the transnational corporations are getting better than ever at doing what they're doing — either by



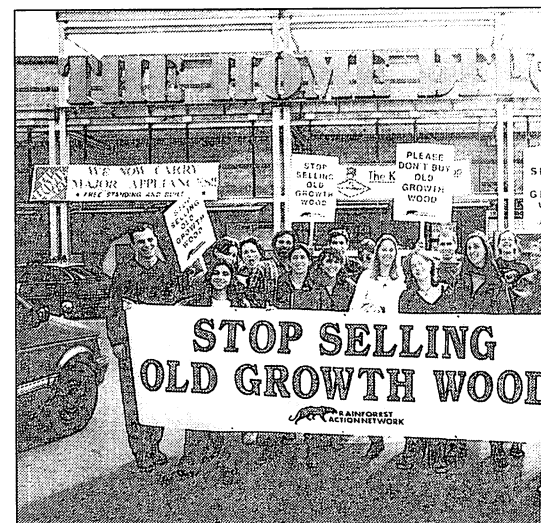
RAN's **Wood Consumption Program** focuses on driving old growth wood products out of the

The Traditional Forest Peoples' Program — RAN works with traditional forest communities to defend their human and territorial rights. This campaign has focused on traditional forest communities in Brazil for the past eight years and is expanding to encompass the rainforest nations of Africa as well as communities throughout Latin America.

RAN's **Amazon Oil Program** is designed to build a strong movement against oil and gas projects in pristine forest areas while offering economic alternatives for those nations economically dependent on this industry. RAN also helps rainforest communities to gain full remediation of areas contaminated by fossil fuel projects.

marketplace. The systematic destruction of old growth forest ecosystems has significantly contributed to global warming and the extinction of numerous flora and fauna species. Northern California is home to the world's largest old growth redwood forest — the 60,000 acre Headwaters Forest. The fate of this majestic forests not only with government and industry, but also in the hands of consumers. If consumers don't buy old growth forest products, the timber industry won't cut down the trees.

Many corporations, including 3M, Radio Shack, and National Geographic have agreed not to use products made from old growth. As part of this campaign, RAN has organized demonstrations at Home Depot, in protest of that corporation's role in old growth forest destruction.



being coercive, if they can get away with it, or by green-washing, lobbying, payoffs and corruption — leading to the corporate oligarchy that we live under in the United States right now, and the kind of economic globalism and corporate planet that we are tending towards.

What this cries out for is a new way of doing things. What kind of strategies are we going to build to resist the enormous power of our industrial corporate society, which is destroying biological and human diversity on the planet? There needs to be some sort of breakthrough.

So how is RAN approaching this?

The way to get to that breakthrough is to take an idea, build a strategy around it, then get out in the street and get busy. And through that work, the new ways will bubble up. Certainly, people have been in the street for decades—so how come those new strategies haven't already bubbled up? Certainly many of them have — the environmental justice movement is a great example of that. But still, not the kind of breakthrough where the corporate paradigm is being threatened, to where the "wheel of destruction" can be reversed.

What we need to do is not just slow down the wheel, because that just delays the ultimate meltdown of the planet. We can't even just stop the wheel of destruction—we have to reverse it. We have to begin practicing restoration. We don't just have to stop the destruction of old growth forests, we

actually need to grow second growth forests back to old growth. We don't just need to stop the dumping of toxic waste, we need to reclaim places that have been destroyed.

Here at RAN, we will build diverse strategies based on what makes sense to achieve the goals we have set. If it means we are hanging from your building during the day, we'll do it. If it means negotiating with the "suits," or grassroots

organizing, working directly with communities in the rainforests, whatever — we'll do all those kinds of things to build the best possible strategy.

But how is this different from what groups have been doing?

What's different about this is, I don't think organizations themselves have broken out of the 19th century model of organizing their structures in a hierarchical manner, be they corporations or environmental groups. Top down, command and control type models.

What you find, and what Witches know, is that nature and life is not based on straight lines, right angles, blocks and squares. It's based on cycles, spheres, circles. We need to build an organizational structure that looks a lot more like a molecule, or a bunch of soap bubbles, rather than this top-down structure where blocks lead to other blocks, and so on.

How as an organization do we build a culture that gives us the best chance to discover a breakthrough, of doing things in a way that challenges corporations and shifts paradigms? What we're trying to do at RAN is to develop that culture, so that great people can do their best possible work. The only requirement of those people in developing the strategies and hitting the streets is that they love what they do.

We want to create conditions for the work to be fun, not dispiriting. If we can couple a nurturing, loving and playful organizational culture with incisive, active strategies, we give ourselves the best chance of breaking out beyond firefighting.

continued on next page



RAN's Corporate Transformation efforts focus on shifting corporate practices away from ecologically and culturally destructive forest operations. The centerpiece of the program has been the Boycott Mitsubishi Campaign, which after eight years has resulted in two Mitsubishi companies in the USA signing an agreement to phase out all wood-based papers and fund an independent forest community support program.

Another focus has been on the destruction of the rainforests in Indonesia by the US Overseas Private Investment Corporation.

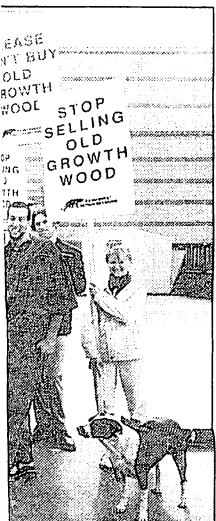
Get Involved — Want to organize a Rainforest Action Group (RAG) in your area? More than 150 RAGs on six continents educate and activate their communities for rainforest preservation. Contact RAN, 221 Pine St., Suite 500, San Francisco, CA 94104, (415) 398-4404, rainforest@ran.org, www.ran.org

Photos courtesy of Rainforest Action Network

Stop Banking on Destruction, demonstration outside the Mitsubishi-owned Union Bank of California in San Francisco, May 1998.

Home Depot demonstration — Emeryville, CA 1997.

Old Growth banner photo from demonstration at the St. Francis Hotel in San Francisco, March 1998.



What we want to do is build a culture where people's work actually energizes them. We're conscious of working with energy here, so the energy is swirling around, feeding them, but is also directed outwards, so we can do the best work we possibly can. If we can create this culture, I know we can develop the strategies that give us the best shot to excite people, that will speak to their spirits, let them know that the tide is turning, that it is possible to take our lives back from the corporations, and stop the trend toward cultural genocide and the mass extinction of biodiversity. Our job is to change the course of history.

And we have to change the course of the world, or it's going to be like *The Fifth Sacred Thing*.

There's going to be an environmental meltdown. That's the train we're headed on. Technology is not going to save us. We're not going to buy and spend our way to a clean, peaceful planet.

It sounds overwhelming.

It can sound pretty hopeless. But I have hope that we can bust through, because it has happened in the past. In 1971, a bunch of American and Canadian freaks got on a boat, called themselves "Greenpeace," and sailed towards the Aleutian Islands to try to stop a nuclear test. That voyage itself failed utterly. They didn't even get halfway there. But they caught the imagination of the public. They used the media, they spoke to people's spirits. They had an intrepid style that made a difference to people.

Now it wasn't something brand new. They were working in a tradition, a creative and longstanding history of nonviolence. Yet they added their savvy and creativity to the tradition. Greenpeace was a breakthrough. It changed the way activism is done. It shows me that a breakthrough is

possible.

Many of your campaigns target corporations and their destruction of the rainforests. What have you found effective in that work?

What it boils down to is money. When corporations start losing money, they come to the table. You might as well forget governments. Governments are in the pocket of the corporations. The thing I would agree with Newt Gingrich about is the growing irrelevancy of government, as we know it right now. Deal with corporations. They're the ones calling the shots.

One frustration of many activists is knowing that there are millions of people in this country who share their concerns, yet no recent movement has



RAN-Amazon Oil Campaign director Shannon Wright hosted U'Wa Indian leader Kuwar-U'Wa on a U.S. tour that brought public attention to the fight against Occidental Petroleum. Photo by RAN.

brought together more than a few thousand people. How do you approach this?

People don't realize how many there are like them in the world. They're isolated. Part of our challenge is to connect people, to help them join together. If the commonalties these people share were channeled — say, if they all got arrested once — they would be a force to be reckoned with.

We don't have a vision of what reality would be like if we win. When I

talk to people, they might describe what the qualities of a new world would be like. For example—there will be justice and equality. Or there will be decentralized economies that will benefit local communities. Right, good. But what does it taste like? Smell like? What is three-dimensional, technicolor life like, when we win?

Without that vision, we aren't going to get to where we need to. It's a challenge for all of us to articulate that.

Many of our readers are Witches, or are part of other Earth-based spiritual groups. How do communities like these fit into your ideas about change?

In rituals and the work we do as Witches, we do a lot of trance work, visioning kind of work. Maybe a way to this necessary vision of the future will be found through some of the techniques that we use magically, rather than a bunch of really smart people sitting around a table talking.

But we Witches have some maturing to do as well, looking at the hard-core realities of what the world will be. For example, technology. There's going to be technology. So what will it look like? How will we work with it? What will appropriate technology be? When we envision what the world will be like, let's be real. If we have some fantasy of returning to some agrarian utopia that never really existed, we're eventually just going to repeat the patterns we're in right now. So what's going to be different, really?

When we come up with a tangible, full-spectrum vision of what the world will look like, that will be a huge catalyst toward enacting that vision. Without it, who knows if we ever will get there.

In working to defend rainforests, RAN works with many Indigenous peoples. What sort of challenges does this raise?

Indigenous cultures *must* survive. And with current trends, they are going to get wiped out, with the march of economic globalization and corporate control of the planet. That is cultural genocide. The individuals will live. But they will live on our terms, in our reality.

continued on page 49



Singing the Solstice

by Robert Barzan

IS IT THE DARKNESS that makes people sing, or is it a sense of joy that the nights will get no longer?

For people all around

the northern hemisphere, from Canada to Japan to England to New Mexico, winter solstice is a time for dressing in costumes and masks and going door-to-door singing. And the tradition is not dead, even in urban California. On winter solstice night, a group of fifteen to twenty friends gathers at my apartment in San Francisco. We dress in costumes, masks, and hats of various sorts, and set out around the neighborhood singing winter solstice songs. We are participating in the ancient winter solstice customs.

Mumming, caroling, and wassailing at winter solstice are traditions many thousands of years old. Mummers were groups of men and women who went door-to-door wearing masks or costumes. In ancient times the custom was to dress as an animal, perhaps a remnant of old hunting or totemic rituals. At each house the mummers either sang songs, like *Sussex Mummers' Carol*, recited poetry, or

performed skits. The mummers were always well received, for they brought good luck to each household, and they were usually invited in for holiday refreshment.

In some areas, bowls of ale or cider were carried through the orchards and a toast drunk at each tree and then at each house in the village. This practice was called wassailing, and comes from *waes hael*, which means be of good health in Old English. It is still a custom in fruit orchard areas of Britain, and its purpose is to encourage the trees to produce more fruit by toasting their

health. Usually wassailing occurs near the time of winter solstice and special wassailing songs or verses are sung or recited, and many of these songs survive from centuries ago. Among the more famous are *Here We Come A-Wassailing* and *Gloucestershire Wassail*.

Some holiday revelers made the rounds as carolers who sing with or without instruments at each household. Originally the songs accompanied circle dances, and some were probably old fertility rites. The numerous surviving "holly and ivy" songs, even in their christianized form, still preserve remnants of these earlier rites, holly being a symbol of the male, and ivy of the female spirit. Other carols celebrate the yule deities as in the *Boar's Head Carol*, the boar being the sacred animal of Freyr, Teutonic god of light, whose feast falls at winter solstice.

In Europe, in the early days of the Christian Church,

mumming was forbidden. In order to continue the traditions, the costumes were

given up and many of the winter solstice songs were Christianized. The customs, in their altered forms, survived all over Europe, especially in Britain, and they were brought over to North America by the colonists. The tradition of house-to-house visits at winter solstice was already well established in North America before the arrival of the Europeans, however. Several Native American peoples have wonderfully similar customs. Most noteworthy is the False Face Society among the Iroquois. At winter solstice, men of the False Face Society go door-to-door wearing



masks, shaking their turtle-shell rattles, and singing. There is also the visitation of the masked kachinas at winter solstice to the Zuni and Hopi pueblos. On the other side of the planet, in Japan, the custom was to dress as a dragon and dance before the door of each house.

Just what is going on here and why? How could a custom that seems so specific to a certain time and place actually be common in so many cultures, and even survive more than a thousand years of sometimes violent suppression? Perhaps there is just something in the human spirit that makes us want to sing at solstice. Certainly we know there is power here, and this is why the traditions survive. This type of activity has the power to change lives and it is not so easily given up. The power is felt by everyone involved. Inevitably in our own group of carolers there are two or three friends who have never done this kind of thing before and they hesitate, wondering what we could possibly be doing and why. By the time we reach the end of the block, however, any hesitancy is gone. People come out of their homes to listen and sing along. Almost everyone is smiling. The first year we did this, even though many of my friends participated only because I insisted, I had trouble getting them to stop singing. We were having so much fun that we sang until we were all hoarse.

The old belief was that the visit of the

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BURNING MAN 1998: A JOURNAL

by Darl Tove Beatty

MY FAVORITE MEMORY of Burning Man this year is the same as every year: screaming my guts out as The Man explodes upon ignition by some crazy stunt. 1998 was the best ever. Later, I heard this year's happened by mistake.

Twenty minutes' worth of explosives went up in five. The man in the flaming suit set off a stack of combustible chemicals, then dove headfirst off of the 20-foot platform into the dust and rolled away. Fire experts in asbestos



suits surrounding The Man leapt back from the monumental explosion. We were a football-field's length away, arms raised in the air, opened wide with base-chakra howls of ecstasy. This was what we'd been waiting for all year: a maintained mass primal scream of whatever it meant.

It was rough getting there. Nine of us crammed into the biggest hotel-room-on-wheels we could rent. We stocked it full of water, food, toilet paper, beer, bedding and party favors, and headed north on the Friday afternoon of Labor Day weekend. Sacramento equals traffic jam. We barely tapped the bumper of the Honda Accord creeping in front of us. The lady got out of her car in the fast lane to berate us. She saw a bunch of insane anarchists from an-

other world hanging out the RV windows and quickly surmised that her car was okay.

Eight hours later, we were at the edge of the Black Rock Desert. Another traffic jam—major accident ahead. A long row of loaded vehicles came to a dead stop while a rescue helicopter buzzed above. Everyone got out of their campers and RVs in a somber mood. We could see the neon Man above an already well-established makeshift city on the desert ahead. We worried about the people in the tangled truck frames sprawled across the roadway. Four or five ambulances squealed past. When we finally started moving, muted and hoping for the best, we crept past the skeletal remains of the accident.

Black Rock City was splendidly arranged, thanks to the many volunteers who worked there for months. We quickly found our friends who had been camped for a few days participating in the City's growth. After hugs and kisses, we set off en masse to explore. Everyone was elated to be

there, celebrating with mini-raves, parties and overall Pagan, anarchic, creative wackiness. (For more info on the myriad theme camps, check out the Web at www.burningman.com.) Way later, we returned, unpacked and set-up camp.

Upon setting out, we noticed a strange burning smell in the RV. We fully (we thought) investigated. Perhaps some dust had gathered in the heating system. Everything seemed fine. In un-

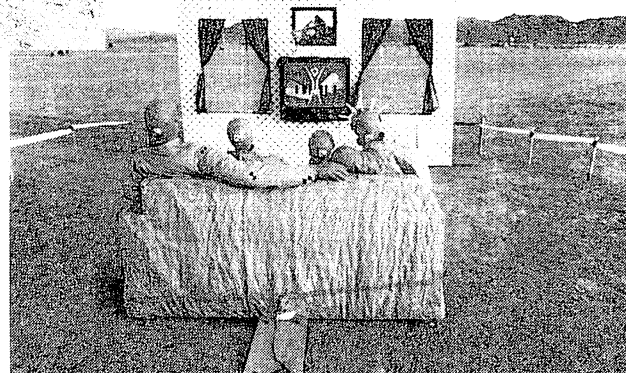
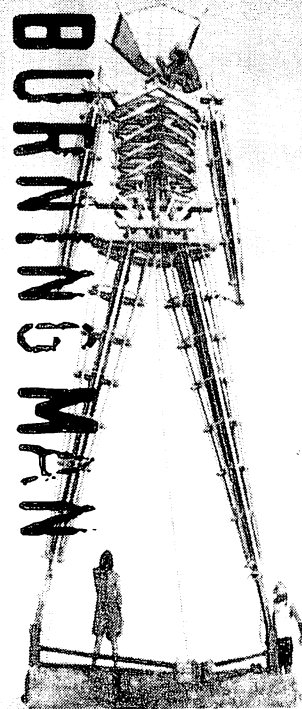
packing, we discovered the source: a pillow had been shoved into a compartment under the RV and, in going over a bump sometime during our nine-hour drive, the compartment light had been jostled on and burned the pillow clean through. Next to the pillow was the lamp fuel for our tiki torches. We could've been the Burning Van.

"Burning Man is a laboratory," says Larry Harvey, the event's originator. "We are applied science." Applied meteorology was the story of 1998. Prior years had brought "weather," as is benignly described by some, but this was different. Saturday began typically: HOT. We were loaded with hats, sunscreen and water as we headed out on bikes to explore. Then the wind kicked

up. We returned and dismantled all parts of camp susceptible to violent air. Above the puffy, black-grey storm clouds was a layer of cirrostratus.

