

# RECLAIMING

QUARTERLY

Celebrating  
20 Years  
— of the —  
Spiral  
Dance



And you can feel the power in your hands  
Reach out and take the hand of a friend

Earth, we thank you for your strength

Air, we thank you for your cleansing winds

Fire, for your passion and bright will

Water, for the love that flows within

NO. 76 AUTUMN 1999 \$4.99





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# Reclaiming

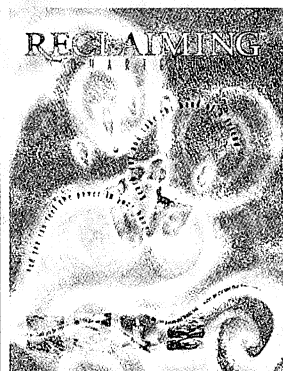
## A Center for Feminist Spirituality

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(415) 339-8150

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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.



### COVER ART *Untitled*

by Elka Eastly

Elka Eastly is an artist, craftswoman, and mystic who finds her joy in the process of making sacred. She searches for the divine in all things as a source of delight, inspiration and empowerment. Currently, Elka is on a quest for a deeper listening.

Elka has been an active member of the Reclaiming Quarterly cell since its transition to magazine format and has served for a year as one of the cell's representatives to Reclaiming's Wheel. She feels blessed to work with the fabulous RQ crew and wants to share its wonders with the world.

You can check out her work at [www.eastlyarts.com](http://www.eastlyarts.com)

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*Reclaiming Quarterly is a completely volunteer effort. If you would like to help with production, please call (415) 255-7623 or email [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org) Winter production will be during November 1999.*

*The RQ deadline is the cross-quarter holiday before the next Solstice or Equinox issue. (Brigid is the deadline for Spring, etc.)*

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# RECLAIMING

QUARTERLY

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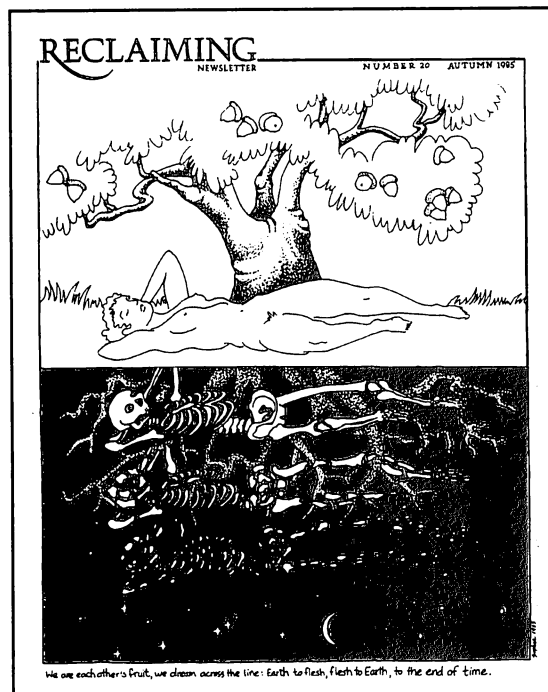
46 Announcements, Travel  
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WE AT THE QUARTERLY are pleased to offer you the Fall 1999 issue. October marks the 20th anniversary of the first Spiral Dance ritual in San Francisco, and we have several related features in this issue: an interview with three of the core organizers, articles on who our community is and how it has evolved, and many photos from that first ritual (before the camera ban!).

Our grassroots activism focuses on Food Not Bombs, the struggles of the Dineh (Navajo) people to keep their traditional lands at Big Mountain, and other pressing issues. We want to hear more from you, the readers, about what organizing you are involved in — especially Midwest and East Coast readers!

Starting this issue, we have added a new department to RQ: "Youth," meaning people roughly 11-18 years of age. We realized that our "Kids' Page" (which returns next issue) was peaking at about age eight, while our "Youth/Young Adults" section was drawing on people aged 18-29. To open up space for the voices of teens in our community, we have added the new section. Please encourage the teens and parents of teens in your region to send us articles, artwork, poetry, etc!



A vintage Reclaiming Newsletter cover by Sophia.

Also in this issue are announcements for classes for teens and for younger children in the Bay Area, Florida, and Kansas City [see the Regional Pages]. This is a very exciting development, and RQ will bring you updates on the classes. Please let us know if you are working on involving young people in your area.

We are thrilled to feature in our History department the first report on an incredible archaeological discovery concerning ancient spirituality — the cult of the Goddess Barbie. This groundbreaking research can be found on page 25.

The Quarterly (then called "Reclaiming Newsletter") started out shortly after that first 1979 Spiral Dance ritual, as a one-page newsletter typed up, photocopied and mailed to folks who were interested. At first, it was all class listings. Many Witches had their first contact with Reclaiming working on the newsletter: collating, stapling, folding and other fun group activities. This is how it always starts, working together as a

community to build a future to leave to our children. Bright Blessings to you all in this Samhain season, The Reclaiming Quarterly Cell

## THE SPIRAL DANCE

Samhain, Saturday October 30<sup>th</sup>, 1999, 7 p.m., Herbst Pavilion, Fort Mason, San Francisco. \$15-50 sliding scale. Volunteers are needed. For more information, see page 42, or call (415) 339-8150.

## RQ HITS THE NEWSTANDS!

Starting this issue, RQ is being distributed to bookstores, magic shops, etc., by DesertMoon Periodicals. Please help us get RQ out to the world by asking your favorite local stores to carry the magazine. See the back inside cover for details!

## NEW EVENTS LINE

Reclaiming has a new Events Line: (415) 339-8150. Keep up on the latest classes, changes in rituals, etc.

## JOKE OF THE QUARTER(LY)

Q: How many Witches does it take to change a lightbulb?  
A: Into what?

— by S. Flouride

## That Place Between

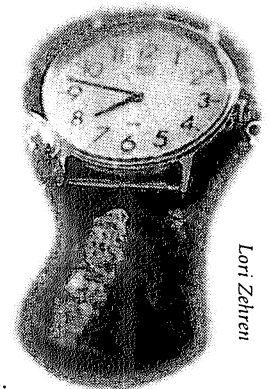
— Otter Bendeigid

I would shave my body  
and become a newt  
handfasting in a stone  
in this river of sorrow.

I would watch the mist  
moving through the forest,  
the deer drinking  
in the hush and shadow.

The threads of your life  
float among the rushes,  
moving with the water  
away to the place between lives.

I would relax my tiny claws  
and float along with thee  
to Summerland.



Lori Zehren

Dear RQ,

I AM GRATEFUL for Jenny Gibbons' wonderfully informative and well-written article, "The New View of the Burning Times," that appeared in the Summer RQ. It feels necessary, however, to offer a response and a correction regarding her reference to modern ritual abuse.

Gibbons writes, "In the 1980s, America went through a dress rehearsal for the Burning Times: the panics over satanic ritual abuse." What precisely she thinks of those "panics" is never directly addressed — but one could easily infer that the attention received by ritual abuse was unfounded, paranoid or hearsay blown out of proportion.

It is critical for me to contradict that belief. Ritual abuse is real. It happens. It is horrifying beyond words — and it happens. People (mostly children) have been and are being subjected to repeated rape, torture, mind-control, dismemberment, forced prostitution/pornography, murder and other sadistic practices in the name of ideologies. Not all of it is perpetrated by satanic-identified groups, though a lot of it is.

The reason that I can know beyond a shadow of a doubt that this is happening in our society is because some survivors have dared to speak about their unspeakable experiences — dared to leave, dared to remember and dared to heal. As a rape crisis counselor, I have had contact with many ritual abuse survivors through hotline calls and by crisis counseling at conferences held by Survivorship, an organization for survivors of ritual abuse. I have witnessed seemingly bottomless pain, courage and dignity in the survivor community.

Yes, there was a media blitz about ritual abuse in the 1980s — and there has also since been serious backlash that has, among other things, characterized it as a "contemporary legend," as the treatise Gibbons refers to calls it. The RA survivor community is in the place of struggle that the anti-rape and incest movements were thirty years ago. As for survivors of other forms of violence, it is deeply painful not to be believed.

As a Witch, Pagan and human being, I do not want to see any more Burning Times. This desire comes from the same place as my desire to see an end to all abuse, violence, oppression and injustice. As a Witch, Pagan and human being, I know that I personally can help make the world a safer and better place by staying committed to continuously expanding my awareness and by hearing, believing and supporting those who survive injustice and dare to speak out.

For more information or resources regarding ritual abuse, you can check the Survivorship website at [www.survivorship.org](http://www.survivorship.org) or call BAWAR (Bay Area Women Against Rape) at (510) 465-3890.

Brightest Blessings,  
Carolina Culebra

Dear RQ,

"DO WE STILL value activism as much as teaching personal growth?" — Oak, "The Garden Called Reclaiming," RQ #75

"What is within the circle is between the worlds; What is between the worlds does not concern the world." Aidan Kelly wrote that declaration of the circle in 1967.

Over seven years later, Starhawk rewrote it to: "What is within the circle is between the worlds; and what is between the worlds can change the world."

That is — through us, the participants. We declare that our magic, our sacred ritual invokes power to invest us as agents of change.

This does not happen by itself. The God/dess helps those who help themselves (and each other). Our good intentions and heartfelt declarations are merely greeting-card magic, superficial, unless we take it back to this world, in this time of suffering, joy and change.

When Oak writes that she's heard it said quite a number of times recently, "Oh, I'm spiritual, not political,"

I hear a bell ring — uh-oh, I've been here before. Around 27 years ago I lived through this kind of thinking, as many who considered themselves "spiritual" withdrew from political life, and those who considered themselves "political" devalued the inner, personal search. The culture we were building suffered from the split.

In the burgeoning anti-nuclear movement and the growth of Reclaiming, I saw the mending of this split. The Livermore Action Group and other direct action groups were powered by Witches and Quakers.

I've found this same merging of spirit and activism in the young people I work with in Food Not Bombs [see page 12]. I see it in many of those who "turn their hands to struggle" to change the world. Working with others toward a common goal is personally empowering. *Re ligio* means "re-tie, re-connect." I believe that if we truly feel the grace of the God/dess, we are committed to the give-back.