The rain began, we retreated to shelter. The rain stopped, we emerged to see a palette of rainbow colors painting the cirrostratus wisps. Seems the sunlight was reflecting off the storm clouds onto the "screen" of thin clouds above. The whole sky was a rainbow; ooohs and aaaahs prevailed and we were transfixed.

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BURNING MAN REVEALED

by Ed Buryn

IT SEEMS THAT everyone wants to know, "What is Burning Man?" or if they have heard of it, they want to know if the Burning Man Project really is as dangerous, lawless, and uncomfortable as some people think. So here are

entire functional city is erected with volunteer labor for 15,000 occupants who come for one week during Labor Day (September) from all walks of life and from destinations all around the globe. "Black Rock City" is laid out in the form of an oval complex of streets and avenues 60 blocks long, thronged with tents, domes, towers, huts, shelters, poles, cars, campers, RV's, and various indescribable objects. A 1500-foot avenue leads out from the city into the desert, where, at the focal point of the city's vast oval, stands a 40-foot statue of "The Man," a futuristic humanoid

everyday behavior and dress (or lack of it). The organizers of the event, which costs \$100 to enter, provide only the space itself; that is, the bare streets and boulevards of Black Rock City. Every participant must bring their own water, food, and shelter. The only transportation within the city is by foot or bicycle, although last year there were also some rental camels. There are (virtually) no vendors and (almost) nothing is for sale; however, bartering is an acceptable procedure albeit not so popular as simply giving things away to whoever wants or needs them.

NO SPECTATORS

a few projective, corrective, insurrective words about this phenomenon that has been called "The New American Holiday" from this biased reporter who has attended and

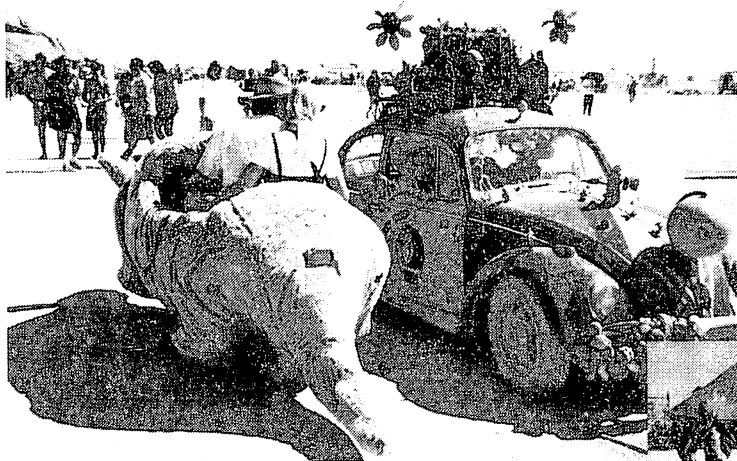
participated these last four consecutive years...

"Burning Man" refers to a huge and intrinsically unimaginable art festival that has taken place annually for a decade in the Black Rock Desert of northern Nevada. The site is a dry lake bed that is one of the largest of its kind in the world, perhaps 10 miles wide and 90 miles long. Set in a vast ring of mountains, it is a white sea of flat hard alkali that vanishes into the northern distances, and within its scope contains absolutely nothing else. There are no trees, shrubs, vegetation, or insects; only the occasional wind and blowing sands, and in between an eerie and all-engulfing silence. It is a dreamscape of boggling proportions.

In this setting of stark grandeur, an

made of wooden struts, steel bars, neon lights, and imbedded fireworks. At the Sunday night conclusion of the festival, The Man is ritually burned in an unforgettable orgy of incandescence and hu-

Personally, I consider Burning Man to be the closest thing to heaven on earth. A sense of unlimited imagination proclaims itself in every being, camp, event, and installation. Life and art abound at every hand, at all hours. Everyone is friendly and welcoming to a degree that amazes the first-time visitor. There is no violence nor any sense of threat whatsoever; in fact, it seems to me the safest and friendliest town I know. And also the most colorful, creative, and magical city in this too often too harsh and artless world.



man uproar.

During the week preceding the burn, Black Rock City throbs day and night with parades, circuses, performances, cafe and bistro life, street entertainments, and art installations in such variety and scope as to dazzle the mind and senses, which is the primary intention of the festival. Everyone who attends is expected to be a participant in some way, even if only by their ev-



I am proud and pleased to call myself a citizen of Black Rock City, the dearest home I know.

Long Live Burning Man!

...ANCHORING...

"...A DEEPENING, AN EARTHING OF THE ENERGY..."

by Patricia Morris

At many of Reclaiming's public rituals these days you are likely to see several mysterious veiled figures sitting in the middle or on the edges of the circle. They remain perfectly still throughout the ritual, even as flame throwers invoke South, as goddesses and gods dance and rant, and as a spiral dance weaves around the room. What are these people doing? And why? And how?

WHAT?

They are anchoring. Anchoring as a distinct role was added to Reclaiming rituals about 4 years ago at Vancouver Witch Camp. Cybele, who was teaching at that camp, perceived a need to balance the "up and out there" energy of aspecting with a "down and in here" energy. It was the year when the Reclaiming teachers were stepping aside and the Northwest Teachers Collective was assuming the teaching responsibilities. Structures and patterns were shifting and changing, which made it a time, Cybele suggests, that a new process was able to emerge. Her original vision "was of a lighthouse beacon, sweeping around the circle at ground level. But it wasn't a warning or a drawing in. It was a deepening, an earthing of the energy." At that time the process of aspecting was being developed and experimented with in the rituals. More and more deities were being aspected for longer and longer periods of time. Cybele felt that anchoring would "help balance the energy, provide a more established place in ritual for inwardness, and allow a way for those of us who are more internal and introverted to contribute." So the teachers at the Vancouver and Vermont camps that year began to experiment

with anchoring. Now it is generally used at very large rituals (such as the Spiral Dance), rituals with aspecting, and rituals requiring a long period of focused attention (Brigid).

WHY?

Starhawk describes the process of anchoring as "Deep Witnessing. It creates a field of attention upon which the ritual occurs. When I started priestessing with anchors, I realized that anchoring was something I had been intuitively doing as part of priestessing, and it felt good to be able to let that go." So it seems that making anchoring a separate role allows the priestesses to devote more of their energy to creating and tending to the drumming, dancing, trancing, ritual-making, and helps focus the environment in which all this is occurring. Starhawk notes that "the first time we did it [at the Spiral Dance] people remarked on how the ritual had felt so intimate — with 1,000 people there!"

HOW?

Anchoring is the practice of grounding oneself, and then dropping and opening the attention. This is a process that Cybele teaches in her Intuitive Practice Through the Body classes. It is done by concentrating all your attention into a ball in the center of your head. Then slowly you drop the ball down through the center of your body —through your throat, your heart, your diaphragm, your belly, coming to rest in your *hara*, about two inches below your belly button. Then you expand the ball outward as a disk or sphere, first filling your belly, then passing through your skin to the size of your aura, and eventually extending to the size of the ritual space. (This is a very brief summary of this process. For a more complete discussion, see *The Intuitive Body: Aikido as a Clairsentient Practice* by Wendy Palmer, North Atlantic Books, Berkeley, California, 1994.)

In the act of dropping and opening, a focus of attention, or ground, for the ritual occurs. As Cybele describes it, "The anchor is pouring his or her attention down and out, with an emphasis on the down, cycling to the edge of the circle and back, without getting involved in the story or dancing or drumming." Some people have become sick or very exhausted after anchoring, and it seems that they were trying to work the energy. It is very important that an anchor not try to change or fix anyone or anything, but simply remain in a grounded, dropped, opened attention state. It is strongly recommended that people taking on the anchoring role have a daily practice of dropping and opening, or at least do dropping and opening in smaller groups on a regular basis before anchoring a large ritual.

Before taking their positions in the ritual space, anchors should invoke some sort of protection that works for them. Starhawk anoints herself with Waters of the World and carries bay leaves. She points out that anchors "might see or experience the 'underside' of the ritual. Might be visited by spirits. Might see the energy of the ritual in colors and shapes — like a psychedelic experience."

Anchors wear veils over their heads to help focus their attention inward. They should also remember to dress warmly, because they generally enter a deep trance state, in which body processes slow down and limbs become cold. Also for this reason, it is important for each anchor to have a tender — someone to help bring them back from the trance state, brush out their aura, and give them food and water and backrubs.

Usually several people anchor a ritual. If it is going to be a very long ritual, or if it is outdoors in extreme conditions, it is good to have several shifts. Numbers and configurations of

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This is Part One of a two-part series on Anchoring. Next issue: "Ground Rules," and further personal reflections on Anchoring

ANCHORING: A PERSONAL PERSPECTIVE

By Brook

For the 1997 Spiral Dance ritual those of us anchoring did more extensive preparation than had ever been done in the past, as far as I know. Anchors and tenders met for several hours on the Saturday before the ritual. Together we dropped and opened our attention to encompass each other, all those working on the ritual, and even all the participants. Each anchor committed to dropping and opening to the same extent at least once each day until the ritual on the following Saturday.

Simply because of the number of people willing to be anchors, we had a beginning shift of three anchors, a middle shift of four anchors, and a closing shift of three anchors. The anchors were positioned in each of the four directions, but during the first and last shifts, one direction was not anchored. The placement was dictated primarily by the shape of the ritual space and the places where a person could sit undisturbed with that many people (approximately 1,500) around.

I anchored the East, no one was ahead of me. The energy was leaky over on that side of the room. Since I came in pretty dropped and open already, it wasn't much trouble to be grounded and let my attention out from my belly to find the other quarters. But because the energy had not been held there before I got there, I felt it was harder to hold the connection continually as the trance went on. Or maybe that's just the nature of trance work with huge numbers?

Those participants who were getting restive - which some always do, not everyone enjoys or understands trance work - tended to move around and take advantage of the only real ingress and egress of the hall. This year, we did not allow the energy to leak at the back end, because participants were not allowed in there. This put more focus on the Southeast. I could feel this quite distinctly. I felt a tension between dissolution into the plane of our collective energy connection and the need to make sure that I didn't disperse so much that I was no longer holding

my quarter. So I would tighten up again to check that my attention was really still centered in my belly which was also the center of my grounding. Then I would let my attention out again to meet the other three quarters, so that the ritual would be held in the energy through our maintenance of focus.

The pull to dissolve completely into that plane was very strong for me. I think the other quarters were held very strongly. Someone suggested that being in the East might have had something to do with its difficulties — could be?

It felt best when I had firm contact with all the other anchors but when I was still holding my center. There was a point when letting out my attention when

I would feel contact from the other quarters and it felt like a plane of attention had been created upon which or in which the ritual was happening.

At that point, each time I connected, I experienced some of what Starhawk described as "nearest thing to LSD." I kept my eyes open, as closing them was too much like dispersing and way too visual for me to hold focus through. But, the moment I was locked into that plane of attention, energy patterns would flow softly before my eyes. Really, this is quite remarkable — as I still had my attention and focus,

while letting this energy touch me and flow through me. I assume it was energy? When I would tighten up my attention to my center, the patterns/colors would go away.

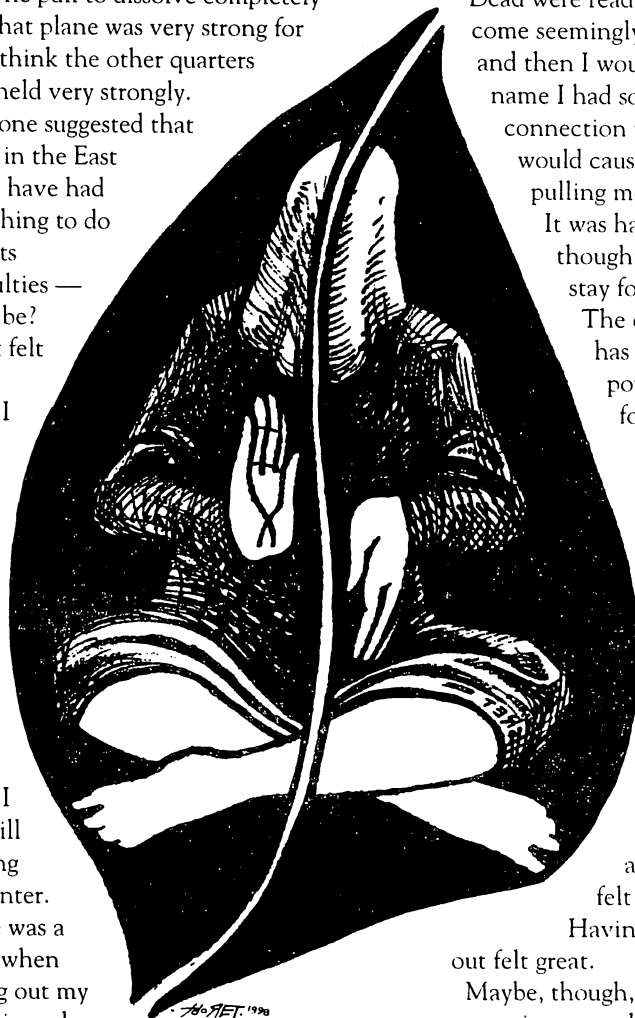
The other thing that would cause me to lose balance was recognizing names as the names of the Beloved Dead were read. A name would come seemingly out of nowhere and then I would realize it was a name I had some emotional connection with, and that would cause my mind to turn, pulling me up out of my belly. It was hardest to let my thoughts float then and to stay focused on our work. The calling of the names has always been a very powerful experience for me.

When my shift was over, I had a lot of trouble coming up and out at first. My tender had to support me physically to get me across the hall to the back. But once I let my attention come back to my mind and back up a bit, I felt ok physically.

Having my aura cleaned out felt great.

Maybe, though, since I didn't let my attention come back up slowly and carefully, that's why I had trouble for a few days after the ritual. My energy seemed to be all over the place. The week before the ritual was about how I was holding my attention - sometimes dropped and sometimes open, but held carefully and attentively most of the time. After, I seemed to have only two modes: either really down into open trance or pretty scattered. I couldn't quite pull myself together to be dropped and centered. On the Tuesday night after the ritual I did some magic with my coven and afterward I was pretty

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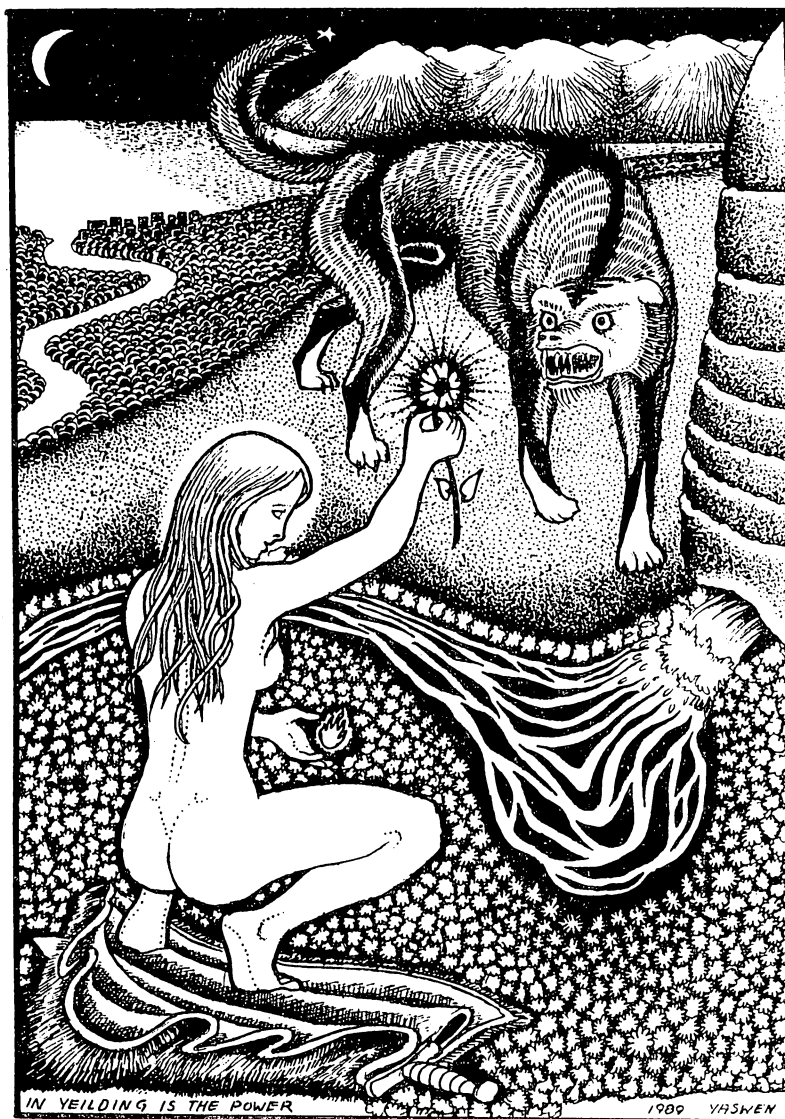
LESSONS FROM THE FIRE

FOR THOSE OF US who heat with wood, winter is the season of building fires. Every night, my warmth and comfort are dependent on my ability to get the woodstove going. When my relationship with the fire elementals is good (and/or the wood is dry) I can toss in a match; and whoosh—the room is warm. On a bad night, when I'm impatient, when I haven't laid the fire correctly, it will fizzle out over and over again while I swear quietly and use up all my matches.

Fire is a teacher. For most of my life, I got warm by turning a small dial on the wall, so I've come to its teaching late. But I now believe that it is no accident that the hearth is so much associated with the heart of home and community. Building a fire can teach us a lot about building a relationship, a home, a community, a movement. Here's a meditation—or really, a sort of musing—I began working with this summer at California and Mid-Atlantic Witchcamps—with added inspiration from Kymistree and Thorn. This version focuses on community, but you can easily adapt it to relationships, rituals or actions.