I also believe that our spirits need to be sustained by what we choose to do. I recognize that not everyone wants to or is able to participate directly (like liberation work, prison ministry, affirmative action struggles, environmental activism — the list is varied and endless), but perhaps those people could write letters or email the media or key lawmakers — something I personally find hard to do! I'm sure there are many ways I haven't thought of to stay aware in this amazing time we are part of. Remember, "Ignorance is bliss, but there's no future in it."

Blessed Be,  
Judy Foster, aka Cora Mother







# Who Are We?

# Where Did We Come From?

To commemorate the twentieth anniversary of the Spiral Dance ritual, RQ features several articles reflecting on the ritual and the history of the Reclaiming community.

- Longtime Reclaiming teacher Vibra Willow discusses the origins of Reclaiming and its evolution to the present.
- East coast teacher Grove continues the ongoing discussion of “who we are” by surveying Vermont Witchcampers on their religious identities.
- RQ cell member Georgie Dennison interviews three of the core organizers of the first Spiral Dance ritual, accompanied by photos from that seminal event.
- Finally, on pages 30-32, Starhawk reflects on twenty years of Reclaiming magic.

by Vibra Willow

JUST YESTERDAY, it seems, a typical Reclaiming ritual meant a circle of perhaps 25 or 30 folks on a San Francisco beach holding hands in the fog and the wind as often as in the sun. We'd run shrieking into the surf and back to the fire before the park rangers had time to notice, keeping an eye on the kids running in a small pack, silhouetted on the cliffs above. A really

big ritual like the Spiral Dance meant a crowd of 350 in the Women's Building, where the same people set up the room, greeted the participants and led the ritual, swept the floor and turned out the lights.

We knew each other's names, attended each other's birthday parties, visited in each other's backyards. Some of us were housemates, some were lovers, many were family, most were friends, none were strangers. We were

Reclaiming.

Now we are on the cusp of a new era, and thousands of people throughout the United States, Canada, and Western Europe identify themselves as Reclaiming Witches. There are dozens of teachers who have never met each other, and independent Witchcamps. Our little newsletter, which used to be typed up and painstakingly laid out in our dining rooms using a homemade light table, has grown into this computer-produced, shiny, respectable magazine.

How on Earth did it happen?

It is impossible for any one person to tell the entire complex and fluid story of Reclaiming — which after all is still unfolding — but I offer here highlights and basic information which I hope will help to orient those who may be newcomers, and perhaps fill in some gaps even for those who have been around for awhile.

**Reclaiming Tradition** is a form of modern, feminist Witchcraft which was initially developed in the classes, workshops, summer programs and public rituals of the Reclaiming Collective (1978-1997). A living religion which continues to evolve, it is a belief system and a style of ritual and Magic, not a church or organization with any kind of formal membership that one can “join.”

The Principles of Unity, a statement of core values in the Reclaiming Tradition written by the Reclaiming Collective in 1997, appears online on Reclaiming's Web page. Fundamental value is placed on reverence for the Earth, the natural cycles of life and death, individual autonomy, non-violence, feminism, and responsible

*continued on page 51*



Witchcamp in England, 1998, by Suzanne White

# Our Many Names:

# Pagan, Witch, Wiccan....



By Grove

*M. Macha NightMare's article "The 'W' Word: Why We Call Ourselves Witches" (RQ, Summer 1998) explained why she calls herself a Witch. She was adding her voice to a discussion begun by Sam Webster, "Why I Call Myself a Pagan." (RQ, Autumn 1997) The following article continues the discussion by exploring the plurality of names the author uses and the names favored within the Vermont Witchcamp community.*

IN HER ARTICLE in RQ #71, Macha issued a passionate call for using the word Witch, for not hiding behind any respectability attributed to Wicca, and for evoking the power of the name.

And she is right. "Witch" invokes power and is therefore potentially dangerous and subversive. Wicca, which has historically meant British traditional craft with its polarities and initiations, has come to mean a religion, a more

respectable practice than Witchcraft. (Of course, it is Witches who are Wiccans but that isn't the point here.) Macha powerfully evoked connections to one's own womanly center, to women of the past, to the power of the truth. She argues convincingly for wanting respect, not respectability. I could feel the pull of righteousness, of reclaiming the term Witch and using it in every possible circumstance.

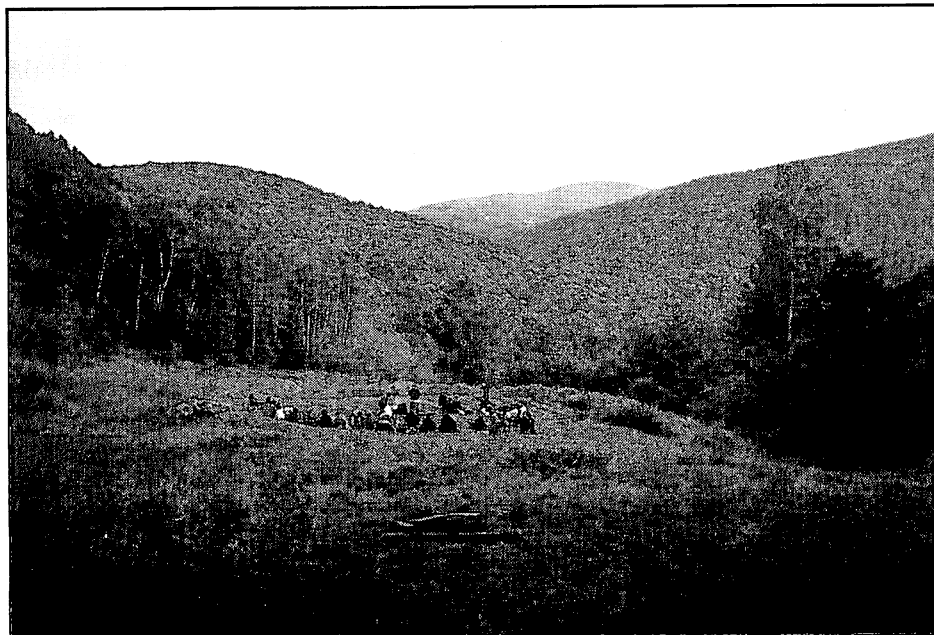
## BACK TO MY REALITY

Then I came back to my reality. It is 1999 and I have to choose my battles. Do I think that using "Witch" exclusively is the best spiritual or political tactic for me? For what purpose? In what context? At what cost? A large part of the art of being a Witch is traveling between the worlds; while I used to see this as moving between spiritual realms and physical reality, for me it has also come to mean traveling between wildly varied

## Who Are We?

**1998 Vermont Witchcampers were asked to specify "current religious identities," checking as many as applied. Based on 67 responses:**

Witch	39	(58%)
Pagan	39	(58%)
Wiccan	31	(46%)
Goddess worshiper	29	(43%)
Eco-feminist	28	(42%)
Dislike labels	23	(34%)
Reclaiming Tradition	22	(33%)
Neo-Pagan	18	(27%)
Other	14	(21%)
Unitarian Universalist	11	(16%)
Buddhist	11	(16%)
Eclectic	8	(12%)
Shaman	7	(10%)
New Age	6	(9%)
Jewish	5	(7%)
Ceremonial Magician	4	(6%)
Quaker	4	(6%)
Dianic	3	(4%)
Radical Faerie	2	(3%)
Catholic	1	
Protestant	1	
Gardnerian	1	



Vermont Witchcamp 1998, by Debi Starkin

social contexts.

As a Divinity School student, I took courses at Harvard Business School. When I came out as a Witch in a class on global business management, I didn't use that term. I described my Earth-based spiritual practice. Does that mean I was pandering to respectability? I don't think so.

How about at the national management conference I attended, where I publicly critiqued a presentation from what I called an eco-feminist perspective? I gave people an intellectual framework for my perspective, and I was

*continued on page 52*





*It Was*

*By Georgie Dennison*

# 20 Years Ago...

**I**T WAS THE YEAR when British scientist James Lovelock published “*Gaia: A New Look at Life on Earth*,” a book claiming the global ecosystem is a single living, creative system called Gaia.

*It was the year when the Three Mile Island nuclear power plant suffered a partial core meltdown, and coincidentally the debut of movie “The China Syndrome,” about a near-nuclear meltdown at a power plant.*

*It was 1979, the year of the first Spiral Dance ritual. An event that has become so powerful and magical that by 1998, 1500 people from all over the globe flocked to Fort Mason to take part. Dubbed “a participatory ritual performance in celebration of the true Halloween,” the Spiral Dance was born at Fort Mason in San Francisco.*

“It started as a book party for the publication of the ‘Spiral Dance,’” said Starhawk, the book’s author.

But the overarching purpose was to initiate a large public ritual that melded art, music, ritual and politics, and to bring the Craft out of the broom closet. “It was a real attempt to integrate a political vision and a spiritual vision. I always feel that kind of dynamic tension in the ritual,” Starhawk said.

Twenty years ago, Starhawk was a member of a small coven named Raving. Kevyn Lutton, one of the original Witches, teachers and ritual makers of Reclaiming, was also part of that coven. Lutton is an artist who designed the macramé costumes worn by the Goddess invokers [see photos, page 31-32] and the beaded headdresses for the elemental dancers. Kevyn remembers the upsurge of creative

energy that flowered at this time.

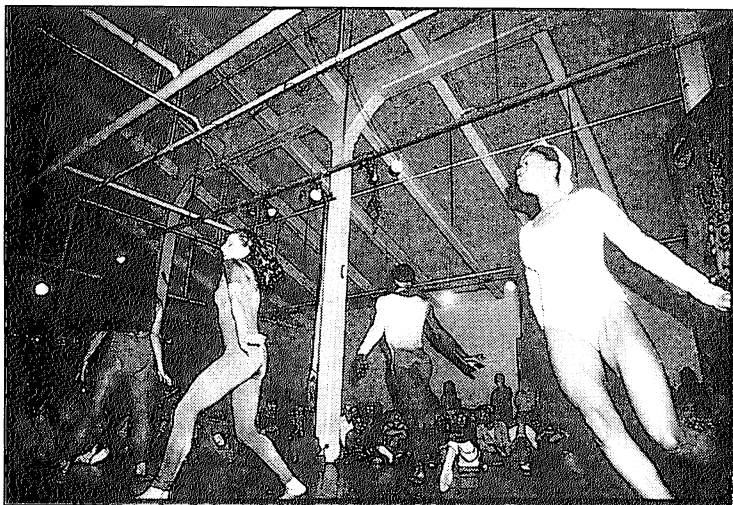
“This poetry started coming out of Starhawk particularly and Lauren Gale (a Raving member). And a musician who was friends to us all though she wasn’t part of our coven, Mara June Quicklightning, started composing music and making all these songs. It was

magic, it just blossomed. I think Starhawk by nature is a liturgist, so the words and the poetry and the magic started really growing.”