If possible, do this meditation as you actually build a fire: Consider what fire needs to burn—fuel, oxygen and heat. What is the fuel that sustains your community? What is the oxygen, the breath of ideas, visions, concepts? What is the heat, the passion? And who or what is the spark, the catalyst to get things going?

To burn, a fire must have all these things arranged in the proper relationships. A fire has its own order. Before building a fire, consider what contains it. A woodstove? A fireplace? A caul-



tained, we need to start adding sticks, small at first, then larger and larger. The big sticks, the grand visions, can't be added until the fire is going strong. Put them on too early, and you smother the fire. (This is one of my personal mistakes—so many times in my life I've stuck a large log on a small fire and killed it!)

What size log can your fire handle? What does it need? What do you tend to bring to the fire—kindling? The little sticks, the dealing with everyday details, that lay the

groundwork for the big logs? Too many sticks at the same time can deprive the fire of the air it needs to burn. Sometimes we may bring a perfectly good stick to the fire only to find that the timing is wrong, that it is not needed and may even harm the fire if we insist on adding it at that moment. Can you think of a time when you've done just that? What might have happened if you had been able to hold your stick back?

A strong fire can burn up a lot of



garbage—but garbage alone cannot sustain a fire. How does your community find the big logs it needs to keep going?

A fire, to be sustained, must be tended. How do you feed your fire? How do you tend your community? Think of everything you do in community, every communication you make, no matter how small it seems, as an act of feeding the fire. Timing is everything in sustaining a fire. The same log that may keep the fire burning if placed when the flames are hot may kill it if

out!" we cried in the voice of the jealous stepmother, and the rituals ended on that note.

At Vermont, that moment of putting out the fire was literally chilling on every level. That fire was our hearth. It contained the ashes of Maureen Joy, a beloved member of the community who died last year on the Fall Equinox. When the fire went out, we stood in the dark hearing the hissing coals and watching clouds of billowing steam.

A FIRE, TO BE SUSTAINED, MUST BE TENDED.

HOW DO YOU FEED YOUR FIRE?

HOW DO YOU TEND YOUR COMMUNITY?

you wait too long. Returning a phone call, answering an email, sending out the minutes of a meeting, all the thousand small acts of service we do feed the fire best when they are done at the right time. Have you ever undone your own work by procrastinating?

A hot blaze is wonderful for a bonfire or for quick heat, but at the Witchcamp Spokescouncil gathering we were told: "If you want to cook, you have to cook on the embers." How do we learn to find the creativity in the ember times, when energy seems to be lower and the issue is sustaining, not blazing? What can we accomplish then that we cannot do when the fire is high?

What are your own lessons from the fire?

At the German and Vermont Witchcamps, we worked with the story of Vasalisa, whose jealous stepsisters and stepmother put out their own fire in order to force her to seek help from the Baba Yaga, the frightening old hag who, they believe, will eat her. At both camps, we spent one night of ritual working with the theme of jealousy. At the end of the ritual, as people were chanting around the fire, suddenly and with no warning we quenched it with buckets full of cold water. "Vasalisa, you stupid girl, you've let the fire go

The ritual was a powerful metaphor for the process of creating community. Working together is always a fragile and delicate process. Fire can teach us how to build and sustain our hearths, but we might also consider the ways in which we douse the fire.

One of the major ways we put the fire out is by being careless in communication. We do a ritual focused on love and compassion—and then go off and viciously dish someone over the snacks. We talk to the people we know best and who reinforce our opinions and grievances, and don't seek out people who might challenge us. We complain about people behind their backs, and don't directly confront them or give them clear feedback. Or we neglect to say the word of affection, praise or support that might carry someone through a hard time.

Email exacerbates these problems. The ease of email encourages us to be hasty and casual in what we post, and the ease of reaching lots of people at once encourages us to put our grievances out before the multitudes instead of thinking carefully about who really needs to hear them.

Conflict cannot be resolved via email. We can generate conflict aplenty online, but to resolve it we need actual face to face or at least ear to phone contact. Written communication just does not work. There's a Law of Mediation—"The more people involved, the less likely the problem is to be solved." No conflict can be resolved under the scrutiny of a hundred people

whom you can't see and don't know.

If you bring a conflict to a list, you essentially make it unsolvable.

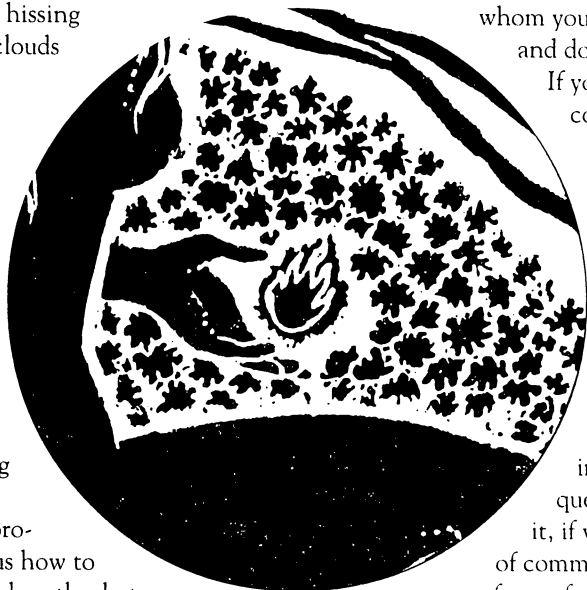
We can feed the fire, instead of quenching it, if we think of communication as a form of spellwork-

ing. Sending out the minutes

on time might not seem as mystical and esoteric as chanting over a cauldron—but it's a very real form of magic. Making sure the person who irritates you is nevertheless informed when the group is meeting might be as powerful an invocation as anything we do inside a magic circle. As we move into the end of this millenium, into a volatile time of change and shifting consciousness, I'd love to see each one of us practice an ongoing awareness meditation around how we communicate, and honor communication as a core of our spiritual practice.

At the end of the fire-quenching ritual in Vermont, after the steam cleared away, the fire was still going. Three big bucketfuls of water had failed to quench it. Only embers remained, but we were able to blow them back into life.

May that be an omen for this coming time.



for Brigid

God Hand by Gordon Yaswen



I. BRIGID 1997

I pledged to love fully.

The cauldron fire
reflecting
a cool water.

Flower bride
singing we called you.

Welcome
motion of spring
life seed stirring
underground.

Smallest spark of light
in the dark.

II. HUMAN LOVE

Startling love
wakes us both.

In bed your face grows familiar
hand cupped over my heart all night in sleep.

Point Reyes in October
star sky of the Milky way
and the sun goes down purple
in the West.

"I love you"
after all
and we
huddle for warmth
blowing embers into light.

III. BRIGID 1998

I pledged to listen to my heart.

Your fire grew Brigid
as the cauldron cracked
flames pouring through
a broken line.

Hands cupped the sides of black iron
containing, caressing, shaping heat.

The sound of my heart breaking:
a red gasp
the blood rhythm of mourning
a delicate creak as veins stretch and pull.

Holding the cauldron
that is my heart
hands smooth an escaping blaze
a fire outgrown its bounds.

by Heather Vuchinich

T W O S O L S T I C E C A R O L S

Be Blessed, Merry Pagan Folk

(to the tune of "God Rest Ye Merry
Gentlemen")

Be blessed, merry pagan folk
Let nothing you dismay
Remember that the Sun returns
On Winter Solstice Day
And with the light's new dawning
Comes hope for love and play
Oh, the Earth is our comfort and joy!
Comfort and joy!
Oh, the Earth is our comfort and joy.

new words to both songs by Pali'ākala

Peaceful Earth

(to the tune of "Silent Night")

Peaceful Earth
Tranquil Earth
All's in balance
All has worth
Rocks, air, fire,
Water and mind
All of creation
Is intertwined
Live in harmony,
Live in harmony.

Belated Mournings

I cut myself with a knife last night,
an accident, chopping onions.
I scrunched my face up at the pain,
but I didn't cry,
not until I had this thought:
This is my body,
leaking blood into the kitchen sink.

My body's boundaries were
transgressed
pierced
split
sliced
broken
torn

Oops.

He wants to know how badly it hurts.

I want to know how badly it hurt
them then
the lost three, the rejected
the denied

Did they feel pain? Could they even,
if they were just clots of blood?
(We tell ourselves what we have to.)

How many times has my body been
torn
broken
sliced
split
pierced
transgressed
that I have denied?

This is my body, leaking blood,
leaking tears now, stored from years past
when someone might have said "oops"
to me or at least not have pretended
not to notice.

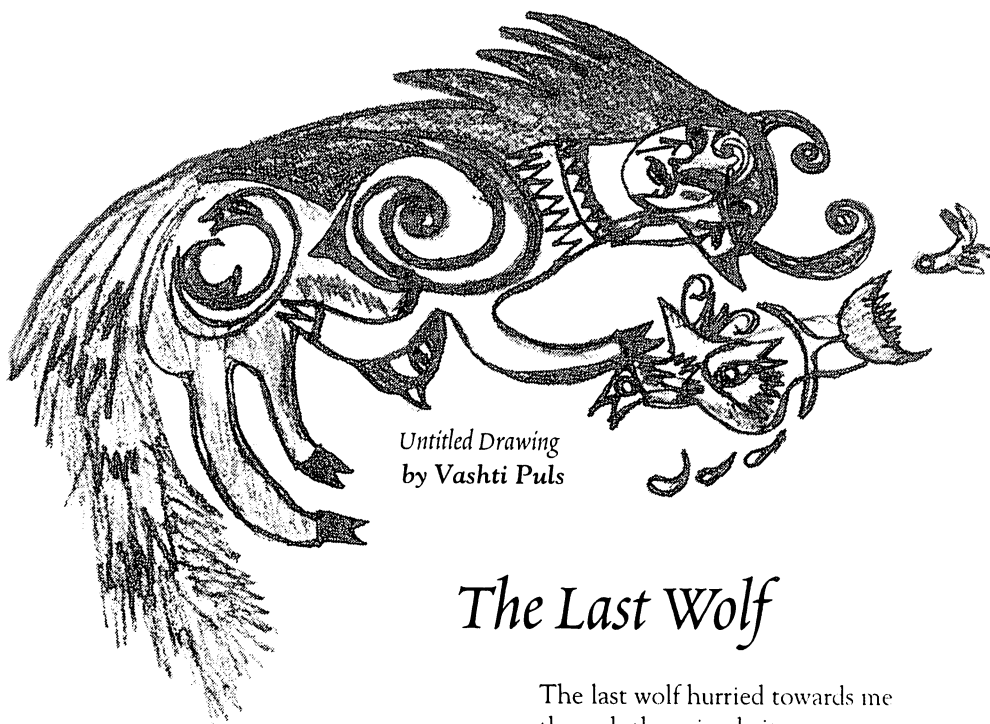
Now I notice,
even if it takes a knife to do it
and unsolicited bleeding.

It is my hand that holds the knife
this time.

And I am not on my back.

These are the differences
I notice
to distinguish now.

by *Elka Eastly*



Untitled Drawing
by Vashti Puls

The Last Wolf

The last wolf hurried towards me
through the ruined city
and I heard his baying echoes
down the steep smashed warrens
of Montgomery Street and past
the ruby-crowned highrises
left standing
their lighted elevators useless

Passing the flicking red and green
of traffic signals
baying his way eastward
in the mystery of his wild loping
gait
closer the sounds in the deadly
night
through the clutter and rubble of quiet
blocks

I hear his voice ascending the
hill
and at last his low whine as he came
floor by empty floor to the room
where I sat
in my narrow bed looking west,
waiting
I heard him snuffle at the door and
I watched

He trotted across the floor
he laid his long gray muzzle
on the spare white spread
and his eyes burned yellow
his small dotted eyebrows quivered

Yes, I said.
I know what they have done.

by *Mary Tallmountain*






Untitled Paintings by Randy Barnard





*Death
Rebirth*

by
Lauren
Raine

S	M	T	W	T	F	S
DEC 20 <i>Eve of Yule</i> Solstice Rituals in OR, S.F., L.A., IL, TX, MO, BC, <i>see</i> <i>sidebar this page</i>	DEC 21 Winter Solstice	22 SUN ENTERS CAPRICORN	23	24	25 <i>Roman birthday of the Invincible Sun gods and sons of gods</i>	26  ARIES <i>Kwanzaa Begins</i>
27 <i>Good day to stop a bad habit</i>	28	29 SATURN GOES DIRECT IN ARIES	30	31  Goddess Circle Labyrinth Walks, (PA), <i>see page 31</i>	JAN 1 WOLF MOON  CANCER <i>Celebrate Janus, God of Beginnings</i>	2 <i>Birthday of Inanna</i>
3 <i>Twelfth Night— Clear away Yule debris</i> <i>Epiphany of Kore—She begins her ascent</i>	4	5 VENUS ENTERS AQUARIUS	6	7 MERCURY ENTERS CAPRICORN	8	9  LIBRA
10	11 <i>Carmentalia— Roman celebration of Carmeda, Goddess of Prophecy and Midwifery</i>	12	13 <i>Feast of Brewing— Irish Druidic celebration of the mystery of the brew</i>	14 The Goddess Circle (PA) Pentagram of Life, <i>see page 31</i>	15 Last day for bookkeepers to submit resumés to Reclaiming, <i>see</i> <i>page 35</i>	16
17  CAPRICORN <i>Celtic Wassailing of the Apple Trees</i>	18	19	20	<i>Many thanks to Deborah for her Celtic Tree Calendar.</i>		



Winter
Solstice
Rituals

12/19

Edge of
Perception (IL)
see page 33
Goddess Women
Gathering (MO)
see page 33
ReWeaving (L.A.)
see page 32

12/20

S.F. Reclaiming
see page 34
Tejas Web (TX)
see page 32

12/21

Vancouver BC
see page 30

Candlemas

1/29

1/30

ReWeaving

see page 32

see page 34

see page 30






see page 32





see page 34

Gathering (

2/11

see page 31

S	M	T	W	T	F	S
Many thanks to Deborah for her Celtic Tree Calendar.						
24  TAURUS	25	26 MERCURY ENTERS AQUARIUS MARS ENTERS SCORPIO	27	28 VENUS ENTERS PISCES	29 North Bay Reclaiming Brigid Ritual, see page 34	30 Brigid Rituals in OR, S.F., L.A., IL, TX, see sidebar this page
31 STORM MOON  LEO Marin Reclaiming Brigid Ritual, see page 34	FEB I Oimelc Eve ◀ Goddess Circle Labyrinth Walk (PA), see page 31	2 Candlemas	3	4 Rosa Parks born 1913	5 Goddess Women Gathering (MO) Brigid Ritual, see page 33	6
7  LIBRA	8  LIBRA	9	10	11 Goddess Circle (PA) Brigid Ritual, see page 31	12 Festival of Diana Pantheon begins in S.F. thru 2/15, see page 34	13 JUPITER ENTERS ARIES MERCURY ENTERS PISCES
14 Februat Begins— Roman period of fasting, ends 3/21 Reclaiming Ritual at Pantheon, see page 34	15 Lupercalia— Festival of natural heat in ancient Rome	16  AQUARIUS Year of the Hare	17 Birthday of Kali	18		

S	M	T	W	T	F	S
					FEB 19	20
					<i>Birthday of Minerva</i>	
21	22  TAURUS VENUS ENTERS ARIES	23	24	25 <i>Pentagram Night, Reaffirm your dedication to the Craft by drawing a pentagram over your heart at midnight ➤</i>	26 Diana's Grove (MO) Tarot Weekend thru 2/28, <i>see page 33</i>	27
28 Reclaiming Community Potluck, <i>see page 35</i>	MAR 1 SATURN ENTERS TAURUS	2 CHASTE MOON  VIRGO	3	4 <i>Feast of Rhiannon</i>	5 <i>Isis opens the seas to navigation</i>	6
7	8	9	10  SAGITTARIUS MERCURY RETRO. IN ARIES	11 Goddess Circle (PA) Dancing with Tara Event, <i>see page 31</i>	12 S.E. Friends of Reclaiming (FL) Weekend Intensive thru 3/14, <i>see page 32</i>	13 Edge of Perception (IL) Spring Equinox Ritual, <i>see page 33</i>
14 Goddess Circle Labyrinth Walk (PA), <i>see page 31</i>	15	16	17  PISCES	18 MERCURY RETRO. IN PISCES VENUS ENTERS TAURUS MARS RETRO. IN SCORPIO	19 Diana's Grove (MO) Women's Spring Equinox thru 3/21, <i>see page 33</i>	20 Spring Equinox Rituals in S.F., OR, TX, MO, <i>see sidebar this page</i>

Many thanks to Deborah for her Celtic Tree Calendar.



*Spring
Equinox
Rituals*

3/13

Edge of Perception
(IL)
see page 33

3/19

Diana's Grove (MO)
see page 33

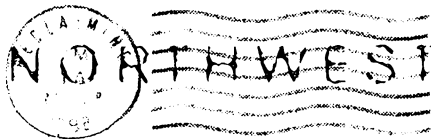
3/20

S.F. Reclaiming
see page 34

Hands of the
Mother (OR)
see page 30

Tejas Web (TX)
see page 32

Goddess Women
Gathering (MO)
Serpent Mother
Social
see page 32



BC Witchcamp Community

Vancouver, BC

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, contact the BCWC Events Line, at (604) 253-7195, unless otherwise noted.

Vancouver, BC Area Events

Winter Solstice December 21

Vancouver: call BCWC Events Line, (604) 253-7195.

Victoria (Vancouver Island): call Alison Bowe, (250) 920-0275.