One magical incident that sticks in Kevyn’s mind from that time was the strange, but thankfully brief, disappearance of Starhawk’s car. “We were driving around in Star’s ancient Volvo and we’d go out to practice. We came out to get in her car one day and it was gone. We had to go and fetch it. It was literally in a junkyard and one of these big claw things had to pick it out of the junkyard and set it down. We all jumped in and it started right up.”

Planning an elaborate ritual can be difficult, as many Reclaiming Witches would attest, but the first Spiral Dance was different. “We were such a tiny little group, it was really simple, and it was a





**PHOTOS**

*Photos from the 1979 Spiral Dance ritual, courtesy of Kevyn Lutton and Starhawk. Poster graphic by D. Fenster. More photos on pages 30-32.*

very inspiring experience and a lot of fun. It brought us together closer than we had ever been,” Kevyn said.

She remembers how one part of the ritual moved her. “The intent was to celebrate the true meaning of Halloween. We just wanted to give to the community and really do a public healing. And healing for isolation of artists moved me because I was having a really difficult time trying to support myself and be an artist and deal with my own personal traumatic roots.”

Dancing was key to the original Spiral Dance. Medea Maquis created a tree of life with the faces of the Triple Goddess around which the Goddess invokers danced. The actual spiral dance at the first ritual was “very chaotic, more

*continued on next page*







# It Was 20 Years Ago...

like a tangle dance than a spiral, but it raised a lot of energy,” Starhawk recalls. “We wanted to lure participants into a false sense of security by offering them a performance and then bring them into the dance.”

Another Raving member, Diane Baker, co-author of “Circle Round,” [see page 46] remembers frantically learning the dance steps for the Goddess invocation. “It was wild. The woman who was supposed to dance in the maiden had to work. I was the only one who fit the costume so I had to go on. I was horrified at appearing in public with so little clothes on, but I took comfort in the fact that I had a mask on.”

She also took comfort from a new restaurant that had just opened at Fort Mason. “It was Green’s. We’d run over there, throw ourselves into chairs, gobble down hot food and jump up and run back. Now, when I go there, I always remember eating cornbread and vegetarian chili.”

Preparing for the ritual required them to work day and night. “Kevyn designed the costumes. They were so beautiful, but she couldn’t finish them in time so all of us sat up till midnight every night macraméing. She taught us

how to macramé.”

Diane remembers that all the effort, the working like a demon, paid off. “The actual event was electric. It sizzled; it was incredible. We were all so jazzed. Everyone was totally, totally on. It was really electric and exciting and very celebratory.”

No one knew they were creating a ritual that would survive and thrive over the next 20 years. But Diane has some insights as to why it’s grown. “It has a spectacular aspect to it, it’s a pageant, it’s living theater, and I think that evokes something. Part of our nature is to do an annual bash, it’s part of our cycle needs.” Baker also has advice for those who continue to provide public rituals. “Don’t get burned out, be nice to each other, have fun, don’t get overly ambitious,

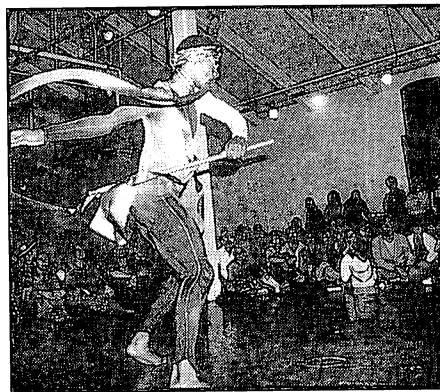
focus on the creativity and the magic. And to people who say that you should do it differently, invite them to join you and put their work into it also.”

As for Starhawk, part of her couldn’t even imagine the ritual getting this far and part of her thought it would get much further. She hoped that in 20 years, “the entire world would be transformed and half of it would be Pagan. Twenty years seems like a longer time when you’re 28, than when you’re 48. And part of me thought it would just be a miracle if the world hadn’t blown itself up in 20 years.”

Though later Spiral Dances did not have as much specific political content within the ritual as the first one, Starhawk has been asked to write a new “terrible litany” for this year’s ritual. And it is a challenge. “How do I cover all the terrible things of the last century, if not the last millennium, and keep it short?” she asked. Well, I’m sure we’ll find out at this year’s ritual.

*The 1999 Spiral Dance ritual will be held at Herbst Pavilion, Fort Mason, San Francisco, on Saturday, October 30, at 7 p.m. For more information, see page 42, or call (415) 339-8150.*

*Georgie Dennison is a Reclaiming Witch, writer, teacher of magic, editor and vibrantly alive woman.*



## The Spiral Dance Through the Years

— by Georgie Dennison

- 1979** First Spiral Dance ritual, over two nights, at Fort Mason in San Francisco
- 1980** Ritual was part of a weekend Witches’ festival. Reclaiming formally founded this year.
- 1981** Ritual moved to the Women’s Building in San Francisco. 1981 or 1982 also included an elaborate North altar dedicated to beloved ancestors, starting a tradition that persists to this day.
- 1985** Ritual rehearsal filmed and used in the “Goddess Remembered” films.
- 1989** Ritual held at Pier 2, Fort Mason Center. It celebrated the 10th anniversary edition of “The Spiral Dance.” Double spiral dance begun with the help of Beverly Frederick and Suzanne Sterling.
- 1990** Samhain Cycle born, three nights of ritual held at the Women’s Building in San Francisco. Out of this series of rituals, the Multicultural Group blossomed.
- 1992** In addition to the Spiral Dance, a Multicultural ritual held in Women’s Building. Separate women’s and men’s rituals also held.
- 1993** Close to 1,000 participants attend the ritual which is held at the county fair building in San Francisco. Multicultural and Women’s rituals also held on other nights.
- 1994** Two rituals held, one at Fort Mason and another multicultural one at the Women’s Building.
- 1998** About 1,500 people attend the Spiral Dance ritual at Fort Mason’s Herbst Pavilion.
- 1999** Twentieth anniversary of both the Spiral Dance ritual and publication of Starhawk’s book.





# Let It Begin... *now!*

ACTIVISM IN BRIEF

## Magic Against the Multinationals

*Our Earth and Seattle WA*

The World Trade Organization (WTO) will be holding a Ministerial Summit in Seattle from November 29 through December 3, 1999. This meeting will determine the WTO's agenda for negotiations for the coming decade. Trade Ministers from more than 100 nations will be welcomed by President Clinton, who now supports initiating a new round of "free trade" negotiations. These negotiations are only in the best interest of the multi-national corporations. The WTO is responsible for getting tuna and shrimp (caught using methods that kill and injure dolphins and sea turtles) back on store shelves. It is also responsible for forcing countries to accept engineered foods and other atrocities. The Marine Mammal Protection Act, the Endangered Species Act and clean-air rules have been weakened because of the WTO. Weakening labor, human rights and environmental laws in the service of profit is what the WTO is all about.

Thousands of labor and environmental activists are mobilizing to gather in Seattle to let the WTO know that we don't want a world run by the corporations. Many are saying this will be the protest of the century. Civil disobedience, teach-ins, and street theater are already in the planning. Diverse groups are planning diverse

types of actions. Many Pagans and Witches will be among them. Will you? Come to Seattle and work magic in the streets. See below for Reclaiming contacts. Organize your coven and your friends. Look to the Reclaiming events line and web page for updates on activities in Seattle. The Coordinator of the Washington Fair Trade Campaign has set up a toll-free number: 877-STOP WTO! Other resources for WTO information are: [www.tradewatch.org](http://www.tradewatch.org); [www.peopleforfairtrade.org](http://www.peopleforfairtrade.org); Juliette Beck of Global Exchange at (415) 255-7498x254; and for WTO labor issues OWC c/o SF Labor Council (AFL-CIO) 1188 Franklin St. #203, San Francisco, CA 94109. Order the "Citizens' Guide to the WTO" for \$2 per copy (bulk rates available) from The Apex Press Suite 3C, 777 UN Plaza, New York, NY 10017 or call (914) 271-6500.

A cluster of Reclaiming folks is organizing to go to the WTO summit. Planning meetings October 14, November 11 in S.F. — contact Bill, [wmssf@msn.com](mailto:wmssf@msn.com), or Dian, (415) 454-6669, [fulcrcl@hotmail.com](mailto:fulcrcl@hotmail.com)

## "Full Moon Dinner with the Dead"

*San Francisco, October 24, 1999.*

This will be a fundraiser to help send activists and pay for the actions at the WTO meeting. The event will

start at 6 p.m. at 225 Potrero Ave., between 16th and 17th Streets. This dinner will be a potluck event and we are asking a sliding scale donation for the benefit. Bring lots of energy for toasting and revelry and dress for dinner. If you can't be at this fundraiser, have one of your own!

## Nuclear New Year

*Nevada Test Site NV*

Ring in the millennium in grand activist style: December 29, 1999 to January 2, 2000. For more information write to Nevada Desert Experience: PO Box 4487, Las Vegas, NV 89127.

A Fall NTS Gathering is also planned — see page 16.

## A Triumph for the Trees!

*At the Home Depot near you*  
After much protest and educational work by

Rainforest Action Network and other groups, Home Depot has announced that they will immediately stop buying old growth lumber and by 2002 there will be no wood at all sold in their chain that comes from endangered forests. Score one for the wild and the defenders of the wild today. The magic is working! Contact Rainforest Action Network, (415) 398-4404, [www.ran.org](http://www.ran.org) (and see RQ#73 for an interview with Kelly Quirke, RAN's Executive Director).

## Nuclear Waste: The Gift That Keeps on Giving

*Ranier OR, Hanford WA, and traveling down your highway*

Portland General Electric (PGE) recently moved a 1000 ton radioactive reactor by barge and by truck through heavily populated areas from Ranier, OR to Hanford, WA. This reactor,



*The Art & Revolution puppets are heading for Seattle to take part in the protests and other events around the World Trade Organization gathering in November, 1999. See related story, this page. Photo from Reclaim May Day 1999, San Francisco, by Bob Thawley.*

# Let It Begin... *now!*

ACTIVISM IN BRIEF

fifteen times more radioactive than anything previously shipped to the Hanford Nuclear Reservation, was from a problem-prone decommissioned PGE plant in Ranier. Although this trip was "successful," the potential for problems were enormous. Expect more of these risky transfers in the future.

To add insult to injury, PGE is now trying to "donate" the decommissioned plant to the public for park land. In response to the offer, the Oregon state park's department spokesman joked, "We'd never need electricity at night because the place glows." Unfortunately, his comments do not mean the transfer won't happen. This sort of land transfer scam is likely to become more common, as nuclear corporations and labs seek to evade their responsibilities for clean-up of contaminated sites by "donating" the land to the public. Keep an eye out for land donations and transfers in your region and check out [www.groundworkmag.org](http://www.groundworkmag.org) for background info on nuclear waste.

## Hondurans Still Need Your Help!

### Honduras

Now that the doors to the 1999 hurricane season have blasted open, it is easy to forget that there are still victims of 1998's Hurricane Mitch in need of assistance. Two reliable contacts helping the country of Honduras are:

Jill Robinson (Darach) is accepting donations of Spanish-language elementary-level textbooks for the Mangrove Bight School on the island of Guanaja. The town of Mangrove Bight lost over 90% of its homes from Mitch's winds and flooding and they are still rebuilding. If you have textbooks to donate please contact her at [danger@yerbabuena.com](mailto:danger@yerbabuena.com)

Robert Izdepski at Sub Ocean Safety is accepting donations of nails (12 penny), seeds (corn, rice, beans, tomatoes, yucca, melons, cabbage, squash), carpenter's hand tools, non-

perishable food and well-labeled, "in date" medical supplies for the Mosquitia region of Honduras. Tax-deductible checks can be made out to Sub Ocean Safety and mailed to: PO Box 834, Lacombe, LA 70445. Robert can be contacted at (504) 882-7286 or at [subocean@cmq.com](mailto:subocean@cmq.com). More info about SOS can be found at their website: [www.suboceansafety.org](http://www.suboceansafety.org)

## 13 Moons for Peace & Justice

### Everywhere under the moon

Weave magic for social change! The 13 Moons for Peace and Justice are going strong and creating some really tasty magic. Simple, short, heartfelt, great magic for political change with little advance planning opens the rituals to all of us busy people who may not have time to participate in more meetings. You can do this work, singly or in groups, wherever you are under the full moon.

## Earthquake Assistance

### Turkey

Doctors Without Borders (DWB) teams in Turkey report that damage to roads and highways has seriously impeded travel and earthquake relief assistance and coordination. Disruption of electric and telephone services is also adding to delays in response. Water and sanitation also remains a serious concern. As of yet there is no clear information about the quality of available drinking water. The large number of people still living in open areas in unhygienic conditions raises the possibility of epidemic outbreaks.

To offer aid, contact DWB at (888) DWB-0-DWB, The Turkish American Assoc of CA Earthquake Relief Fund, First National Bank of Central CA, 495 Washington St., Monterey, CA 93942; and T.C. Ziraat Bank, 330 Madison Avenue, 32nd Floor NY, NY 10017 (checks payable to Ziraat Bank, for Turkey earthquake relief in the memo).

## Untitled — 1619

by Deny of Wisbbich

*During the course of my work on the 17th century English popular song, I came across this ballad, written in a commonplace book, which I thought I would share. It was written by 'one Deny of Wisbbich 1619 about the time of the coming...of the fennes to be drained.' The singer laments the passing of his marshy wilderness. The love that Deny felt for his land shows that the aesthetic of wilderness is not a modern phenomenon, and gives us a sense of the history of eco-spirituality. (Spelling modernized.)*

— Annabella Pumpkin

COME BREATH of the water  
and let us all assemble  
so treat of this matter  
which makes us quake and tremble  
for no shall rue  
it if it be true  
that fenns be undertaken

AND WHERE no breed in fen and reed  
they sow both beans and oats  
where no man ever thought it  
where men did row with boats  
ere undertakers bought it

BUT KNIGHTS they look towards it now  
let wild oats be their venture  
and let the frogs and mire bogs  
destroy where they do enter

BEHOLD THIS great design  
which they do now determine  
will make our bodies pine  
a prayer in vain  
all fenns to drain  
and waters overmaster  
and they will make each muddies lake  
for Essex calves a pasture.

---

*Thanks to the "Let It Begin" contributors: Rain, Oak, Darach, Thorn, JP, George, Kim and Inanna.*

# Food Not Bombs

## A FOOD NOT BOMBS TUESDAY

by Judy Foster

photos by  
Lydia Gans

[East Bay Food Not Bombs (Oakland/Berkeley), formed during the Gulf War and the fight to save People's Park during the early 1990s, is well known in Reclaiming circles. Various FNbers have been to CA Witchcamp (and were kitchen staffers 1996-1998), Bay Area rituals, and have built the ancestors' altar at recent Spiral Dances. They have also been in the forefront of such campaigns as Headwaters Forest, homeless and street activism, and Nevada Test Site. Judy Foster, active in Reclaiming and FNB, shares a typical day cooking for People's Park, where the group serves five lunches a week.]

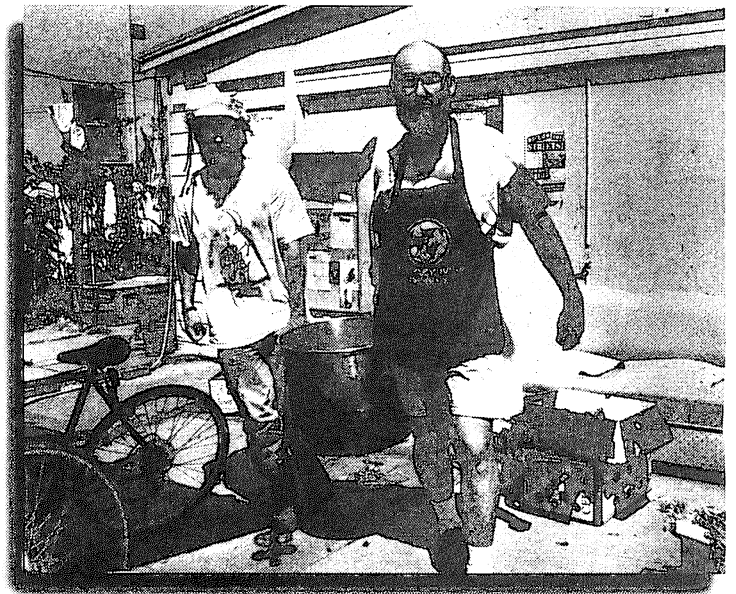
Another Tuesday. The cookhouse is here at my place. I go downstairs early to check out the three-door fridge. What do we have to work with today? Jill did the Monterey Market pick up yesterday, left some of the boxes of produce here and took the rest to our other commercial fridge on Whitney Street.

Let's see... a box of cauliflower just beginning to turn brown, two boxes of baby turnips, one box of an unknown root veggie, two bags of bean sprouts that probably need composting, three boxes of green, red and yellow bell peppers, two boxes of collard greens still in pretty good shape, a small box of zucchini, a box of broccoli beginning to yellow and

*continued on next page*









# Food Not Bombs

photos by Lydia Gans

three boxes of snow peas that need sorting.

Stacked under a long table are three boxes of assorted melons, a box of pineapples, three large ripe Mexican papayas and a box of apples. Hmmm — looks like a good fruit salad, that’s for sure. I wait for other people to show up. Hopefully many will. We’ve got a lot of prep work to do. The crew has changed a bit in the last few months. Stewart, Paul and Peter have regular jobs and Lauren has moved. But new people have begun to fill in. Again.

Matt is the first to arrive. He and his bike come over on BART every Tuesday. Matt’s been doing FNB a long time— he knows how things go. (He also has a special relationship with my cat.) Lydia, another Tuesday regular, drives up and we help her unload. She always stops at Corn Cheaps for boxes of returned juice and salsa, at Rockridge Cafe for left-over homefries and muffins, Just Desserts for pastries and cookies and Boogie Woogie

Bagel Boy — for bagels, of course.

Today there seem to be enough bottles of juice for everyone. Juice is the one item that still inspires a feeding frenzy among many of those who eat with us. When we think there won’t be enough to hand out individual bottles, we pour all the fruit juices into a bucket, call it fruit punch and ladle it into cups. We sort the boxes, dump the juice that has gone bad, and put all the good carrot juices in boxes to be set on the side of the stage for people to take. As carrot is less popular, people don’t get so grabby over it.

There’s ten pints of mild salsa and two of spicy bean dip, lots of home fries but not enough sweets to take to the Park. We survey our ingredients: the salsa and dip will be great seasoning for the red beans I put to soak last night. The bountiful bags of home fries go upstairs to be heated in the oven. They’ll need extending if they’re to serve as the starch, and with all those veggies stove space will be a priority. Bulgur wheat is good in situations like this, you don’t have to cook it, just put it in a bucket to soak.

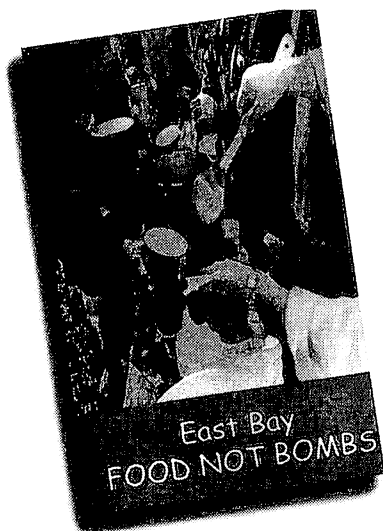
So, we’ll have the red beans with salsa, potatoes and bulgur, a fruit salad, with bread, bagels, apples and bottles of juice to give away. But what about the veggies? Hmm. By this time, Lily and her seven-year-old son Chance have arrived,

as has Robin. Nunzio hasn’t called so we can expect him a bit later. He’ll help with fruit salad, deal with the bread, and get the serving box together.