Vancouver, BC Area Classes

Elements of Magic Thursdays January 7-February 11. Taught by Bridgid and Sage with student teachers Bramble and Linden. \$80-120. Contact (604) 254-5529.

Creating Covens, Creating Magic (Elements) Tuesdays January 26 - March 3. Taught by Pat, Connie, Cerridwen, Rhiannon and Susanne, \$48-78. Contact (604) 253-7189.

Fire & Ice Mysteries Friday eve and Saturday January 29-30. An Imbolc weekend workshop to celebrate the journey through winter and prepare for the return of spring. Taught by Aurora and Bridgid. Contact Bridgid, (604) 255-5409, or Aurora, (250) 361-4680.

Sisters of Avalon "The Goddess is Alive" — a 6-week course about the Goddess. Contact Carol, (604) 736-1807, keaylife@axionet.com

Other courses available: The Goddess in Avalon; The Wheel of the Year; Boardrooms and Broomsticks; Stir Up The Cauldron.

Port Townsend, WA (Olympic Peninsula)

Elements of Magic January 22-24. Taught by Ruby & Oriana. \$60-\$100. Contact Wendy, (360) 379-9524 or Kelly, (360) 379-6579.

Seattle, WA

Elements of Magic Begins January 5, six weeks. Call for future classes. \$90. Contact Amy MoonDragon, (206) 523-7907.

DanceMagic Begins January 4, six weeks. Call for future classes. Guided imagery combined with creative movement. \$50 or \$10 per class. Contact Amy MoonDragon, (206) 523-7907.

The Wheel of Fortune January 23. With Amy MoonDragon and Kali Rose. Tap into the energy of this amazing tarot card. 1-6 p.m. \$55. Contact Amy MoonDragon, (206) 523-7907.

BC Witchcamp 1999

BC Witchcamp 1999 is scheduled for July 25-August 1. Contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, path@lynx.bc.ca

Hands of the Mother

Portland, OR

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, or check 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.

Spring Equinox March 20

Join us in celebrating Spring Equinox at Body Moves Studio, 918 S.W. Yamhill in downtown Portland. Time to be announced. See above contacts for details.

Strand by Strand

Portland, OR

STRAND BY STRAND is a collective of women and men practicing Reclaiming Tradition ecofeminist 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.

New phone line! Now you can call (503) 778-5636 for more information on any Strand by Strand event.

Or visit our website: <http://www.aracnet.com/~ravnglas/indexA.html>

Brigid/Imbolc Ritual January 30

Time and place TBA.

Beltane Ritual May 2

Time and place TBA.

Strand by Strand Workshops & Classes

Psychic Skills I Saturday, December 5, 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. \$30-\$45 sliding fee.

Psychic Skills II Sunday, December 6, 11 a.m.-4 p.m. More tools to develop your skills. \$30-\$45 sliding fee. Both workshops taught by Pomegranate Doyle. For more information on these classes, see contact above.

Sappho Lesbian Witchcamp

September 1999 in British Columbia

Jade, Dianic priestess, author and co-founder of the Re-formed Congregation of the Goddess is confirmed as one of the resource womyn. To get on the mailing list, send 2 sase's (from US send \$2 in lieu of stamp) to Sappho, PO Box 21510, 1850 Commercial Dr., Vancouver BC, V5N 4A0.

Weavings from the Northeast from Vermont Witchcamp Folks

Vermont Witchcamp

The next **Vermont Witchcamp** (VWC) will be August 28 through September 4. Contact VWC, 360 Toad Road, Charlotte, VT 05445, or phone Raven (802) 425-2984 or Evergreen (802) 899-3231 for information.

Eastern Massachusetts

Grove will offer **Elements of Magic** starting in January, and other workshops to be announced. Contact Grove at (617) 547-5529, grove@aol.com

Bucks County/Philadelphia, PA

Debi Slatkin offers **workshops and courses in magick and ritual**, including the Reclaiming tradition course, Elements of Magick. She also holds womyn's rituals at Turtle Rock in a rural area between New York City and Philadelphia. Contact her for more information, including the Philadelphia benefit she is working on for the Marija Gimbutas Film Project: (610) 982-9012 or debis@ptd.net

Patty Ceglia offers consulting and courses/workshops in **sustainable architecture and permaculture**. Contact her at (215) 297-9795.

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. The tenth anniversary of Womongathering will be June 10-13, 1999. Several Reclaiming tradition witches will present again this year as well as Willow LaMonte, Beverly Little Thunder, Diane Stein, Eclipse, Donna Wilshire and Ubaka Hill.

For more information contact: Womongathering, PO Box 559, Franklinville, NJ 08322, (609) 694-2037, womongathr@aol.com

New Jersey

Womongathering Workshops presents **The Path of The Ancestors: Guidance from the Other World** January 8-10, 1999 in Franklinville, NJ. A weekend of opening to the mysteries through the Goddess, with carefully designed exercises, trance, altar building, energy work, drumming and ritual drama, all guiding us to experience practices from ancient traditions and translate their meanings into today's world.

Co-taught by: Gail Morrison, M.Ed., CCDC, a mask-maker and ritualist specializing in trance movement and guided imagery, with extensive travel experience to other realms, and Eclipse, a priestess of the Goddess, drummer, artist, author of *The Moon in Hand*, and an astrologer who is a visionary activist.

Contact Womongathering Workshops, PO Box 559, Franklinville, NJ 08322, (609) 694-2037; Womongathr@aol.com

The Goddess Circle

Lancaster, PA

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.

Planning meetings for each ritual are held the last Sunday of the previous month at 12:30 in the Women's Memorial Room. Planning meetings are open. Anyone who would like to offer priestessing help or ideas to the conveners is welcome. This is also a good place to begin learning about making ritual.

For more information on events and rituals, call Sarah Campbell, (717) 393-0009, unless otherwise noted.

Pentagram of Life January 14

Brigid February 11

Dancing With Tara March 11

Festival of Quan Yin April 8

Walking Wisdom/The Lancaster Labyrinth

Labyrinth Walks are scheduled for Sunday, January 31 and Sunday, March 14 at Millersville University. On 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.*

Workshops with Goddess Circle — see page 48

SpiralHeart

Eastern Seaboard/MidAtlantic Community

THE SPIRALHEART organizational meeting was held September 25 in Washington, DC (actually, a Virginia suburb of same, but close enough...). At present, SpiralHeart's spring events list is coming together. For details on events, dates and locations, please refer to the "Events" listing at the website: www.spiralheart.org. Or contact Claudia Manifest, SpiralHeart events chair, at (301) 929-8184.

SpiralHeart Summer Intensive

The dates for the next SpiralHeart Summer Intensive (formerly MidAtlantic Reclaiming Summer Intensive, aka MidAtlantic Witchcamp) are August 7-14, 1999; the location once again is Buffalo Gap Camp in WV. Call (301) 977-6417 for information.

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, unless otherwise noted.

Yule/Winter Solstice Ritual December 20

5 p.m., McKinney Falls State Park Dining Hall, Austin. Children are welcome but no special children's activities are planned.

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

Brigid/Imbolc Ritual January 30

7 p.m., NiaSpace, 3212 S. Congress, Austin. Children are welcome, but no special children's activities are planned. Contact: Suzanne, (512) 282-5541, mcanna@mail.utexas.edu

Eostara/Spring Equinox Ritual March 20

4 p.m., Planet Theatre Yard, 2307 Manor Rd., Austin. Child-inclusive. Contact: Juniper, (512) 329-9450, lauren@glenrose.com

Beltane Ritual May 1

Planet Theatre Yard, 2307 Manor Rd., Austin.

Tejas Web Classes

For information on Tejas Web classes, contact Sharon, (281) 257-2351, srussell@infohwy.com

Tejas Witchcamp 1999

April 10-17 is the Sixth Annual Tejas/Southwest Intensive: Alma de Mujer. February 15 is the deadline for early registration.

Contact:
Suzanne, (512) 282-5541, mcanna@mail.utexas.edu;
or Juniper, (512) 329-9450, lauren@glenrose.com



Ramona & Mosch at Tejas Witchcamp 1998

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, or Phoenix Willow, (310) 489-7620, feydancer@earthlink.net, unless otherwise noted.

Winter Solstice Saturday December 19

Imbolc Saturday January 30

ReWeaving Classes & Workshops

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

ReWeaving offers these ongoing classes. For information on current offerings, contact Dori, dorincheryl@earthlink.net

- The Elements of Magic
- Pentacle of Pearl
- The Iron Pentacle
- Rites of Passage

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.

For more information on these events, contact Cindy Nelly, (352) 377-0753, healgaia@hotmail.com, or Barbara Walker, (352) 376-1993, walkerb@nersp.nerdc.ufl.edu

SEFR will be providing an earth-based **Yule Ritual** for this year's Winter Festival. We plan on combining Solstice themes about the longest night of the year, a passage into awareness from nothingness and movement into the chaos of hope and potential. Themes to include: passage (time wheel); turning (turn back the sun); birthing (choose life and creation); and awakening from death into life.

March 12-14, SEFR is excited to announce that **Starhawk and David Miller** will be presenting an intensive weekend retreat of eclectic Reclaiming Witchcraft, here in North Central Florida. Star and David will lead us through an intensive retreat to discover

continued on page 48

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 Missouri/Midwest Witchcamp (see below).

For more information on Diana's Grove events and rituals, contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, dianagrove@aol.com, www.dianasgrove.com, unless otherwise noted.

Tarot Weekend February 26-28

Women's Spring Equinox March 19-21

Trance-formation April 9-11 — Using voice and story for healing

Men's Magical Weekend April 23-25

Mystery School Intensive May 16-23

A week of magic and mystery in a community committed to personal and magical growth. We will ritualize the work of the year, deepen our skills and connections with the land, ourselves and each other. For details, contact (573) 689-2400.

Spring Fest Family Weekend May 28-31

Each event begins with a supper of soup, salad & home-made bread. The hot tub steams under the stars. A fire dances in the fire circle. The creek is cool and inviting — it invites you to experience initiation by hot and cold on a summer's afternoon. Drummers bring your drum, dreamers be prepared to dream.

Weekends are \$125 unless we have a special guest. Register a month in advance for a \$20 discount. Meals are included. Shared housing is included from November through April. It is \$25 extra during the warm months. Request it early, it goes fast.

Week-long events are \$350, with a \$50 early registration discount. Housing is an additional \$50 for the week.

For more information: Diana's Grove, P.O. Box 159, Salem, MO 65560, (573) 689-2400, dianagrove@aol.com — or check our web site: www.dianasgrove.com

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 contact Dreamweaving, P.O. Box 133, Ames, IA 50010, TKHerriott@aol.com, <http://members.aol.com/witchcamp>

For more information on other Witchcamps, held at various locations in North America and Europe, see page 40 of this issue, or the Reclaiming web page (see front inside cover).

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.

Winter Solstice Ritual December 19 — Goddess Women & Children's Gathering

Brigit Ritual February 6, 1999

Serpent Mother Social March 20, 1999

Beltane Ritual May 1, 1999

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

Edge of Perception

Springfield, Illinois

THE EDGE OF PERCEPTION COLLECTIVE is a Springfield, Illinois-based group sponsoring rituals in the Reclaiming Tradition. Many Edge of Perception folks take part in the Missouri/Midwest Witchcamp (see elsewhere on this page).

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]. 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.

Contact the Edge of Perception Collective, P.O. Box 1424, Springfield, IL 62705-1424, (217) 523-4225.

Winter Solstice December 19

Candlemas January 30

Spring Equinox March 13

Beltane May 1



Drum circle at Missouri/Midwest Witchcamp, Diana's Grove — see announcement at left. Contacts for all six North American Witchcamps can be found on page 40. Photo courtesy of Diana's Grove.



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.

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 info.

Brigid/Candlemas/Imbolc

The feast of the waxing light. What was born at Solstice begins to manifest. This is the time of individuation: within the measures of the spiral, we each bring our own light, and become uniquely ourselves.

San Francisco — Saturday January 30. Doors open 6, ritual 7 p.m. Call (415) 929-9249 for location.

North Bay — Friday January 29, Sebastopol, 7:30 p.m. Benefit, \$10-20. (415) 929-9249 for info.

Marin — Sunday, January 31. Contact (415) 256-1844.

East Bay — (415) 929-9249 for info.

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

Spring Equinox/Mabon

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

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

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

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

San Francisco — Saturday, March 20, gather 12:30, ritual 1 p.m., Beltane Meadow, Golden Gate Park [Enter Park at Lincoln & 41st, 2 blocks north, meadow to right]

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

1999 Reclaiming San Francisco Rituals

PantheaCon — Friday 2/12-Monday 2/15 at Cathedral Hill Hotel, San Francisco. [See ad, this page]

PantheaCon Reclaiming Ritual — Sunday 2/14 at Cathedral Hill Hotel, San Francisco [(415) 929-9249 for details]

Beltane May Day Celebration — Saturday 5/1, with "Reclaim May Day" celebration. Maypole ritual and dance in Dolores Park, mid-afternoon. [See page 8 for more information on May Day events.]

Beltane Maypole Ritual — Sunday 5/2, gather 1 p.m., ritual 2 p.m. at Golden Gate Park.

Summer Solstice, Sunday 6/20, gather 6:30, ritual 7 p.m., Ocean Beach near Taraval.

Lammas, Sunday 8/1, GGPK, gather 2 p.m., ritual 3 p.m.

Fall Equinox Dinner, Thursday 9/23, gather 6:30 p.m. dinner 7 p.m., place TBA.

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

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

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

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



5th Annual

PantheaCon 99

Cathedral Hill Hotel, San Francisco, CA

February 12 - 15, 1999

Friday night: Luisah Teish, Avalon Rising

Saturday night: Masquerade Ball, Thoth

Sunday night: Ritual with Reclaiming

Admission fee: \$60 (till Jan. 10), \$70 at the door

(includes all events for the entire conference)

\$30 for a full day, \$15 for an evening

***Rituals *Workshops *Panels *Masquerade Ball**

***Music *Vendors Halls**

*** Special guest speakers include Z Budapest, RJ Stewart, Amber K, Mary Greer, Diana Paxson, Carol Queen**

This Pagan convention includes many non-traditional spiritual traditions

Pagan, Wiccan, Yoruba, Umbanda, Norse, Celtic, Egyptian, Western Ceremonial Magick and more.

for more information: **Ancient Ways,**

4075 Telegraph Ave., Oakland CA 94609

(510) 653-3244

fax (510)653-3269; email Ancways1@aol.com

web site www.conjure.com/AW/

Reclaiming Community Building Cell Events

"Stone Soup" Social

Thursday January 21 — 6:30 p.m.

The next Community Building Cell event will be our Witches East Bay Social: "Stone Soup" on Thursday, January 21, at 6:30 p.m. in the El Cerrito area. This potluck dinner will be followed by a facilitated discussion of topics suggested and agreed upon by attendees, followed by open social time to 11pm. We ask that each person bring a dish to share (please include a card listing ingredients such as meat, dairy, etc.), as well as plate and utensils to minimize paper waste. A \$2-5 donation is suggested, and as with all Reclaiming events this will be a drug- and alcohol-free event. RSVP to Dawn, Troy & Lon at (510) 559-8580 or email dawn_atkins@earthlink.net for directions.

Community Potluck & Divination Party

Sunday February 28 — 4-8 p.m.
225 Potrero St, San Francisco (at 16th)

Thinking about changing careers, buying some land, or just plain wondering what it means "to be in your Saturn return?" Well, don't let it "Rune" your day! - let the Runes help you through by coming to Reclaiming's first ever Divination Party/ community potluck. Come do Tarot, Astrology and Rune Readings with fellow Reclaiming psychics. Bring your Tarot Decks, Runes and Wealth of Astrological Knowledge. Be prepared to read/be read for and teach & learn about doing "Practical Magic" with your favorite divination tools. (Rumor has it that Steve Postman may possibly even be showing off his new, queer-friendly The Cosmic Tribe Tarot Deck, featuring Reclaiming witches).

Gather 4 p.m. gather/eat, Divination Party follows. Please bring yummy dishes (preferably vegetarian), desserts or drinks for 5-6. (Sorry, no talent café this potluck.)

225 Potrero is a short bus ride up 16th from Mission/16th street BART station. For more info, contact Rich at (650) 631-7890.



Notes from the Community Building Cell

by Rich

We would like to thank everyone who contributed to the Candlemaking workshop and helped make it a resounding success, and an extra special thank you to Suzanne for all she did! Considering what a powerful and magical event this was, we

continued on page 55

Bay Area Cell Contacts

East Bay Ritual Planning Cell — Toni, (510) 521-1875 or Vibra, (510) 237-6207.

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

San Francisco Ritual Planning Cell — Julie Dodd, (415) 826-1757; or Medusa, (707) 451-9876, kalanath@aol.com

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

North Bay Ritual Planning Cell — Susan Levine, (415) 759-8434, 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

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

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

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

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

Community Building Cell — Rich, (650) 631-7890, cbc@reclaiming.org

Special Projects Cell — c/o Reclaiming, P.O. Box 14404, San Francisco, CA 94114

Reclaiming Seeks New Bookkeeper

Resumes requested by January 15

The Reclaiming Community needs a new bookkeeper. Reclaiming is organized as a 501(c)3 nonprofit organization and our financial records must be kept appropriately. In addition, Reclaiming raises moneys and provides these funds to its cells (the Reclaiming work groups) and to other projects that are in line with the Reclaiming Principles of Unity as decided upon by the Wheel. The Reclaiming bookkeeper is a position of high trust and accountability for which a very stable, reliable volunteer who will follow through on tasks is being sought.

The bookkeeper position requires about 20 to 25 hours a month. The duties include organizing the bills for timely payment, keeping Reclaiming's financial and accounting records in a manner consistent with Reclaiming's 50(c)3 mandate, and making bank deposits.