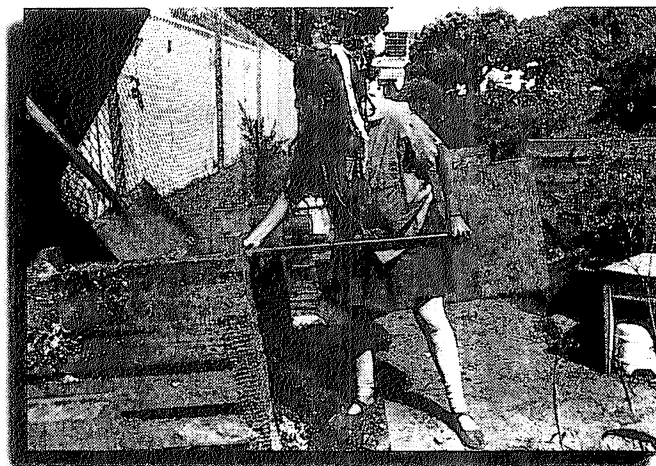
We confer about the vegetables. The roots and collard take a lot of prep, a long time to cook and don’t go with the cauliflower and broccoli which needs to be used today. We can leave them for Wednesday or Thursday. We choose zucchini, some of the bell peppers and pea pods, and onions, all to go with the cauliflower and broccoli. Matt suggests curry — sounds great. We all get busy.

It’s a sunny day. Warm enough to do the messy prep outside on the backyard picnic table. Matt and Robin go to work on the broccoli and cauli-

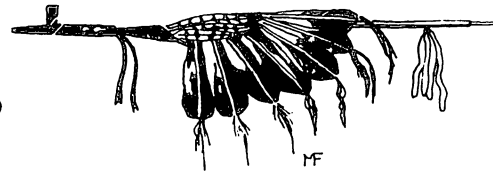
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“East Bay Food Not Bombs,” by Lydia Gans and Cary Karacas, is a 94-page book combining group history and vision, personal stories, and the striking photography of Lydia Gans. Available for \$8ppd from Food Not Bombs/Long Haul, 3124 Shattuck, Berkeley, CA 94705.



# Big Mountain Elders,



# Sundancers Resist Relocation

by Paul Bloom

*[Since the 1970s, grassroots activists have followed and supported the struggle of the traditional Dineh (Navajo) people around Big Mountain, Arizona, to hold onto their land and sheep herds. The traditional Dineh have been threatened with removal by an act of Congress, instigated by the Hopi Tribal Council, an entity created by the U.S. government as a liaison to corporate concerns seeking mining rights to Big Mountain. For background information, see end of article — editors.]*

Sunday, July 18, 1999, saw the end of a four-year cycle of Sundances at Camp Anna Mae on Big Mountain, Arizona, one of two Sundance ceremonies brought by the Lakota people to the Dineh (Navajo), who are threatened with imminent removal from their lands by the U.S. government.

Named for murdered American Indian Movement activist Anna Mae Aquash, Camp Anna Mae designates an area of high desert land inhabited for centuries by people who suddenly found themselves on the wrong side of a line drawn in 1974 by an ignorant Congress heavily lobbied by Peabody Coal Company.

Besides its religious significance, this year's Sundance inadvertently became a massive demonstration of peaceful civil disobedience by all in attendance: residents, dancers, and supporters, who defied threats of fines and prosecution by the U.S.-created Hopi Tribal Council in order to attend *[see sidebar, bottom of next page]*.

## CLOSED AREA?

As many as six cars of Hopi Rangers, Bureau of Indian Affairs police, and county sheriffs maintained an around-the-clock vigil at the entrance to the camp. FBI and ATF agents reportedly

visited the site as well. At the beginning of the 25-mile dirt road from Highway 264, a crew of Hopi Rangers stopped, questioned, ID-checked, and threatened people with fines and jail if they went to the Sundance. Notices designating Camp

*"Never in this country will you go to church and see policemen outside taking your license numbers and your pictures."*

— Joe Chasing Horse, Sundance Chief

Anna Mae as a closed area were posted along the road. Some local residents were flatly turned away. No one knows how many stayed home to avoid the roadblocks.

In addition, "technicians" or "monitors" from the Hopi Land Team strutted aggressively around the Sundance area, ostensibly to ensure safe fires and sanitary conditions, but actually harassing people in the kitchen and at the camps in arrogant displays of authority. These are the same people who accompany Hopi Rangers and heavily-armed BIA police on recurrent raids to confiscate the livestock of resisters, those traditional Dineh who have refused to sign a restrictive lease authorized in 1996 by a U.S. Congress trying to settle a series of lawsuits with the Hopi tribe.

Synchronized with those efforts was a campaign of misinformation, including false news reports planted on local radio of shots fired on the land, and radio spots on at least one

*Activist and author Paul Bloom lives in Oakland, California, and practices perfect disobedience.*

commercial Flagstaff station warning people not to attend the Sundance because of threats of violence.

With the Sundance purification rites set to begin on July 14, Hopi tribal Council Chairman Wayne Taylor, Jr. issued an executive order declaring a

drought emergency and extreme fire danger, and forbidding open fires within residential areas and overnight camping on "undeveloped (sic) areas outside of Village areas."

In a letter to sponsor and host of the Sundance and longtime resister Ruth Benally, Chairman Taylor, Jr. asserted that "the entire Hopi Reservation is closed to all access, except as authorized by the Hopi Tribe."

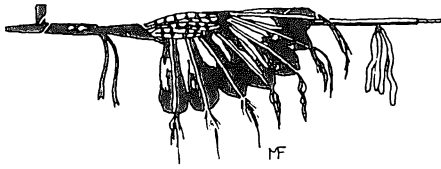
## THE SUNDANCE CEREMONY

The Sundance is a ceremony of sacrifice and purification in which dancers abstain from food and water for four days, dancing from sunrise to sunset while drummers sing ancient prayers and families and friends watch (and dance) from the arbor. It's an experience of indescribable power and emotion. This was the twelfth year of the Sundance at the Joe and Alice Benally memorial Sundance Grounds at Camp Anna Mae, the end of the third four-year cycle.

More than 500 people from dozens of Indian nations and tribes plus non-Indian supporters from all over the world, including Japan, Belgium, Switzerland, Germany, Canada and Mexico, voted with their feet to defy the Hopi Tribal Council's desperate efforts to squash the Sundance. Their presence was a triumphant rebuke to an orchestrated

*continued on next page*





## Big Mountain

*continued from preceding page*

campaign of lies and intimidation.

### SUPPORT FROM HOPIS

On the second day of the Sundance, at the same time as egregious violations of basic respect and religious freedom were being perpetrated by the Hopi Land Team and various police agencies, five members of the Hopi Tribal Council traveled to the Sundance arbor to share the sacred pipe with several of the dancers, in full view of everyone in the arbor.

Was this politics? Curiosity? Courtesy? Or does it augur a change of heart? Are lines being drawn between those in the Hopi tribal government who perceive the humanitarian disaster entailed by a policy of forced relocation, and those who are waging low intensity warfare in a campaign of ethnic cleansing?

The engine of law doesn't pause to consider such questions. As they did at Waco, at meetings in Washington, DC, and closer to the land at Big Mountain, law enforcement agencies are preparing plans for removal of the remaining resisters —

### BIG MOUNTAIN BACKGROUND

#### *Who is the Hopi Tribal Council, and who do they represent?*

The original Hopi Tribal Council was imposed by manipulation and deceit under the 1934 Indian Reorganization Act. By 1943 it was dissolved for lack of support. It was revived in the early 1950s by John Boyden, Peabody Coal lawyer and bishop of the Mormon Church. Over the protests of traditional Hopi, and with the help of wealthy Mormon Hopi ranchers, he convened a more durable tribal government.

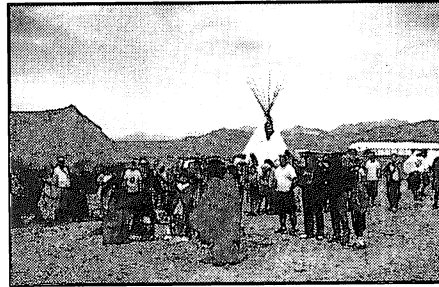
The Indian Placement Program represented one of the Mormon Church's most successful and most controversial programs. From 1949 to 1976, over 20,000 Indian children were taken from their homes into white families to live during the school year, often returning to the same "foster families" each school year. From its inception,

# Western Shoshone Call October Gathering at Nevada Test Site

October 8-11, 1999

Celebrate Indigenous Peoples' Day with Ceremony on traditional Western

Fort Mojave "New Directions" Youth Dance Group dance at Nevada Test Site, May 1999.  
*Photo by Gisa Casties.*



Shoshone lands. Again this Fall, Native Americans, anti-nuclear activists, and allies will gather at the gates of Nevada Test Site to protest nuclear testing, radioactive waste proposals, and the continued abuse of Western Shoshone lands. Cultural and educational events are also an integral part of the weekend.

### HOW YOU CAN HELP

To support the traditional Dineh elders, contact Roberta Blackgoat, PO Box 349, Kykotsmovi, AZ 86039.

**On-site support:** The Indigenous Support Council of Oregon is helping coordinate onsite support, (541) 683-2789, [isco@efn.org](mailto:isco@efn.org)

Black Mesa Support Coalition is also coordinating onsite support, (520) 773-8086.

**Background:** Send \$5 for the excellent packet of materials produced by Support for Native Sovereignty, PO Box 2104, Seattle, WA 98111 (Quarterly newspaper \$12/year — highly recommended.)

Or visit [www.theofficenet.com/~redorman/welcome.html](http://www.theofficenet.com/~redorman/welcome.html)

On Monday, October 11, celebrate Indigenous Peoples' Day with site inspection and a Healing Ceremony at Yucca Mountain.

Each day will begin with a Sunrise Ceremony on NTS lands, stolen from the Western Shoshone in 1948. Ceremonies will be led by Western Shoshone Spiritual Leader Corbin Harney, and will encourage prayer offerings by individuals of all faiths.

### LOGISTICS

This is desert camping. Local potable water, basic First Aid, sanitation and meals provided. Bring your own camping gear, dishes and utensils, drinking water and portable bottle, and sun protection. Donations of bulk foods to the kitchen are very helpful (let us know ahead please). Motel available 20 miles away in Indian Springs.

Participants are asked to register when entering camp, for their own safety and to assist with meal planning and other services. We ask a \$30 donation to help with costs. Donation waived for all First Peoples as guests of the Western Shoshone. No one turned away for lack of funds. (If you can't come, please consider sending a donation to assist someone else!)

Contact *Healing Global Wounds*, PO Box 420, Tecopa CA 92389, (760) 852-4175, [heal@kay-net.com](mailto:heal@kay-net.com), [www.shundahai.org/HGW](http://www.shundahai.org/HGW)

# Cove/Mallard: Still Alive and Kicking!



by the Cove/Mallard Coalition Collective

*The Cove/Mallard area of the Nez Perce National Forest, located in Idaho, is one of the last and largest roadless wilderness areas in the lower 48 states. For the past decade, it has been threatened with clear-cutting by timber corporations working in conjunction with the U.S. government. For-profit logging in national forests is a now-common practice (for background, see [www.groundworkmag.org](http://www.groundworkmag.org)), but so far, a coalition of forest activists, hunting groups, and ecologists have protected most of the Cove/Mallard area. RQ received this update over the summer — editors.]*

Imagine a land of enchantment. A place where wild wonders still roam. A place so large that you can lose your soul. So intimate that you will breath life... Cove/Mallard and Otter-Wing are two places where a human, if they could, would turn into a tree and live with the harmony and peace of the Rocky Mountains. Yet unless immediate action is taken, this land will be lost and we will depend on our imagination to relive the memories.

Less than four percent of the native forests remain in the continental United States. Twenty percent of these lie in the Greater Salmon-Selway Ecosystem (GSSE). The GSSE is home to threatened and endangered species, centuries-old trees, the two longest

undammed rivers in the country (Salmon and Selway Rivers) — and the Cove/Mallard and Otter-Wing timber

moratorium implemented by US Forest Service Chief Michael Dombeck in February, 1999.

But Cove/Mallard is not permanently protected from the huge timber sales that have been ravaging it for the past seven years. There are six remaining timber sales under the Cove/Mallard Environmental Impact Statement (EIS). We have no idea how the permanent roadless plan will affect Cove/Mallard, but we do know that the timber companies want that timber bad! We need to ensure that a permanent roadless policy prohibits logging in Cove/Mallard and provides restoration work for the three areas that have already been logged.

The 50,000-acre Wing Creek-Twenty Mile roadless area is not affected by the moratorium. It contains the Otter-Wing and Mackey Day timber sales and is directly adjacent to the Gospel Hump Wilderness. The South Fork of the Clearwater River, a key

spawning ground for steelhead trout, is downstream from these timber sales. The area is so steep and wild that human disturbances have been limited until recently. This area has been the focus of our direct action campaign since last summer.

## NONVIOLENT DIRECT ACTION

The Cove/Mallard Coalition is famous for its nonviolent direct action and road-blocking techniques. The seven-year Cove/Mallard field campaign is the longest-running direct action effort in defense of our National Forests. Tactics range from intricate road blockade structures to tree-sits.

Another component of our

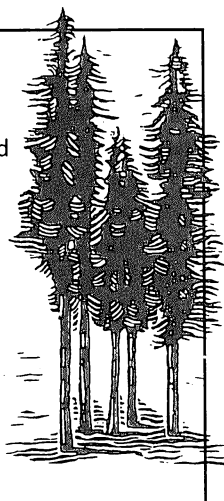
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*Blockade of a logging road at Cove/Mallard wilderness. Activists, in alliance with ecology groups, wildlife supporters, and hunting organizations, have fought for years to preserve the largest roadless area in the lower 48 states. Photo courtesy of Cove/Mallard Coalition — see end of story.*

sales, some of the most outrageous timber deals in the history of public land management.

Cove/Mallard lies at the heart of three connected wilderness areas and provides an essential biological corridor for migrating species. The 77,000 acre Cove and Mallard roadless areas are temporarily saved from massive roadbuilding and logging because of the 18-month roadbuilding



## EARTH FIRST! JOURNAL

Keep up on international forest news: read Earth First! Journal, PO Box 1415, Eugene, OR 97440. \$25 for eight issues (one year).

## HEADWATERS ALERT!

Get the latest news and action alerts from Headwaters Forest by calling the

## Headwaters Hotline

**(510) 835-6303**



# Día de los Muertos

San Francisco Commemorates "Day of the Dead" November 2

San Francisco's "Dia de los Muertos" procession and ritual, held on November 2 each year, marks the day when the souls of the dead are invited to walk the ground they once tread as living beings.

In Mexican tradition, friends, family members and loved ones visit the graves of the deceased on this day.

1999 marks the 19th year for this tradition in San Francisco. The procession and the beautiful altars in the Mission district's Garfield Park are organized by the Rescue Culture Collective, with the support of Reclaiming and other community groups. The evening of November 2, thousands of people will take part in the procession through the Mission district, led by thirteen sacred standards and accompanied by drummers, dancers, stiltwalkers, fire-twirlers, and many others.

The procession ends at Garfield Park, where directional altars commemorate the dead of the Bay Area: youth, young adults, adults, and elders.

*For more information, see left column.*



Photos by Gary

## 1999 Planning for Día de los Muertos

- Planning meetings are potluck brunches, every other Sunday — contact Rosa. (415) 864-1450.
- Help is needed creating directional altars on November 2 at Garfield Park, 25th & Harrison, beginning 1 p.m.
- Join other Reclaiming folks in support of Dia de los Muertos — contact George, (415) 255-7623.

# The Great Ritual of Oneness

**A Ritual to Celebrate A Circle of Love Throughout the World  
November 12, 1999, 4 p.m. Central Standard Time**

This December please gather your friends and add your energy to: The Great Ritual of Oneness. This newly conceived ritual will be held for the first time on December 12, 1999. The Great Ritual of Oneness will be held simultaneously on all corners of the

## Reclaiming Events

Reclaiming-tradition groups are planning events in conjunction with The Great Ritual of Oneness. Groups in Lancaster, PA [see page 37] and the Bay Area [see page 43] are already working on events. Check with your local contacts to help initiate events in your area!

globe at 4 p.m. Central Time. With our collective energetic focus, this ritual will call in positive, affirming actions for this next turn of the wheel; call attention to the plight of the people of El Salvador; and raise funds for the International Institute for Co-operation Amongst Peoples.

Marta Benavides is the visionary behind this ritual. Marta's intention is to honor the work of indigenous women (past and present) and continue the work towards world unity. Marta is the director of The International Institute for Co-operation Amongst Peoples (IICP). This institute is assisting the

*continued on page 57*



*The Ritual is being held on the day of Our Lady of Guadalupe, a bringer of loving protection, justice and healing in Mexican Catholicism who has roots in the Aztec Earth Mother, Tonantzin.*



# Y2K IS A GIANT, JUICY CONE OF POWER!

By Kat Lilith

The river is deep and blue; it is a river **longing for union**, a river seeking its way to the womb of the ocean. As you gaze upon it, its spirit embraces you, loving you, carrying you in longing. **Your consciousness melts into the molecules that hold you.** You are water. Swirling around you, through you, are the images and emotions of the other molecules. "Where are we going?" "Is this the way?" "What will happen?" These questions create fear, and change your form. As you resist hearing them, the noise becomes more and more deafening; and you are tossed over rocks and stones. As energy rises, a song forms within the water. **Where there is fear there is power.** As you cease to resist, you cease to exist separately from the other molecules. **This is how the work begins.** Connected with intention, you love, and as you love, you are One with everything. There is no beginning; there is no ending. You are flowing, flowing home; returning to the Mother.

Recently the world had a stellar opportunity for change. On August 11th many of us in the Reclaiming community gathered to detach ourselves from behaviors and concepts that no longer serve us. We saw in the Grand Fixed Cross an opportunity to redirect our paths; personally, locally and globally. Of course, opportunity was knocking for the world, not just Reclaiming. Many of my friends and clients felt a tremendous impact from the Grand Fixed Cross, but without an awareness of what was happening, they saw only painful chaos. With awareness, they were able to feel this nudge from the universe and see possibilities for transformation. The Cross was quite the cone of power.

But this article isn't about the Cross; this is an article about Y2K. Why, you say? Because it's another *giant, juicy, cone of power!* If you're not interested in pondering the potential crises that could be caused by Y2K, keep reading. I'm not going to be pondering that either — well, not here anyway. This will not be an article that explains what Y2K is in a general sense, how the problem was created, or why it hasn't been fixed. Nor

will this article detail the potential hazards. This is strictly an appetizer — you provide the meat, or tofu, as it were. If you are feeling a little hungry for technical information, keep reading. Some tasty website addresses will be provided at the end of your snack.

**It is a longing for union; gaze upon it and let it carry you home.**

January 1, 2000 appears to be a deadline for global and social reconstruction. Some believe that Y2K won't be a problem. Others predict global failures of governmental machines in the first few months of the next century. Wherever your beliefs fall on that spectrum doesn't really matter. **Your consciousness melts into the molecules that hold you.** The outcome, whatever that may be, will affect the entire web — there will be no isolated



areas. It is our interconnectedness that makes us vulnerable, and it is our interconnectedness that can make us stronger than we have ever been. What we need is to expand that connection, weave it outside the realm of technology, ground our connection through the Earth, and be interconnected through community.