We are looking for someone who knows how to use the Quicken bookkeeping program and who is experienced with accepted bookkeeping practices. Further, we would like someone who has the recommendation of a member of the former Reclaiming Collective, a member of the Reclaiming Wheel, or a member of a current cell. Reclaiming will also need references from within and without the Reclaiming Community.

Reclaiming is willing to consider remuneration for this position. Among the various possibilities open for negotiation are: a small stipend, free Reclaiming classes, a Witch Camp scholarship, or compensatory ritual tickets. Initial deadline for resumes is January 15,

although applications may be considered after this date. If you are

interested, please Call Rich at 650-631-7890 or email him at zee@zeeprime.com.



Send us your announcements!

Reclaiming Quarterly welcomes announcements from Reclaiming work cells. Spring deadline is February 1. Email to quarterly@reclaiming.org, or mail to P.O. Box 14404, San Francisco CA 94114.

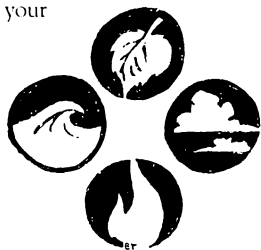


Classes with Beverly & Doug in Mill Valley/Marin

Spellcrafting with Triple Soul

Mondays, January 11-February 15

Learn the Craft of the Wise by aligning your triple soul 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.



Journey of the Soul Aspecting the Tarot's Major Arcana

Mondays, February 22 - March 29

We will begin by grounding in the Fool's Wisdom, learning to return to that place again and again as we try on the profound mantles of the Tarot's Major Arcana: the Empress, the Magician, the Hermit, Death... Prerequisite: Elements of Magic or equivalent experience.

Ritual Drumming & Chanting

Mondays April 5-May 3

Give voice to the rhythms of your soul with Ritual Drumming & En-chant-ment. Learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn simple rhythms to accompany trance, and exciting rhythms to raise energy. Bring your drum or use one of ours. Five sessions only, \$65-130.

Evening classes meet from 7:30-9:45. Six week classes are \$75-150 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.

Additional classes will be announced throughout the Winter and Spring. Call the Events Line, (415) 929-9249.

Classes with Beverly & Doug in Sonoma County

Elements of Magic

Wednesdays, March 3-April 7

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.

Power and Mystery

Wednesdays, January 20-February 24

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. \$75-150 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).

Reclaiming Spring Retreat with Beverly & Doug in the Santa Cruz Mountains

Friday-Sunday, April 2-4

Share in a weekend of Earth-based spirituality, deep visioning, yoga, ritual and song. Bring your drum, your dancing veils, your favorite tarot deck and your adventurous spirit. Join us as we explore the labyrinth, the redwoods and open fields of our secluded retreat and share songs in the hot tub. Join us as we explore what stokes and stifles our heart's desire, while we drum, dance and tend our camp fire. Sumptuous vegetarian meals provided Friday dinner to Sunday lunch. \$195-\$300. Work exchange available. Space limited, so send your \$100 deposit early! Contact (707) 865-WAND or (415) 339-8313.

Magical Apprenticeships with Beverly Frederick

In Sonoma, CA, March 13-June 5

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 Ritual Drumming, Transformational Dance and other Rhythmic Entrainment Possibilities; Yoga, Movement & Stillness; Deep Meditative States; Herbalism and Medicine Making; Energy work to clarify blocks & boundaries; Dialogues with inflated & deflated Selves; Trust Games to contact Younger Self; Anchoring & Aspecting; Divination; and En-chant-ment.

The group will meet 10:30 a.m.-5:30 p.m. one Saturday of each month (3/13, 4/10, 5/8 and 6/5). Participants will also meet in twos and threes 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 \$300-\$600. Group size is limited, so reservation by full payment requested.

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

Reclaiming Recommends

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 spring. Call (415) 346-3900 for location and info.



Rites of Passage for Women

with Seed and Hilary and student teachers Robin Dolan and Toni Savage

Six Fridays starting January 22, East Bay

Journeying into the realm of our own dreams and imaginings, we will each become the main character in our own myth. Through storytelling, trance and dream work, we will draw forth and weave a rich tapestry of images and symbols between the worlds, to empower us in all the worlds. \$75-\$150. *Contact Robin, (415) 621-0917.*

Pentacle of Pearl for Women and Men

with Madrone (Kim Jack) and Gwydion in San Francisco

Six Fridays: March 5-April 9 plus Thursday April 15

We will work with the deep, healing energies of the Pentacle of Pearl and its five points— Love, Law, Wisdom, Liberty, and Knowledge. The group follows feminist consensus process. We hope to provide a fair, nurturing, and transformative environment for all participants. Prerequisite: Elements of Magic and Iron Pentacle classes. Please be committed to attending all seven classes. Sliding scale \$75-150, deposit required. *Call Madrone at (415) 923-1458 to register.*



Reclaiming Recommends

Intuitive Practice through the Body

taught by Cybele (aka Suzette Rochat)

Morning class, Mondays, January 25-March 1, 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. \$120-160. *Call Cybele, (415) 541-5650 or (707) 795-9443.*

The Handless Maiden

with Rose May Dance and Hilary Valentine and student teacher Julie Dodd

Begins in Spring, San Francisco (also a Sonoma County class if there is interest)

Together, we will use our magical tools to follow this story as it winds from trauma to deepest healing in the Underground Forest. This class has pre-requisites of: Elements of Magic and at least one other Reclaiming class or equivalent experience. Class size limited. *Contact Hilary, (415) 821-7656.*

The Magic of Sexual Empowerment for Men and Women

with Madrone (Kim Jack) assisted by Tracy Vogel

Saturday February 27 or Saturday April 17, 10-6 p.m. in San Francisco

Within safe sacred pagan space we explore the realms of our sexual energy. This class is a day-long experience for the adventuresome. We will be working naked, exploring our personal boundaries in group work, learning to sense our sexual power, experiencing energy orgasms and sexual healing through breath work, self love of the physical body, working with the sexual woundings we all have. Some of the focus of our work is acknowledging the sacred: this is a wiccan magical workshop. Feel the joy of allowing ourselves more sexual fulfillment. Please note, this is not a drop-in class, you need to be pre-registered. Please call if you have questions or concerns. \$60-100. *Contact Madrone (Kim Jack), (415) 923-1458.*

The Magic of Sexual Empowerment for Women Only

with Madrone (Kim Jack)

Saturday March 27

See description above. Big women especially encouraged to come along. \$60-100. *Contact Madrone (Kim Jack), (415) 923-1458.*

"Reclaiming Recommends" means that a class is taught by one Reclaiming teacher. All others are taught by two or more, at least one of whom is a Reclaiming teacher.

Elements of Magic for Women and Men

with Gwydion and student teachers Ivoryfly and Elka in San Francisco

Six Fridays: January 22-February 26

In this class, we learn the Reclaiming Tradition style of magic, working with the Elements of Life: Air, Fire, Water, Earth, and Center. Techniques we will work with include breathwork, song, visualization, sensing, raising and working with energy, movement, trance, spellcrafting, creating magical space, and structuring meaningful rituals. The group follows feminist consensus process. We hope to provide a fair and nurturing environment for all participants. Prerequisite: read the first six chapters of *The Spiral Dance* by Starhawk. Please be committed to attending all six classes. \$75-150. *Contact Gwydion, (415) 282-5334.*

Elements of Magic for Women and Men in Marin

with Tami Griffith and Georgie Dennison

Six Tuesdays beginning January 12

See description above. *Contact Tami, (415) 256-1766 or Georgie, (415) 256-1844.*



Elements of Magic for Women and Men

with Madrone and Flame

Six Mondays beginning February 1

See description above. *Contact Madrone, (415) 923-1458.*

The Wheel of the Year

with Seed and Brook

Begins Brigid 1999

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 a week prior to each of the 8 Sabbats.

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

Reclaiming Teachers' Travel Schedules

Starhawk

Seattle, WA February 12-13

Seattle Unity Church Women of Wisdom Conference. Contact (206) 622-8475, ext. 127 (press =2 to bypass message).

Gainesville, FL March 12-14

Workshop with David Miller. Contact Southeast Friends of Reclaiming, (352) 377-0753 healgaia@earthlink.net

"Circle Round: Raising Children in Goddess Tradition," by Starhawk, Anne Hill and Diane Baker is now available from Bantam Books. For book signings and events, check the events line, (415) 929-9249 or Starhawk's web page, www.reclaiming.org/cauldron/Starhawk/

Beverly Frederick

Rio Caliente January 2-6

Yoga, Healing Magic & Full Moon Celebration outside **Guadalajara, Mexico**. Contact (415) 339-8313

Monterey, CA January 22-24

Shakti's Dance Friday, 7:30 p.m. Therapeutic Ashtanga Yoga Sat & Sun, noon-3 p.m. Contact Emily, (408) 649-5065

Sonoma, CA March 13

Four Month Apprenticeship Begins. Contact Beverly (707) 865-9263

Los Gatos, CA (Santa Cruz Mountains)

April 2-4
Weekend Retreat Friday eve through Sunday at Salamander Camp. Contact Beverly, (707) 865-9263.

"Through the Darkness," Beverly's new compilation of Reclaiming chants, is now available — see review in our Fall 1998 issue. Send \$18 CD/\$13 cassette (CA add 7.5% tax) to Veladanza Arts, PO Box 298, Monte Rio, CA 95462. (415) 339-8313, VelaDanza@aol.com

"Face of a New Day," Reclaiming teacher T. Thorn Coyle's new recording of original songs, is now available — see review in our Fall 1998 issue. Send \$19 (add \$1.20 tax in CA) to Serpentine Music, PO Box 2564, Sebastopol, CA 95473.

M. Macha NightMare

Many of these dates are tentative — please confirm locally or see Reclaiming's web page.

Massachusetts February 10-23

Events in the Northeast, including appearances at Beyond Words in Northampton, Unicorn Books in Arlington, Weavers Local Council of Covenant of the Goddess (CoG); and visits with Vermont WitchCamp folks — contact Deirdre@earthspirit.com

Northampton, MA February 12-15

Featured presenter (with Deborah Ann Light, Ellen Evert Hopman, Orion Foxwood, Andras Corban Arthen, among others) at EarthSpirit's annual Feast Of Lights, The Inn at Northampton.

New York, NY February 19-23

Guest of Gotham Local Council of CoG; Different Light; Barnes & Noble; New Moon NY Elders Project

Orange, CA Week of March 19

Co-priestessing with Circle of the Triple Goddess, Ostara ritual at Chapman College (Xtian school); guest of Orange County Local Council of CoG; workshops in Orange County and Riverside; Lady Desiree's Bewitchery, Anaheim, CA; Crystal Cave, Orange County; DragonMarsh, Riverside, CA. Contact Glynna Goff, (714) 771-5250.

Cincinnati, OH

Watch for information about appearances in Cincinnati, sponsored by CUUPS.



Announcements

Theatre Aradia — January 26

Please join Melusina (aka "Goth Witch" from CA Witchcamp) for the opening performance of Theatre Aradia, a theatre for the reimagining of the female archetype. My commitment to reexamine, retell and rebuild the mythology of female power begins with "The Cry of Aradia, a ritual story performance for the modern woman." This is a multi-media, movement theatre performance of an original story with live ritual drumming and will first be performed for the women's work series at Venue Nine. I would be honored if you would attend this important beginning:

Tuesday, January 26, 8pm at Venue 9 (252 9th St. in San Francisco), \$6-10 sliding scale. Reservations: (415) 289-2000. For more information look up TheatreAradia.ml.org

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!

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, and more. If interested, please call Laurie, (707) 829-7950.

Queer Witch Camp 1999

Exploring Queer Spirit

October 14-18, 1999

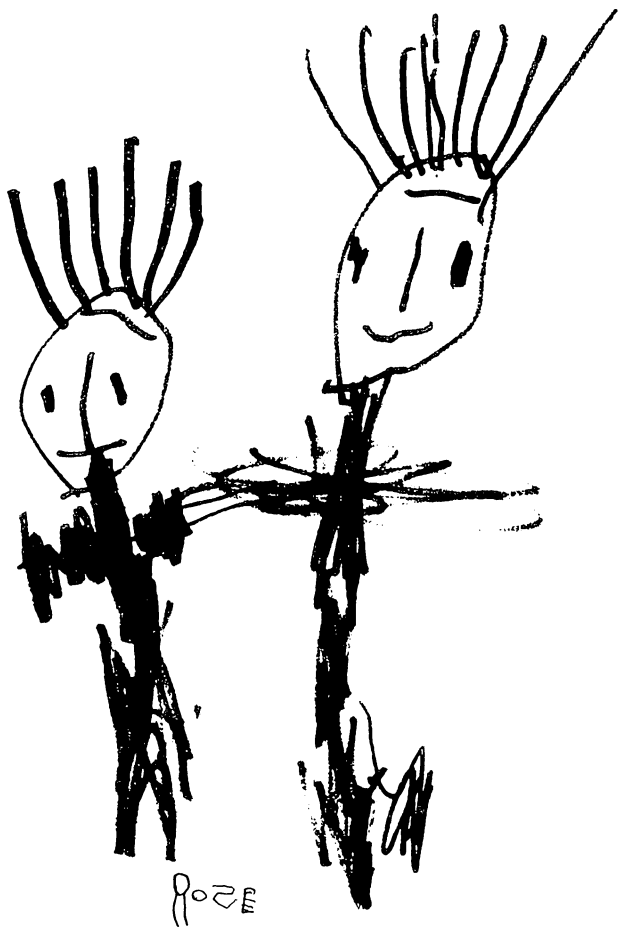
Taught in the Reclaiming Tradition

Queer Witch Camp 1999 is open to all genders and people of queer spirit at beautiful Loon Lake near Vancouver, British Columbia. For more information contact Sage at (604) 254-5529, SageGoode@aol.com

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 Rose Hinson (age 3), a drawing by Maddy Wayham (age 9), and a solstice poem by Iris Guyot-Nagel (age 8 — poem written at age 7).



"These are two scarecrows. They are holding hands. They are scaring away the birds. They don't have names. They're just smiling. Actually, they are really scary." — Rose Hinson

A Solstice Poem by Iris Guyot-Nagel

Sun saves the world
Out at the beach we have a bonfire
Let us save Sun
See our circle
The dancing is fun
I'm thankful for the food I get there
Celebrating the SOLSTICE and laughter is fun
Everybody runs in to the sea

by
Iris

Witchcamp Witchcamp Witchcamp Witchcamp

with Starhawk and the Reclaiming Community



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

Participate in our evening rituals that take us into the heart of ancient tales, creating a powerful, transformative energy that builds throughout the week.

Witchcamp is offered to women and men of all levels of experience. Newcomers can learn the basic skills of magic and ritual, working with the elements, movement, sound and the mythological and historical framework of the Goddess Tradition.

Advanced tracks offer the chance to apply the tools of ritual to personal healing and empowerment, with a focus of taking the Craft out into the world, creating public ritual, ongoing groups and healing issues surrounding leadership and power.

Tejas Witchcamp 1999

The Tejas/Southwest Intensive is April 10-17. February 15 is the deadline for early registration. Contact Suzanne, (512) 282-5541, mcanna@mail.utexas.edu; or Juniper, (512) 329-9450, lauren@glenrose.com

Missouri/Midwest Witchcamp

June 5-12, at Diana's Grove, in Salem, Missouri. Contact Dreamweaving, P.O. Box 133, Ames, IA 50010, TKHerriott@aol.com, <http://members.aol.com/witchcamp>

California Witchcamp

July 5-11, at Mendocino Woodlands. Contact Kim Jack (Madrone), 1394 McAllister St., San Francisco, CA 94115, (415) 923-1458.

Streamside Meditation

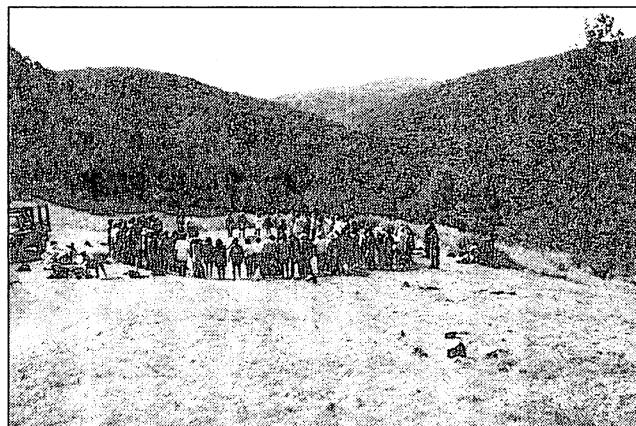
The Rock does not sit in the space of a
Weeklong intensive and say,
"Stream, make me perfect!"
The Rock does not sit in the stream and say to
the Babbling Brook,
"Please make me smooth."

The stream does not say to the rock,
"I will carve you whole by tomorrow,
or next week."

The stream just says I will pour over you daily,
Today I may guide you gently downstream,
Tomorrow, I may throw you fiercely over the
edge of the falls.

I cannot predict which will befall me,
yet I appeal to you with a gentler tide.

— by Wolf, California Camp 1998



BC Witchcamp

July 25-August 1. Contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, path@lynx.bc.ca

Mid-Atlantic Witchcamp

The SpiralHeart Summer Intensive is August 7-14, at Buffalo Gap Camp in WV. Call (301) 977-6417 for information.

Vermont Witchcamp

August 28-September 4. Contact VWC, 360 Toad Road, Charlotte VT 05445 or phone Raven (802) 425-2984 or Evergreen (802) 899-3231.

Witchcamp in England

August 13-19. Contact Ann Flowers, 188 Rushmore Road, London E5 0HB.

PHOTOS — UPPER: Missouri Camp, courtesy of Diana's Grove; LOWER: Vermont, by Debi Slatkin

Coming Out

PAGAN

by Kat Lilith

RECENTLY, I have found myself struggling to be in my own power, that power which exists because of how I am, and not who or how old I am. This struggle has been especially profound in regards to my spirituality; and the reactions to the aforementioned by those who are closest to me. In the course of finding a common ground that could transcend different belief systems, I discovered some very practical magic. I would like to share this particular spell weaving with my crone-ies of all ages.

I grew up in a tightly knit, religious family. My parents have always been activists and leaders in both their social and spiritual communities, as well as compassionate be-ings. I have always been able to see that the presence of faith, spirituality, and a spiritual community have made my parents into the people they are; people who are working to make the world a more tolerant and loving place. While their living example has always inspired me, I have been unable to accept for myself the very thing that they want most for me: the Catholic faith.

Their experience with Catholicism has given them strength, compassion, and the fire to serve their community. My experience has not been the same. I had wanted to be the unthinkable: an altar server, a priestess! Of course, I was told that I could never be those things because I was a female. And so, at the age of twelve, the implication for me was that divinity was contingent upon gender, as in male. I separated myself from the Church because I was tired of feeling like an inferior, less holy version of a man. Through the years I began to see that it didn't have to be that way. I studied the Goddess and gender issues in Judeo-Christian traditions. I started

going to Reclaiming rituals. I wanted to experience a spiritual community. This led to the inevitable: California Witchcamp! (Subtle Witchcamp plug: GO!!!) That's when Erishkigal hit the fan.

Suddenly, I found fuel for the fire. I found in Reclaiming the spiritual community that called me to social and political action, reinforcing what I had been taught by my parents. There was one difference though: I hadn't been taught about paganism or witchcraft by my parents, I had been instructed in God the Father. And there wasn't an opening to discuss what I was experiencing because, as a family, we didn't have the tools necessary to bridge such a gap. Conversations were impeded due to emotional triggers around words such as "witch." If the language involved wasn't enough of a barrier, I was unable to relate to the absolutes of my parents; since I couldn't relate to them, I couldn't speak to them in a way they could understand. Fortunately, before the relationship suffered irreparable damage, we all got a grip on a couple of useful tools.

LANGUAGE

Language is, unfortunately, an extremely primitive method of communication. When working with such a crude tool, it's of the utmost importance to refine all the rough edges. Neutralize the language gun by explaining terms to your loved one. If the term

"witch" invokes imagery of a Wise Wo/man to one person and to another it invokes a Malleus image of women literally collecting male "members" in a box and feeding them oats and corn, you probably won't get anywhere with your dialogue. If the relationship at stake is important enough that you feel compelled to explain your belief system in the first place, take the extra time to make sure everybody involved is on the same track.

This is a good time to employ the use of the underworked "I" statements. You know: I feel, I invite you to, my experience, etc. Try not to say things like "Your spiritual foolishness is intolerant and oppressive!" Instead, say, "My experience with this religion was oppressive." Using "I" statements aids in the transference of feelings and concepts from one person to another. And that's what language is about.

REFERENCE FRAME

Once you've neutralized the language, consider the reference frame of the other person. The Judeo-Christian tradition is one of power-over. In order to maintain this system, there must be universal absolutes. To a person who believes in those absolutes, anything that is different is wrong. Conversely, anyone who believes something different must be making a statement about the validity of said absolutes. Got it? Here's an example: to my father, my rejection of the Catholic faith felt like an implied statement of validity. I would never presume to say what is right or wrong for another person, but he comes from a tradition where those judgments are made and are set in the Vatican. From his experience of power-over and absolutes, my rejection of Catholicism for myself implied that I felt that Catholicism is wrong. Period. This realization caught me off guard, but it also enabled me to realize that he was



A Glint at the Kindling

Songs and Writings by Robin Williamson

WHILE SHOPPING at Down Home Music in El Cerrito recently, I happened upon a re-release of Robin Williamson's autobiographical collection, *A Glint at the Kindling*.

Some of you may remember Robin from his work with the polycultural fusion group, The Incredible String Band.

In this CD, a collection of songs originally released in 1979, Robin reflects on

his youth from "a distance of place, as well as time." Following his memories from their beginnings, it traces a path through childhood friendships and youthful military training, pausing here and there for an occasional interlude before leading us on a journey Bardic

in proportion and content.

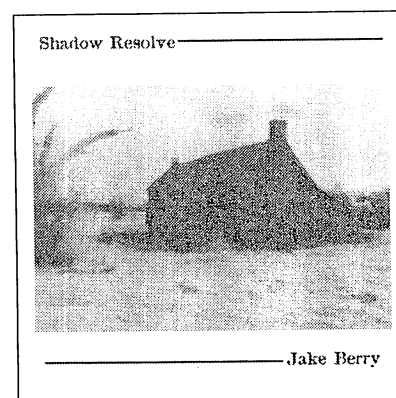
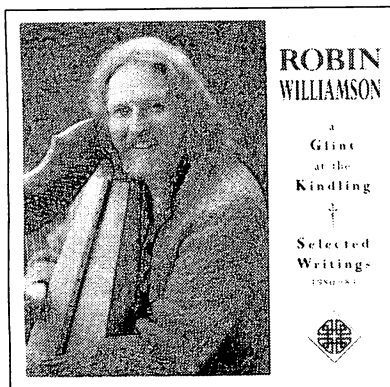
The opening song is *The Road the Gypsies Go*, in which Robin recalls his earliest impressions of the "scrag-end of the war," and the Gypsies who went door-to-door bearing flowers and nimble tales.

Me and the Mad Girl tells of Robin's difficulties in school and of a chance meeting during a day of playing hooky. He recognizes that she is "as mad as me, as sane as a summer's day." A friendship developed that one surmises has lasted a long time.

In *By Weary Well*, he sings of an encounter with The Goddess. It so closely parallels my own path to recognition of the Lady that I often find myself singing it after a powerful ritual.

A well-placed musical interlude

continued on next page



Shadow Resolve

by Jake Berry

JAKE BERRY is a poet who cuts up millennia of mythology and rearranges the images. His sources reach back to primeval times and extend into the twenty-first century with new morphological combinations.

The lyrics on this CD darkly resolve into solid poetry and the music is rooted in the relaxed compatibility of front-porch pickers. "Shadow Resolve" is an outstanding combination of muscular poetry and visceral guitar.

The last cut on the CD is "Walking." It reminds me of Dylan's "Boots of Spanish Leather" because I can listen to it over and over and over. The final notes dissolve like familiar footsteps echoing away on a forgotten road toward an abandoned house.

Consultants include Jack Foley and Ivan Arguelles who keep the Bay Area churned up, and James "wZ," the troubadour who hiked across Ireland supporting himself with a penny whistle. These and other metaphysicians involved with "Shadow Resolve" are members of a passionate tribe who collaborate and enrich each other.

"Shadow Resolve" was a hit with Reclaiming Quarterly production members. Available through Ninth St. Labs, 11 Tekes St., Florence, AL 35633 or Front Porch Records, 5212 Fulton Rd., Santa Rosa, CA 95403, (707) 546-7799. jberry@hiwaay.net

Reviewed by Joe Speer, a poet and a networker who hosts a program of poetry on TV and a poetry series at The Owl's Nest in Nashville.

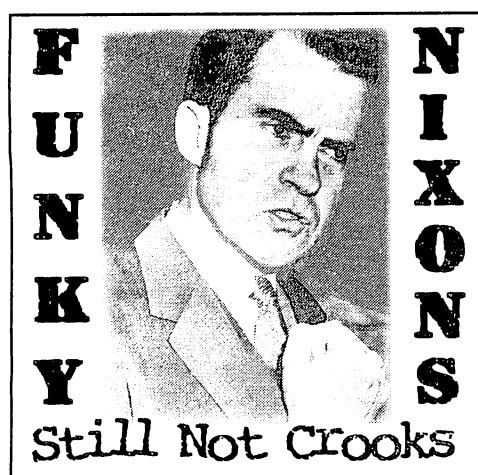
Funky Nixons: Still Not Crooks!

THE FUNKY NIXONS, legendary Berkeley icons whose assault on the aural sensibilities of the San Francisco Bay Area has earned them the title "House Band of Peoples Park," have released an 18-song CD featuring their greatest hits of the 1990s.

Veterans of dozens of benefits for co-conspirators such as Food Not Bombs, Earth First!, GroundWork magazine, Headwaters Forest, the Witchcamp Scholarship Fund, and many other grassroots causes, the Funky Nixons play a mix of rap, rock and country that has confounded critics and delighted listeners since the Gulf War era. Highlights of "Still Not Crooks" include:

- Screw the Rich
- We Love the Pope
- L.A. Driver
- Minimum Wage
- Savings & Loan
- Smoke a Joint with Jesus
- Hot Stuff
- Barbara Bush's Dog
- We Support the Troops
- Immigrant Man

You can score a copy of this unique CD, and help the Funky Nixons persist in their career of crime, by sending \$12 (includes postage and handling) to Still Not Crooks, c/o GroundWork, PO Box 14141, San Francisco, CA 94114.



Covencraft

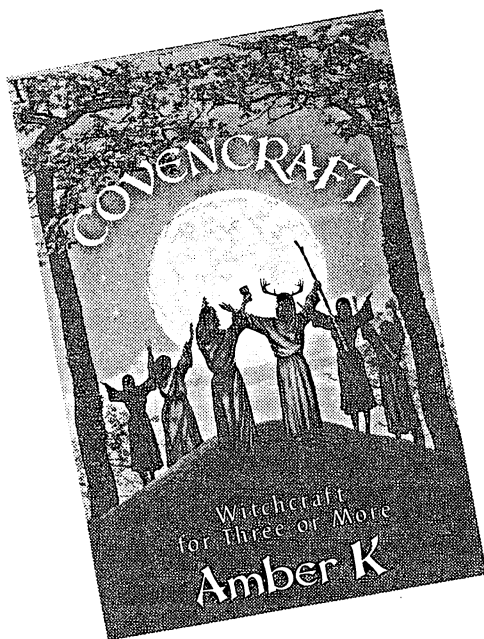
Witchcraft for Three or More

by Amber K

Covencraft: Witchcraft for Three or More is a complete guide to covens. Amber K, an ordained High Priestess of Wicca, begins with the basics. She explains what Witches are and what we are not, the Rule of Three, the history of covens, and more, setting a firm foundation on which to build the discussion of the collective or coven.

Though *Covencraft* is written from a Wiccan perspective and may come across as more formal than many *Reclaiming Witches* are used to, Amber K exercises her broad experience and unique insight to produce a tool which will prove useful to any pagan. She is practical in her advice which ranges from finding the right group of individuals and choosing a name, to obtaining tax exempt status when appropriate. This handbook goes beyond logistics with in-depth discussions about initiation, group identity, and communications. With an appendix packed full of ritual templates, guides to pagan festivals, publications, internet resources and sample by-laws, press releases and articles of incorporation, *Covencraft* contains

continued on page 55



Circle Round: Raising Children in Goddess Traditions

Harvesting the first tomato from the garden... Marking new and full moons... Saying grace and evening prayers... Losing the first tooth...

All of these are part of Goddess celebration — and this book shows the way to share the celebration with children.

"Circle Round" is a new resource for people of many faiths and beliefs. It encourages us to gently open children's awareness to the sacredness of life, our connectedness to Mother Earth, and our responsibility to preserve Her gifts.

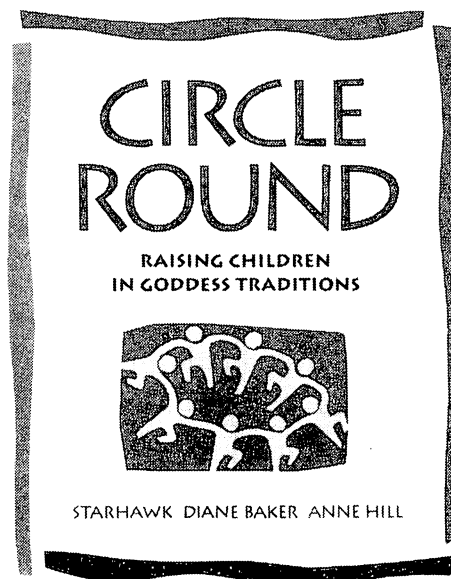
Authors Starhawk, Diane Baker and Anne Hill offer new ways to foster a strong sense of family, whether that

family is headed by a single parent, stepparents, same-sex parents, or loving communities of friends.

Of prime importance in Goddess tradition is the wheel of life, the never-ending cycle of birth, growth, love, fulfillment, and death. Each turn of the wheel is presented, in rites of passage for life transitions. Each holiday, rite and element section is filled with songs and rituals, step-by-step craft and cooking projects, family-oriented

activities and read-aloud stories.

"Circle Round" will be reviewed in the Spring issue of RQ. It is now available at your local bookstore, published by Bantam Books.



continued from preceding page

with two instrumental pieces, *Boyhood* of Henry Morgan is a work which features Sylvia Woods on harp, Jerry McMillan on fiddle, and Chris Caswell on whistle, recorder, and concertina.

It is paired with the lovely and spirited composition, *The Pooka*, which brings us to the reason why this has remained among my favorite Pagan recordings. According to the liner notes, *Five Denials on Merlin's Grave* is based on "five broad stages of ancient British history and contrasts dusty historical and archaeological viewpoints together with the dilute folklore and echoes of legend that remain..."

And here, the tale is delivered with the voice of a true bard. Robin weaves a poetic tapestry of the many strands of myth and legend which includes the

telling of a bit of tree lore, an insight into the mysterious Picts, and a speculation on "who raised of the hollow hills and henge stones." Almost 14 minutes long, this epic poem is beautifully enhanced by the various Celtic themes performed by Robin's Merry Band — an incredible introduction to the lore of Celtic mythology, in which I find new insights and new directions every time I listen.

In the early 1980s, Robin Williamson released a number of cassettes of poetry and tales. In the current reissue series he pairs this material with his music to fill the additional time allowed on a CD. Four wonderfully Pagan poems are included.

"A Glint in the Kindling" is released by The Music Corporation.

—Reviewed by Don Barks

From Leadership to Empowerment

by Margo Adair

FOR FIVE THOUSAND years an authoritarian model of leadership has maintained the status quo — devouring any other cultural forms that happen to be on its path as it gobbles down more and more to feed its insatiable appetite for power. Now for the first time in history the end of the path is in sight — if humanity keeps careening down this course, the planet will no longer be able to sustain life as we know it. The question is: Will we establish another way before it's too late?

COERCIVE OR COHESIVE RELATIONS?

Egalitarian and supremacist social orders have fundamentally different world views. Under hierarchy, life is viewed as inherently dangerous; everything must be kept under control or it will go wild and chaos will reign. It is not a difficult task to propagate this perspective when wielding weapons of mass destruction and controlling all the resources necessary for survival. A scarcity mentality grips society; no one believes there is enough to go around. So the question becomes who will win and who will lose. Under hierarchy, both nature and human nature are seen as menacing.

Egalitarianism views life as a benevolent force, to be trusted; given the space, healing takes place naturally. There is enough for everyone and mutuality is at the base of our security. In an egalitarian, society both nature and human nature are conceived of as basically congenial.

The hierarchic model is what I call the Paradigm of Control, the other I call the Paradigm of Harmony.

Maintaining control is straightforward — it is called ownership (of land, natural "resources," women, children, people's time, etc.). Without a widespread belief in hierarchy, privilege obtained through exploitation would be impossible to justify and could not be upheld. Ownership has no meaning if it is not backed up with the power of the state (law), which, in turn, is meaningless unless backed up with the threat of violent force. Misled again — we're told we're being protected from the "hordes" when, in fact, the greedy

are only protecting their own hoards from the possibility that they might be shared.

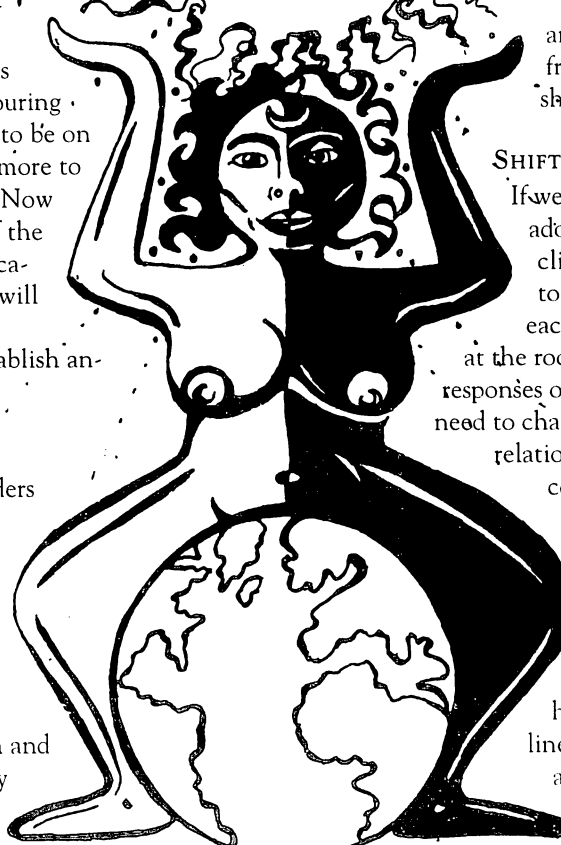
SHIFTING THE PUBLIC CLIMATE

If we are to heal the future, it is vital that we adopt ways of being that transform the climate of public life. The biggest obstacle to harmony is the socialization instilled in each of us—if we don't uproot it, it remains at the root of our behavior. Our conditioned responses only replicate the very conditions we need to change. To bring about harmonious relations we need new habits of

consciousness—new maps for navigating cognition. We literally have to establish new pathways for the movement of our thoughts, replacing the familiar up and down motion of analysis with thought paths that move in cyclic, spiraling, holistic patterns. When we shift out of linear reasoning as our primary cognitive activity, our horizons widen and become inclusive.