The first step in fostering change is community organizing. Spiritual communities organize around their belief systems. Geographical communities organize around events or topics pertinent to the area. Y2K has had a unique impact in that the curiosity, questions, and fear around the issue aren't limited to spirituality or geography. We can organize as spiritual, geographical, and global communities

*continued on page 54*

## Y2K Organizing in Petaluma, California

*The organizational efforts of Petalumans (geographical cohorts of the author) due to Y2K have resulted in more cohesive communities and an increased awareness of our connection to the Earth. This has prompted the formation of other groups that are looking beyond Y2K to a greener future.*



*Celebration* by Amanda Karin

## STONES UPON A CANDLE

If your spell calls for a long tall candle  
within a clear glass jar,  
Then here's a tip to help you conjure  
magic near and far!

Place right near the candle's wick  
a special stone or two,  
Rosy quartz, green malachite,  
or turquoise bright and blue.

The candle's flame will warm your stone,  
as long as it stays lit.  
Beneath the pool of melted wax,  
your stones will gently sit.

Till candle's gone; an empty jar  
with no more wick and wax...  
Yet stones remain like prizes  
in a box of Cracker Jacks!

- Link

## Black Heart

What is this  
that pushes so fiercely  
upon my soul  
that I feel as if  
I cannot contain it.

As if it must burst forth;  
an explosion of brilliant radiance  
carrying tiny particles of my being  
to the far reaches  
of the universe.

And what am I  
that I can contain this;  
can funnel and shape and send  
this energy that is so far beyond  
the physical trappings of my body.

Perhaps it and I  
are not alien,  
are not separate,  
but of one being;  
partners in the same dance.

Spirals of energy  
swiftly moving,  
briefly settling in me;  
mine to know  
for the moment only.

Changing everything,  
transforming me with its passage;  
beloved instrument  
vibrating to the beat  
of life's passionate pulse.

- Suzanne Michell

# GRACE

Thanks & blessing be  
to the Sun & the Earth  
for this bread & this wine,  
                    this fruit, this meat, this salt,  
                                    this food;  
thanks be & blessing to them  
who prepare it, who serve it;  
thanks & blessing to them  
who share it  
                    (& also the absent & the dead).  
Thanks & blessing to them who bring it  
                    (may they not want);  
thanks & blessing to them who work  
                    & blessing to them who cannot;  
may they not want - for their hunger  
                                    sours the wine & takes away  
  the taste from the salt.  
Thanks be for the sustenance & strength  
for our dance, the work of justice & peace.

- RAFAEL JESÚS GONZÁLEZ



*Famine* by Marilyn Soames

# She Says

In that  
Firm and quiet  
Voice that echoes outward  
                                    from my belly, she says

Child, get ready. I've got some light  
Just waiting to fill you up.  
Make room inside yourself —  
Get ready, child. Get ready.

She washes me in dreams:  
She rearranges me from the inside, like  
A gardener works with soil for planting.

Dig out the rocks,  
                                    but leave the worms;  
Loosen up what's packed in tight,  
                                    and let the moisture in.

And in that  
Bright and subtle  
Whisper like a breeze around  
                                    my body, she says

Child, get ready.  
Colors you've never seen before  
Are waiting to bathe your skin.  
Turn your vision deep inside —  
Get ready, child. Get ready.

- Carolina Culebra



*Untitled* by Randy Barnard



# First Blood: A Ritual

by Tatiana Alariste  
& Minerva Earthschild

[With this issue, RQ inaugurates our "Youth" department, featuring the writings and art of young people aged approximately 11-18 — see page 2 for more info. We thank Tatiana for sharing her First Blood ritual, and invite you to send us art, poetry, essays, rituals — whatever you would like to share with other readers.]

**Tatiana:** My first blood came in February, 1999. Soon after, my mom began organizing my First Blood Ritual. Because everyone's schedules were so busy, my ritual happened on April 1st. I felt honored that all the women who were invited cared so much about me and the ritual that they all made time to come.

**Minerva:** The very day that Tatiana started bleeding, I announced it to all my women friends, instantaneously, through the magic of email. Simultaneously, I invited them all to attend her first blood ritual, and began the process of selecting a date. Not an easy task! Then we learned, without any warning, that Tatiana had developed Type I diabetes. This dramatic news completely changed Tatiana's awareness of her blood and gave a whole new meaning to "first blood."

**Tatiana:** A few days before the ritual, my mom told me that I would be asked to present something to the circle symbolizing my gift to the community of women. I decided to perform a poem by Maya Angelou called "Phenomenal Woman." I chose it because I felt this was what I was giving to the group and to the world, meaning I am a phenomenal woman!

**Minerva:** She is indeed! The positive responses that I received from the women invited to the ritual affirmed for me that whenever we create a first blood ritual for

urban culture. Nevertheless, it is important to teach our girls the value of going within, in silence, to find their own voice, their own source of identity and

strength. There is a time to find answers by questioning others and there is a time to find the answers by questioning ourselves, our inner women's wisdom. Even for Tatiana, very much an introvert, it was a challenge to be silent when she wanted instead to speak and ask questions, like "When are we going to start the ritual?"



our young women, it is a gift to the whole community of women. We are all healed and celebrated when we honor the transformation of our girls into women by making sacred the blood that signifies the change, and affirming the power and mystery of womanhood.

**Tatiana:** The day of the ritual my mom told me to take a cleansing bath with specific soaps and bath beads that would help me relax, and then to dress in red, white and black. She also told me to be silent for an hour before the ritual and meditate about my change into a woman.

**Minerva:** Solemn silence was a new experience for Tatiana, and, I suspect, for many young women growing up in our

room (for a very long time!) until I was called out. It was boring, but I'm a patient person. Finally my mom came and got me and brought me into the circle. A red string was tied around my and my mother's wrists, which symbolized me being tied to her as a kid. Then we walked out and started to walk up a long stairwell in front of our house. When I felt ready, I was to cut the string and continue up the stairs alone. I did this right away! This symbolized my independence as a woman. My mom returned to the circle. I sat at the top of the stairs for a while, thinking about what it meant to be a woman. One of the women, Juli, who was the youngest

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**WORKSHOPS FOR KIDS!**  
(BAY AREA - AGES 6-13)

Fall/Winter 1999-2000

See announcements, page 47

**Elements Classes for Teens**

in Florida and the Bay Area

Fall/Winter 1999-2000

See Regional Happenings, pages 36, 44

# Livin' la Vida Wicca

by Juliana Miller

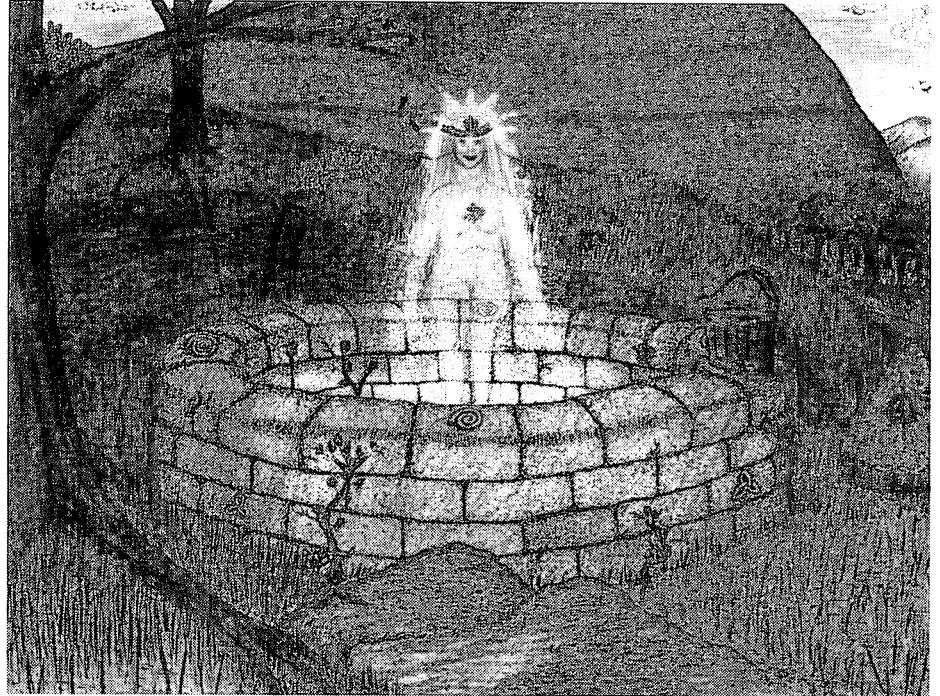
This year, I turned twenty along with the Spiral Dance. While there are others in their twenties currently involved in Reclaiming festivities and functions, I have quite a rare position as a second generation Reclaiming Witch.

What exactly do I mean by "second generation?" I am so glad you asked! That is what I am here to tell you. Some of the old school Reclaiming women are a very familiar bunch to me. Macha, Vibra, Starhawk, Rose, Laura Kemp and Arachne, to name a few, are women I have known and seen at public rituals on the beach and early Spiral Dances since I was a wee lass of six or seven. I am even fortunate enough to be able to call some of them my parents. Vibra is my biological mother and Star became my (wicked) stepmother in 1993.

In the mid-1980s, someone (possibly myself) invented the term "Witchlet" and it was applied to us youngsters who were often underfoot at early Reclaiming gatherings and rituals.

Over the years, some of us would come to embrace the term and find it as adorable as our parents had found it while others would vehemently reject our parents' attempts at labeling us as smaller versions of themselves. Those days, which were not so long ago yet, were my formative years. Goddess religion had not been introduced into the mainstream wave of consciousness and was much more taboo in general. As a child being raised not only Pagan but also Wiccan (there are discernable distinctions) I was very aware of how different my family was, yes, even in San Francisco. Not only was my family radically left-wing politically, they were also part of this very new Goddess spirituality movement. San Francisco seemed to be one of the epicenters and my parents were helping shake up the earth!

This was both difficult and chaotic, but also very exciting. Like any child, I



did not ask to be born into *mi familia loca...* my crazy family. And like any child, I wanted to fit in, to belong, to be loved and accepted by my peer group. The influences at home were strong and our radical peace-loving, tree-hugging philosophies were not popular.