Moving from alienation into communion requires that we develop what I call "context sensitivity" to replace goal orientation. Rationalism takes us out of the context, and we must put ourselves back in. This is not to say we ought to relinquish goals, simply that what is given priority in our awareness changes. When anyone is invested in a goal, s/he becomes oblivious to the current situation. Product becomes more important than people; the end justifies the means. The more energy one spends in holding on, the less energy there is left to perceive what is.

With context sensitivity, concern for others is central; people think with each other, not for others; manipulation is understood to be incompatible with resolving anything. Furthermore, goal orientation often traps us into thinking that people will want to join us only after we have our project and perspectives completely together — packaged and ready for sale. We need to move the focus of attention from product to process, from object to relationship. Instead of providing answers for people's consumption, leadership that empowers provides questions that engage everyone's collective thinking.



Selosity Artemia Hansen '91

The Paradigm of Control is dependent on individualistic thinking. To rid ourselves of its hold, not only do we need to put ourselves into the context, the contexts themselves need to be broadened to encompass social and historical currents that inform who each of us is. What has been marginalized must move into the center.

If we are to create egalitarian contexts, we need to expand our consciousness to include experiences of oppression other than our own. This can be done easily through reading their writings, finding out their true histories—as they themselves define them—and respectfully witnessing their cultures. When we do this, we come to appreciate the real conditions of one another's lives, reality replaces image, and our horizons expand.

Problems are neither individually created nor solved—we need to support one another's transformation, not affix blame. Problems are social, not private. Many of us have a propensity to protect one another's feelings, then abandon one another when things get uncomfortable. When we let our fear of hurting someone's feelings control us, problematic behavior is never grappled with—and no one learns new ways of being. Because we all make mistakes, it is crucial that we create supportive contexts for giving one another feedback, in a caring and honest way, about the impact of our actions.

It is helpful to think of things that can be done collectively to help individuals transform their limitations. For instance, someone who has a propensity to discount herself and remain quiet in meetings may welcome being asked what she thinks to support her shifting a deep-seated pattern. Ask the person what might make expressing herself a little easier. Change not only requires recognizing what is problematic, but also what could replace the old ways and further, what could be done to create a context that would support establishing new habits.

In addition, we need to monitor ourselves: noticing when our thoughts and feelings are moving in the direction

of isolation or collectivity, witnessing precisely what is motivating us at any given time, and noting if what we are aiming at serves the common good. Observing when we constrict and/or censor ourselves will reveal the areas that need to be examined. For it is those times when we are no longer able to express our wholeness that everyone loses. Ask yourself: Why are you tense, what are you protecting yourself from? What do you need in order to relax? What if you said what you really think/feel? If you can't be fully honest—what might make it safe?

ESTABLISHING TRUST FOR THE LONG HAUL

Leadership that emerges out of the Paradigm of Harmony aims at making itself obsolete. Participatory leadership is somehow an oxymoron. Living under patriarchy, we don't have the language to think about leadership in a way that is about everyone's empowerment.

Transformational leadership is not about thinking for people; it is about creating contexts so people are inspired to think together.

Creating a supportive environment is not mysterious; one doesn't have to go to school to learn how. Caring is a natural reflex we are all endowed with. Our inclination to act in nurturing ways has simply been overridden by competitive patterning.

Initially, doing things differently will almost always feel awkward because the actions are so unfamiliar—yet we have no other choice if we want to bring about change. Without new forms of interaction, we simply re-

vert to our old habits. Small acts can have a profound impact on the quality of our relations. For instance, doing a simple go-round of appreciations at the dinner table or in a meeting will usually help to open our hearts and build trust.

For humanity to get off the road to destruction, we need to create communities of self-reliance while we resist and transform the institutions that wield power. We will succeed only if we learn how to work well with one another, learn how to depend on one another, and embed ourselves in community for the long haul. Replacing authoritarian forms of leadership is not a luxury reserved for those interested in their own personal potential. It is imperative if we are to safeguard the future.

Margo Adair is co-founder of Tools for Change, an organization dedicated to improving group process and alliance building. This essay is excerpted from the pamphlet of the same title.

Her new book, *"The Visualization Sourcebook: Using Imagination, Intuition & Mindfulness to Heal Ourselves, Our Communities & Our Planet"* will be published by Harmony Press in Fall 1999.

"The Visualization Sourcebook" is both visionary and pragmatic. It makes the experience of the sacred available in everyday life. It includes 150 meditations dealing with addiction, a job interview, child rearing, surgery, conflict, sexuality and intimacy, the state of the world, plus much more. The reader learns how to interpret what is taking place in their own consciousness and how to apply

attention to increase well-being.

Information on Margo Adair's other publications and her workshop schedule is available from P.O. Box 14141, San Francisco, CA 94114, or online at www.toolsforchange.org.

...problems
are neither
individually
created nor
solved—
we need to
support one
another's
transformation,
not affix
blame...

Pomodori e' Basilico

by Mathilda &
Daniel M. Pietraszewski II

Hello all, Mathilda here with some fresh ideas for Winter. Daniel sent us this fine article on cooking with one of my favorite fall/winter herbs, basil. So without further ado, I turn this month's column over to him.

I LEARNED TO COOK first from my grandmother, then professionally from a wonderful old Italian woman, affectionately referred to as 'Mama Carmella'. She cooked everything in her restaurant from scratch and made all pastas fresh. I learned things from her never taught in fancy culinary academies, as well as lessons of life and bits of wisdom that Mama Carmella entwined in her many stories. Every fall she brought in shopping bags of fresh Basil picked from her garden to be washed, harvested and used throughout the winter.

Although Basil can be used dried, most herbs are best used fresh. Basil can be preserved for several weeks by submerging in a container of olive oil in the refrigerator. It can also be frozen, but must be blanched first to prevent freezer burn.

Have an ice bath (water and ice cubes) handy on the stovetop near a pot of boiling water. Dip the basil into the boiling water, pull out, then submerge in the ice bath. This must be done very quickly or the basil will cook, not blanch. Vegetables bought at fall roadside farmer stands (one of my favorite things each fall) can also be blanched and frozen, but will require cooking somewhat longer.



PESTO

Another way to preserve basil is to make pesto. With its oil base, it can be kept in the freezer for several months. As with much of Italian cooking, measurement is rarely used. Italian mothers and chefs alike rely more on instinct and frequent tasting. But here are some measurements to provide a basic idea:

Stuff a one quart food processor with as much basil as will fit in. Add three large peeled cloves of fresh garlic, a handful of parmesan cheese, a half cup of pinenuts, a pinch of pepper. Now drizzle a little olive oil, then pulse. Enjoy on bread, with pasta or on pizzas as an alternative to the usual red sauces.

When harvesting basil, don't throw away the stems, as they can be simmered with vegetable scraps and meat bones to flavor natural stocks. One finds when cooking with fresh

herbs that they tend to disintegrate as sauces are simmering. To remedy this, I add half a recipe's herbs to flavor a sauce, as it's simmering. When it's

done, I take the pan off the heat and stir in the remainder. The heat of the sauce is enough to slightly cook, while the herbs still retain their form.

In North America, Italian food is cooked much differently than it is in Italy. Order Fettucine Alfredo in Italy and you will be brought buttered noodles with parmesan cheese. The cream version we're all familiar with

was developed by chefs cooking table-side in New York restaurants. The term 'marinara' sauce is also incorrectly used. In Italy, 'marinara' comes from the word 'marina', so a marinara sauce would be a sauce with seafood in it. In North America, we call any meatless red sauce 'marinara'. The correct term would be "Pomodori e' Basilico," which is "tomato basil sauce." Here is a tasty version that takes about thirteen minutes to make (the idea that all Italian red sauces are simmered all day is another misconception).

POMIDORI E' BASILICO

- 1qt can tomato sauce
- 1qt can whole peeled tomatoes
- 6 large cloves diced garlic
- 1/4 cup diced onions
- 1/4 cup parmesan cheese
- 1 cup chopped fresh basil
- red pepper seeds
- olive oil
- salt, black pepper
- 2 peeled whole carrots

1) Heat enough oil to cover pan, then add onions and sauté. Add garlic when onions are half done. In Italian cooking, garlic is browned till a light tan color. To keep the garlic from burning, pour in tomato sauce.

2) Take hands and crush whole tomatoes, leaving them somewhat coarse. Add to sauce, along with whole carrots, which break down the acids in the tomatoes without adding sugar. Add half of the fresh basil, a pinch of red pepper seeds and simmer ten minutes on a low heat.

3) Take off burner; add remainder of fresh basil, and parmesan cheese. Salt and pepper to taste. Remove carrots. Enjoy over fresh pasta with garlic bread and your favorite wine.

Daniel M. Pietraszewski II, aka "Black Daniel," writes a regular column on seasonal herbs for the online pagan magazine "New Avalon," at www.newavalon.com



In Praise of Peppermint

By Oak

LAST WINTER my beloved old familiar died. Our home was now a house without a cat. Kitty never deigned to hunt mice. He dreamed of bigger game, of oceans, wildebeest, and armies of windmills. A simple mouse was beneath him. Scent is indeed a powerful force. For years the mice were kept at bay by simply whiffing the great non-hunter of mice that lounged on his pillow by the heater. Toward the end, when the smell of death was upon him, mice began their foray into our home. When one ran right in front of his nose, he gazed upon it with world-weary eyes. When

he died, the mice multiplied.

What can you do about mice? To use poison means ignoring how everything is connected. To poison the mice could also mean poisoning other creatures. Traps that crunch and kill are a good option if you are a devotee of the Dark Goddess. As a priestess of balance (the oak is equal above and below ground) I hopelessly go back and forth on the ethics of crunching mice. Cruel free traps mean catching a live mouse and letting it loose in somebody else's neighborhood. The machines that give a vibration that scare away pests also irritate and annoy my six year old. The last and best option for our household turned out to be aromancy, using the magic of scent.

Peppermint is the plant of choice for deterring pests. Mice and all sorts of

creepy crawlies hate it. I successfully stopped an ant invasion by simply putting drops of peppermint essential oil on the cracks where the ants were streaming in. Peppermint oil is used in most essential oil mixes used to ward off mosquitoes. Unlike citronella, the smell is actually quite pleasing to most of us humans. Peppermint is one of the more inexpensive essential oils. Ten to fifteen drops in a quart of distilled water provides you with a pretty effective mouse away spray. Spray and wipe down all your kitchen cabinets with this and put drops of the essential oil directly on spots where you think mice may be entering your home. Plant peppermint around your compost bin and anywhere outside that may draw mice. As it gets colder outside and the rains begin, little

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LETTERS TO THE QUARTERLY

The following letter is not a satire. It was handed to a priestess at the 1998 Spiral Dance ritual, apparently in response to our Summer 1998 article on Elvis.

Dear Reclaiming Quarterly,

I am mighty tickled to be talked about so much in your magazine.

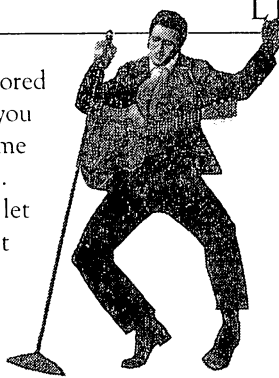
My Mama was a good Christian who might be upset to see how you Pagans have taken me up. I myself am a religious man, but I have always been open to the light coming in through different windows. When people said I played the devil's music, it hurt. I knew something holy was coming through me.

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 RQ reserves the right to edit letters for length and readability.

I am honored that some of you see fit to put me on your altars. But I have to let you know that in this way you are plain wrong: I am not a metaphor and never have been. I sure hope I never am one. I do hope nobody in your community is really saying I am some sort of Supreme Being. What I like about you pagans is that plenty of folks seem to be worshipped by you. I hope that any of my followers have what my sweet Mama gave me: good manners. So please, don't fight over me. I am not the King of the World, but just the King of Rock and Roll. I am happy that it is worth something to some of you Witches and Pagans. I like your spirit!

Thank you, thank you very much,
Elvis Presley



Reclaiming will participate in two Beltane events in 1999 — see pages 8 and 34. The following letter continues a discussion from past issues on the group's role in "Reclaim May Day."

Dear Reclaiming Quarterly,

I know there are differing views about whether we should do such a public Beltane again. I personally loved Beltane. For the first time in my witch life I felt in my body and soul how it must have been at old Celtic festivals. Magic happening in the center of the village and mirth and reverence and chaos all around. I know that others had experiences that were upsetting.

But major magic happened. Pagans are more out of the closet than ever. The Druids are back at Stonehenge. Pagans are more of a force in the interfaith community. Our magic didn't cause all this.... but it was part of it. I felt a major shift in that ritual.

We are everywhere!
Blessed be, Oak

Goddess Circle/Lancaster, PA

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Classes & Workshops in Lancaster, PA

Fire and Ice Mysteries February 6 and 7

"There is fire at the heart of the ice and ice at the heart of the fire." — A weekend workshop led by Aurora and Bridgid, Reclaiming Priestesses from BC, to celebrate the journey through winter and prepare for the return of spring. We will use trance, movement, stories and sound to explore the elements of fire and ice: what is frozen inside us, what is fiery within us, and what new life is beginning to stir as the fires of Imbolc (Brigid) begin to melt the harshness of winter. \$70-\$90 sliding scale. *Contact Full Circle Susquehanna, PO Box 7151, Lancaster, PA 17604-7151, (717) 393-0009.*

Chakra Circles Meditation Sunday February 7, 2-5 p.m.

A 3-hour workshop led by Aurora focusing on the 7 main in-body chakras and the 10 out-of-body chakras. (These are the 5 below and 5 above us that act as "filters" as we draw down sky energy and pull up earth energy.) We will learn new ways to do chakra cleansing, receive whatever information is there, and learn meditation techniques to be used in daily spiritual practice. We will be working with Chakra Circles, a system to recognize and re-align the energetic links between the chakras. Cost \$50 to \$30 sliding scale. *Contact Full Circle Susquehanna, PO Box 7151, Lancaster, PA 17604-7151, (717) 393-0009.*

Women Raising Rhythm We create a place of power where women's voices can be heard. Bring your songs, poems, readings, opinions, drums, fiddle, guitar, flute, etc. We have instruments to share. No musical experience required. Third Monday of each month at 7:30 p.m. *Call Lynn at (717) 397-8772 for location.*

Inner Drumming The intent of the drumming circle, now in its sixth year, is to help us discover our innate, primal rhythms. In rhythm, we are connected and expanded beyond ourselves. Everyone welcome! No experience necessary. If you don't have a drum, we have extras. Fourth Thursday of each month at 7:30 p.m. *Call Paul at (717) 397-8772 for location.*

Victorian Valentine's Tea Party Sunday, February 20 at 4 p.m., by the Circle of Love Tea Ladies. The Mid-Atlantic Tea Ladies will host another gala tea party at the Divinity Tea Room in Elizabethtown, Pennsylvania. High tea will be served (including scones with that sinfully delicious Devonshire cream). Of course, a lady always wears her hat and gloves to tea and if you

look exceptionally marvelous, we will reward you with a prize. Tickets \$15-\$25 sliding scale, proceeds to benefit the El Salvador Friendship Fund. Reserve your spot soon — space is limited and this will be the event of the season! *Contact Linda Kinney Poss, (717) 361-9478, lposs@wideworld.net*

Southeast Friends of Reclaiming

continued from page 32

the hidden inner challenges we face in our lives. This retreat will be geared to those earth-reverencing students who have gone beyond the basics.

Elements Classes. At long last the SEFR has begun Elemental Classes.

Scheduled weekly, a team of dedicated and empowered priestesses teach the basics of the elemental energies. These ongoing classes will build a foundation and provide us with the knowledge, skill, practice, and confidence to continue our spiritual growth, outreach activities, social/political rituals and protest actions. After the initial series of classes on the five sacred

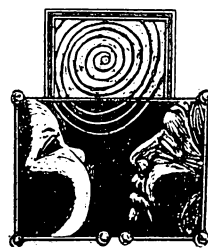
things, we shall expand to "Beyond the Elementals" classes, including The Charge of the Goddess, Aspecting, Consensus in Action, and Political Protest Ritual.

Protest The School of Americas. Speaking of ritual at political protest actions, an affinity group within SEFR conveyed to Ft. Benning, in Columbus, GA, in November to protest the rationale and direction of the School of Americas. The School of Americas is the training center for espionage and insurgency by U.S. intelligence agencies. Led by SEFR Priestesses, the group did an intense visualization and energy raising to voice our grave concern, and by so doing, to bend and shape future reality.

Have Your Baby at Home

Lucinda Chiszar

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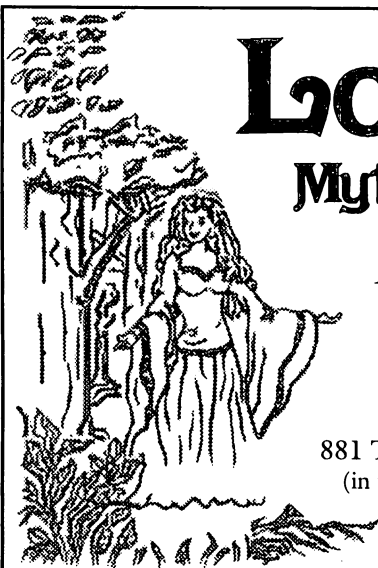
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Rainforest Action Network

continued from page 16

Where we work with Indigenous people, be it in the Amazon or in British Columbia, we try to work with them as partners, to an enormous extent. We have programs here that directly fund Indigenous communities to build their own sustainable economies and defend their culture. We have a program called Protect An Acre, for example, that gets donations from foundations, or from schools. We channel that money directly to local communities for projects that they propose to us.

But our work is evolving, so that while we will continue to give support to the local communities, we're going to work more on reducing consumption in the northern industrialized countries. That's what people in the south will tell you. They'll say, "You can't tell me what I can do with my forest. You wiped out your forests in order to build wealth. If you reduce your consumption, then the stress on my forest is over." So we are going to tailor our work to working on the "disease," the problem in the north. By reducing consumption, the stress on these rainforests is going to be lessened. If we don't buy it, they won't cut it.

What about social problems? Can we separate environmental issues from social concerns?

The question is, how do you build a movement? We diffuse ourselves, working on too many different things. The strategy we at RAN are employing is movement building through leadership. We have a niche that we work on. That is fighting against rainforest destruction.

Having said that — what we are really working on is economic globalization, monoculture and the loss of biodiversity. But the way we are working on it is to take on the destroyers of rainforests, primarily logging companies and oil and gas companies. We will do excellent, focused work on our targets and share what works and fails with our comrades.

My strongly-held belief, learned through years of activism, is that everybody needs to work to their strengths, focused on their issue, not being distracted. We'll get together and talk and share, sure, but I won't get distracted.

Now in my spare time, I might work with Prevention Point needle exchange, as I have. But I won't let needle exchange distract the people I work with here from our focus during our business day.

We're going to win, to succeed, through

leadership. And we're leading with the victories we are achieving, against Mitsubishi, Macmillan Bloedel, the largest logging company in Canada, getting Shell out of Peru like we did a couple of weeks ago. As we lead, people join. They say, "RAN is changing things, they're making a difference." There's your movement. We're going to create a movement by leading. Being a mile wide and an inch deep for the last thirty years has not created a movement. Where is it? You know the old saying: Nothing succeeds like success. Let's attract people to activism by winning.

Any final thoughts? I often believe that, as activists, the most important thing we do is to give people hope. Hope for a better world, a peaceful planet. Hope that you can succeed by speaking out, you can fight city hall, you can resist corporate domination and forge a spirited future for your children. That's why we have to shape strategies that will give us victories, and then — most important — communicate those victories to the public. Then folks will start to believe, slowly, incredulously at first, believe, that their dreams are possible. And the belief will grow, and infiltrate the collective conscious. And actions will be taken, as people allow

continued on next page

communicæ | classes

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Elka Eastly has created Web sites for clients ranging from international high-tech consulting companies to nonprofits and local artists. Clients include Brøderbund Software, Systems Partners, San Francisco State University, and the a capella jazz group +4db. Her portfolio can be viewed at www.communicæ.com

continued from preceding page

themselves hope and start to believe, that will manifest and give energy to the belief, and it will come into being. And everybody knows what we call that: Magic.

— interview by George Franklin

Singing the Solstice

continued from page 17

mummers, whether the European carolers,

the North American kachinas, or the dragon dancers of eastern Asia, brought good luck to the household. Having seen the change that comes over both the singers and the people whose homes we visited, I can understand why people believe there is good luck here.

Like the native rituals, there are many profound levels of meaning in what we did together, and it is truly impossible to articulate those meanings with words alone. New levels of relationship came to be

between friends, neighbors, and even with the sun. Something remarkable happens and I encourage you to try it yourself. Since many people prefer not to sing the Christian carols, convert them back to a winter and solstice theme. Then anyone can enjoy caroling. Before there was written language, people adapted the words of the songs to their own local needs, keeping the traditional melodies. This is really as it should be. Songs we sing in California, where in the middle of winter, flowers are blooming and the days can be fairly warm, should be different from songs sung in

places where the snow lies deep and the days are cold and dark. There are still many songs, like those mentioned above, that maintain a winter theme, or use one of the sources mentioned below. The important thing is to get out into the streets and sing. As you will see, it's easy, it's fun, the children will love it, and there is magic in it. Happy Winter Solstice!

RESOURCES FOR TRADITIONAL SONG

One of the best sources for sheet music and recordings of traditional winter solstice songs is Revels Inc. Write for a catalogue: Revels Inc., One Kendall Square, Bldg. 600, Cambridge, MA 02139, (617) 621-0505.

White Crane Press publishes *Songs for Winter Solstice* by Jim Gilson and Robert Barzan, a book of easy-to-sing winter and solstice songs sung to familiar melodies, suitable for caroling and mumming. It is available for \$3.95 plus \$1.00 for postage from White Crane Press, P.O. Box 170152, San Francisco, CA 94117.

Robert Barzan lives in San Francisco. He is exploring bioregional spirituality and he recently completed *Sacred Sex: How to Live an Erotic Life*.

Burning Man

continued from page 18

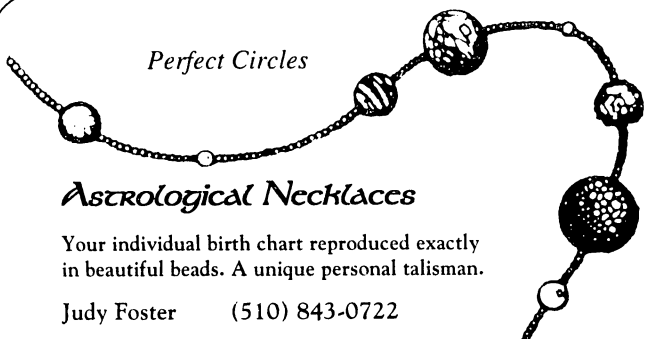
At dusk, we saw the elusive phenomenon of "sun dogs," circular rainbows on either side of the setting sun. By then, our minds were completely blown by Ma Nature. Then the torrential rain returned. We played cards, 20 people crammed into one RV. The alkaline desert soil turned into one big mudpack. A brief walk outside to the porta-potties added three inches to the heel of any shoe. Everyone was taller. The Saturday night opera—a standard at Burning Man—was postponed until the wee hours. A full moon rose hugely above the ring of hills surrounding the playa. Mercury, Venus and Mars were visible in periodic alignment.

Then, the Burning Day. We woke to a busy playa. All camps were cleaning up after Saturday's plethora of weather, in preparation for the possibility of more. It didn't happen. Instead, for the first time in years, we were blessed by a gorgeous, dust-free playa; the rain had settled the dirt and the heat was moist, instead of a drying "wick-like" effect. Those of us with allergies didn't need dust-masks. We headed out in exploratory mode and met three camels who ate our straw hats. We met the artist, Steve, who created the "Hope/Pray/Wish/Dream" art installation out on the playa. We got our "Black Rock

continued on page 52

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Burning Man

continued from page 50

City Passports" from a bunch of wacky folks who were elated that I worked in a hospice and "gave people drugs for a living."

Then, The Burn. This year, some of our friends brought old costumes from the circus. We got dolled up and headed out in time for The Mermen's performance at Center Camp. Dancing our butts off, we provided our own photo-op and found ourselves the subjects of many an underway photo essay. Finally, we joined the masses heading out to The Man for The Burn. The rest is history or, at least, the first two paragraphs of this story.

After The Man burned and was pulled down into a series of bonfires surrounded by naked, drumming fire worshippers, the lasers drew us in. Some folks with a big generator had powered a sky-filling laser, painting the sky in whirling strips like a big UFO landing strip. The one-day-after-full Moon rose with the visible planets over the hills. On the other

side of the ring of mountains, we could see lightning storms in brief flashes. The laser drew us toward a giant green tunnel of pulsing vibes. We went there. DJs of spectacular ability spun a worshipful mood encompassing the night. After dancing to a sweat, we retreated, laid down on the playa, breathed the rising air and went back for more.

I like to watch the Sun rise over the desert after The Burn with my best friend John. We had returned to the RV and found that we could watch the lasers and hear the rave outside our "master suite" bedroom in the back. We fell asleep and woke up sometime after sunrise, around 5:30 a.m., grumpy but determined to join the rave for the morning energy. We jumped on bikes, made it out there, danced until our brief spurt of energy waned, got some coffee at the Center Camp coffee mercy station, then watched in magical awe as the desert awakened.

All in all, it was a good year.

Darl Tove Beatty has recently been transplanted to Santa Cruz, CA, from San Francisco, joining the Monarch butterflies in their migration. When she is not getting ready for or cleaning up after Burning Man, she works at an AIDS-service organization.

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Mount Shasta

continued from page 5

we couldn't rest long. The combination of the closeness of the summit and the chilling wind pushed us onward. After scrambling up the last pile of rocks, we were at the top of Mt. Shasta at last. As we walked along the summit to find a place to rest and enjoy the view, I noticed that the air was warmer and the wind had died. Everything was still except for the excited chatter of climbers.

The work of climbing the mountain was completely in balance with the fun of coming down. We walked across the plateau toward the Red Banks, sat in a glissade chute, and slid down to our camp using our ice axes as brakes. It's a little unsettling at first, until you let go of the thought of slid-

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Anchoring: Deepening

continued from preceding page

the need for an open center (or not). But the experiences of anchors, priestesses and priests, and ritual participants do differ depending on how many anchors there are, what their structural or geometric configuration is, and whether they are on the edges or in the center of the space. This is something that is ripe for experiment.

In fact, it is important to remember that the process of anchoring is itself an experiment. The role of anchor is still evolving, and we learn more about it every time we do it. It's important for anchors and priestesses to debrief after a ritual, and for anchors to share experiences, so we can add to the growing body of knowledge about the "art" of anchoring.

Thanks to Starhawk and Cybele for contributing to this article.

Patricia Morris, a writer, organization development consultant, and Tarot reader/teacher, has been involved with the Reclaiming community for 10 years.

Anchoring: Personal

continued from page 21

cleaned out and present again. I could once again center my attention and let it out in a focused way. Whew! That there anchoring thing's got quite a kick!

I think one of the most powerful parts of this particular work was the dropping and opening on a daily basis that we anchors began one week before the ritual. I connected to that plane that we started at least once a day, and let myself hold as much as I could of what we held in our meeting. It was hard work. By the time ritual day came, I was very dropped and often very open. When I got to Fort Mason, I couldn't really hold a conversation. But I think this work held the energy and intention of the ritual. Normally the energy three hours before a Spiral Dance is really scattered and fearful. It's very hard for me to be around. There was some of that, but it was pretty calm and connected in the hall. And, the little blips and blops that inevitably come up in any rehearsed, scripted event left very small ripples.

That was rather different from previous years. Perhaps that's my reading because of my state, but I've heard a couple of other, non-anchors say similar things. I would say that, though it makes the job of anchoring much more intense,

involved, and long, that it was a really great idea to begin the anchoring work a week before the ritual.

On the other hand, because of this intense anchoring, the energy was more subdued for a lot of the ritual. The wild dancing for the God and Goddess didn't fill the hall. There were almost no people dancing in the Northwest, at the back of the circle. That's very unusual. The kids who were doing the cleansing of the space refused to run. The Spiral Dance built very slowly. My guess is that priestesses and priests need

to be aware that the energy is being held strongly. Moving energy may require more intention, more active working.

Brook, a kitchen witch, works dinner magic in Berkeley. In addition to the Quarterly, he regularly contributes to his compost pile.

This concludes Part One of a two-part series on Anchoring. Next issue: "Ground Rules," and further personal reflections on Anchoring by Patricia Morris and Panthera.

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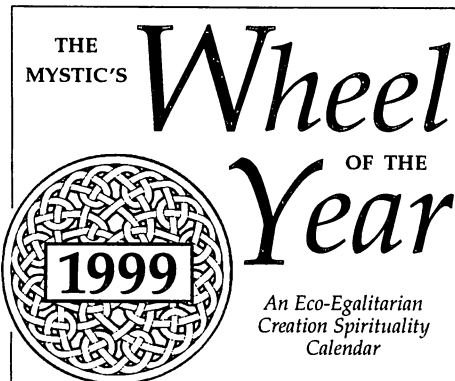
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Community Building Cell

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will very likely have another in the coming months. Our next CBC planning meeting will be at 3pm, Sunday January 10th.

Contact Rich at (650)631-7890 or email cbc@reclaiming.org for location and details.



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Dia de los Muertos

continued from page 9

honor the dead on that special evening. And as for those who could not make it that evening, I can only hope that they will make the time and join us next year as we honor those who have rejoined the celestial pool of becoming.

Until then,
blessed be.

Anthony Catanzaro
is a Solitary Wiccan
and Rescue Culture
Collective
collaborator.

NOTE —

Organizing for the
1999 Dia de los
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Announcement

The Goddess through Myth and History

A one day workshop looking at Goddess history in Western culture from prehistory to the present. A look at the archeological, historical and mythological sources of Goddess history. Taught by Wiccan feminist anthropologist Dawn Atkins. Class planned for March but day to be decided based on schedules of those wishing to participate. Workshop \$30-60 sliding scale. If you are interested, you can email Dawn at dawn_atkins@earthlink.net, or call (510) 559-8580.

Covencraft

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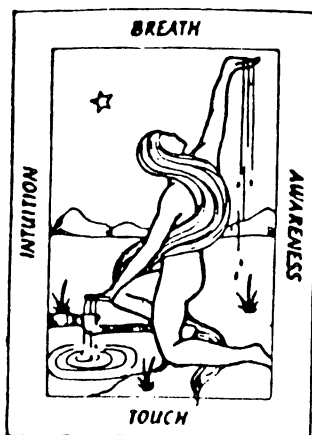
something for everyone.

What this book did for me was make me take my own coven more seriously. After two years of working magic together, we are more than a group of supportive friends. Covencraft will help us examine ways to deepen our commitments, solidify our intentions and get organized!

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— reviewed by Aimee Vincent

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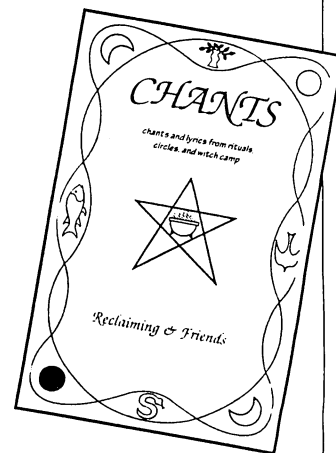
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Sluggish Start for Reclaiming TV Network

"X-Trances" is only breakout hit

Ratings are in for the Fall television season, and the numbers are not good for the fledgling Reclaiming Broadcasting Network. Locked in a duel for advertising dollars with Warner Brothers, UPN, and the Christian-sponsored PAX network, RBN set record lows for viewers during the Fall sweeps.

One program, "Let It Begin Now," in which the famed Reclaiming chant was sung non-stop for the entire hour, drew only 17 viewers, all of whom were family members of the chorus. "Maybe we picked the wrong chant," admitted producer N. Shibar.

And "Mathilda the Middle-Aged Witch" lost half of its already small audience after devoting an entire show to Spells for Relieving Garlic-Induced Heartburn.

On a hopeful note, the Pagan Olympics broadcasts were among the

highest-rated programs for October, and the soap opera, "As the Wheel Turns," based on gossip from an actual pagan community, was picking up steam as the Fall season closed.

But most shows failed to draw a substantial audience. Even "Gwydion's Island," a comedy where seven Spiral Dancers are cast adrift on the Isle of Apples and have to contend with cantankerous ancestor spirits, appears to be little more than a cult favorite in its Sunday evening slot.

The one break-out hit of the season has been the critically-acclaimed "X-Trances," where special agents Mulley and Sculder investigate mysterious absences of paranormal phenomena at Reclaiming rituals.

Overall, however, RBN remained mired in last place among the eight national networks, finishing behind even the abysmal PAX network. "It's not a fair comparison," lamented a Reclaiming spokesperson. "Our membership has better things to do than watch TV."

Reclaiming Rituals Go On-Line

In a first step toward eliminating costly and anachronistic live rituals, Reclaiming will launch a series of on-line interactive rituals for 1999.

Beginning with Spring Equinox, on-line pagans will access the complete cycle of casting, grounding, invocations and trances that comprise a Reclaiming ritual.

Minor changes in the content of rituals are to be expected. For instance, the on-line grounding, rather than envisioning a cord running from the base of your spine to the center of the Earth, will begin as follows:

"Place your left hand on your mouse. Feel the mouse cord going deep, deep into the computer. Pull up all that hot, flowing data. Feel it coursing through you, flowing up and out into cyberspace..."

In addition, earth, air, fire and water will be replaced by the new quadrad of plastic, javascript, fiber optics and silicon. Spirit, the fifth sacred element, will be replaced by invoking one's Internet Service Provider.

Basic Ritual Service begins at \$20 per month, with a set-up fee of \$25. Chakra cleansing will be slightly more.

Gentrification Hits Isle of Apples

Condo developments on the Isle of the Ancestors?

That's just one of the changes in store for the famed Isle of Apples, which is visited by Spiral Dance trancers each Samhain.

As increasing numbers of yuppies pass over the Sunless Sea, the seemingly changeless land of the dead cannot help but be impacted.

"I'd expect with the influx of baby boomers," said renowned authority Petunia MayBloom, "we're going to see a dramatic rise in property values. Beachfront lots are already escalating

continued on page D-17



In a controversial move, Reclaiming replaced the ancestor's trance at the 1998 Spiral Dance with *The Big Spin*. "The only problem," said an organizer who asked to remain anonymous, "was a lot of grumbling from the losers. But isn't that always the case?" RPWW photo by Robin Roberts.

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