Recently I realized that to me, Reclaiming always represented a group of adults involved in an adult-oriented movement. I rejected the possibility of taking leadership or any real interest in Reclaiming until the past year. It became obvious to me that any socially responsible, political feminist spirituality movement *needs* young people to carry on tradition and bridge the generation gap with those of us who were not able to participate in all those wonderful things y'all were doing in the sixties. We were not born yet, but we were there in spirit, trust me. And I *am* under 30, so you *can* trust me.

In retrospect, I can see what the Reclaiming founding foremothers were up against. Technically, we are currently

up against those same forces. Wiccans are still developing their own theology, because the religion we practice today might have ancient roots, but the cultural context is modern. This means we have undertaken a historically significant task. If we as Wiccans do not wish to be sensationalized, which is what pop-culture would do to us, then trivialized and dismissed as "that nineties-era earthy goddess stuff," we must become as legitimized and understood as we can. I believe it is essential to learn to work together with other people in our communities who do not share our belief system in order to integrate all the knowledge we have. By working together we can avoid the danger of demise similar to the sensationalization, commercialization, trivializing and dismissing of the hard work that was done in the sixties.

As far as growing up Pagan is concerned, after careful observation and experience I have seen that if our

*continued on page 55*

# The Importance of Iron

by Kathryn Lynn

*Previous articles in our "Healing Arts" department have focused on alternative healing and magical practice. This issue, we turn in a different direction, with a nuts-and-bolts discussion of that fundamental mineral, iron.*

*In newspapers, magazines, and television, we're told what foods are beneficial and not beneficial to our well-being. Without personal follow up, it's difficult to distinguish truth from hype about what certain foods and minerals actually do for us and how they affect our health. This issue's analysis of the importance of iron gives clear examples of the added danger of deficient and excess levels of one key element. At the end of the article are resources that can assist you in further personal research.*

IRON DEFICIENCY is the most common nutrient deficiency worldwide, including developed countries like the United States.

Iron is a crucial mineral in human physiology. It plays an important role in the transport of oxygen from the lungs to the outlying tissues. Red blood cells (RBCs) are highly specialized for the transport of oxygen. They contain hemoglobin (Hb) which is an oxygen carrying pigment; hemoglobin is what makes blood red. Each Hb contains four iron ions. Amazingly, one RBC contains 280 million Hb molecules, demonstrating all the more tremendous carrying capacity for oxygen in the blood. While Hb contains the greatest store of iron (~70%), the body stockpiles iron in other places as well. About 25% is deposited in the bone marrow, liver and spleen in the form of hemosiderin and ferritin. The remaining 5% are found in additional forms in cells throughout the body. Iron is recycled very efficiently (99.9%), leaving 1 milligram short per day, which must be obtained from the diet.

To assess for iron storage, the most direct and accurate test is staining for hemosiderin from a bone marrow biopsy. However, this test is painful, invasive and expensive. Fortunately, ferritin measured from a sample of blood reflects the amount of iron stored in the bone marrow. A blood sample also provides an evaluation of Hb (norm is 13.5-18.0 g/dl) and hematocrit. A

blood sample is centrifuged and RBCs, being denser, collect at the bottom of a test tube. A hematocrit (Hct) determines what percentage of the blood volume consists of RBCs. A normal Hct is between 40%-50%. When assessing one's iron status, it is beneficial to obtain a measure of serum ferritin as well as Hb and Hct.

The body usually becomes depleted of iron in stages that can develop over several years time. One may have depleted reserves of iron in the liver, spleen, and bone marrow and still have normal Hb and RBC count. This is called iron deficiency without anemia. Iron deficiency anemia occurs when Hb, Hct and RBC count are below normal. There are many kinds of anemia but I will only be referring to iron deficiency anemia in this article.

THE SYMPTOMS of iron deficiency and iron deficiency anemia are slow to appear, vague in character, and may be confused with other clinical conditions. They include headache, fatigue upon exertion, heartburn, decreased appetite, muscle cramps, pallor, shortness of breath, and menorrhagia (abnormally long or heavy menstruation).

Iron deficiency anemia is most common in young women, especially during pregnancy. It is rare in men and post-menopausal women. If a man or older woman is found to be iron deficient or anemic, it may be possible that there are blood losses due to

internal bleeding in the gastrointestinal tract. Iron deficiency without anemia is more common than anemia. When a person is anemic, physical endurance is significantly reduced. The heart works harder during exertion by beating faster and ultimate workload is not as great. The reduction in physical performance begins at Hb below 12 g/dl. The decreased ability to accomplish physical work is due to the reduced oxygen carrying capacity in the blood. However, iron deficiency without anemia does not limit physical work capacity.

Iron supplementation will reverse anemia and improve the physical capacity for work. Iron supplementation will also improve iron stores in the liver, spleen, and bone marrow even when Hb and Hct are normal. Dietary iron intake is often below the recommended level. The Recommended Daily Allowance (RDA) for women of childbearing age is 15-18 mg per day. The monthly blood losses of menstruation make their requirement larger. The RDA for men and older women is 10 mg per day. Dietary iron is difficult to absorb; only 10%-15% is assimilated. Iron in food is better absorbed

## The Kitchen Witch says:

Do you have iron-deficiency anemia? Include some of these iron-rich foods in your diet: dark green leafy vegetables, beans, chickpeas, lentils, dried peaches or apricots, almonds, pistachios, pumpkin seeds, sunflower seeds, walnuts, soybeans, oysters, clams, and scallops. Taking vitamin C while you eat any of these foods will increase your body's absorption of iron.

— by Mathilda

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# Anthropologists Unearth Late Twentieth Century Mysteries

by Link

*In recent issues, "Reclaiming Our History" has featured original research into the spirituality and politics of medieval and early-modern Europe. In this issue, we turn to the little-explored field of contemporary anthropology, as RQ's ace futurologist channels clues to late 20th century customs and beliefs.*

FLEMINGTON, NJ/OCTOBER 31, 4999 —

Reclaiming Quarterly is excited to announce that archaeologists have made a major discovery explaining religious practice in the 1990s, over 3000 years ago! These discoveries help us better understand the myths and traditions which have been handed down over the years, and still survive today within the popular cult of the Goddess Barbie. This tradition is one of the fastest growing groups of modern-day Goddess worship.

Archaeologists have discovered that Barbie worship dates back to ancient times. Figures of the Goddess Barbie have been unearthed, preserved in nearly pristine state. It seems that ancient worshippers made their images of Barbie in a material known as plastic. It was known at the time that plastic did not succumb to the elements over time and was nearly everlasting. Because of this, it is obvious to our research team that those items made of plastic were held in the highest regard by the ancient culture of the 1990s. They surely wanted to preserve these items for eternity.

Research shows that ancient priestesses of Barbie were initiated at a very young age. The initiation ceremony involved a complex litany which lasted several weeks, usually prior to the Winter Solstice. Young daughters would chant at length to their parents, repeating over and over the praises of Barbie, stating their desires for the Goddess to enter

their lives. While these chants varied from priestess to priestess, the words "I Want" are common to many of the invocations. Later, after initiation, additional chants focused on a wide variety of magical tools and altar accessories used by the Goddess Barbie in Her temple.

IMAGES OF the Goddess Barbie show Her in many aspects. For example, She was portrayed as a Solar Deity in Her Malibu Barbie aspect. This explains the modern-day custom of Barbie worshippers donning colored glasses and anointing themselves with special protective lotions to celebrate the Summer Solstice. It is known that ancient religions sometimes masked their Deities within the Saints of

ancient Catholicism. Researchers are certain this explains the name used for an ancient west coast village known as Santa Barbara, perhaps a Mecca for

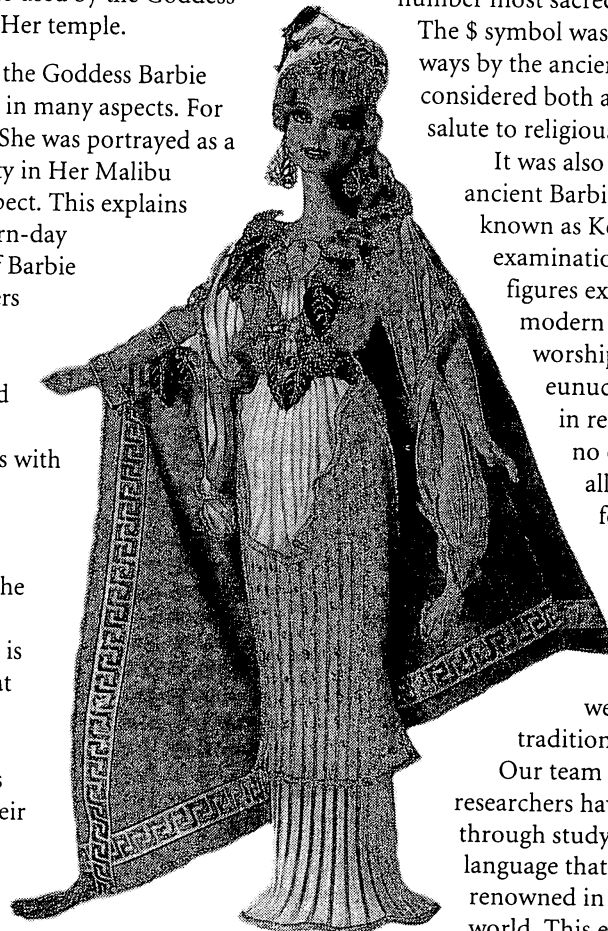
Barbie worshippers.

Each Barbie figurine also held strange numerical markings, \$24.99. This explains the current custom where Barbie worshippers tattoo themselves with this number. It was obviously the number most sacred to the Goddess.

The \$ symbol was used in many ways by the ancient culture, and was considered both a scourge and salute to religious society.

It was also discovered that ancient Barbie had a consort known as Ken. Close examination of plastic Ken figures explain why today's modern Barbie worshippers allow only eunuchs to participate in religious rites, with no other males allowed. Since many fewer Ken figures were found, we can assume that the ancient Barbie worshippers were a matriarchal tradition.

Our team of linguistic researchers have determined through study of the ancient language that Ken was renowned in many parts of the world. This explains the origins of ancient places like Kenya, Kentucky and even the variation of Canada. An in-depth study of the Ken



*This plastic sculpture of "Grecian Goddess Barbie™" was unearthed by a research team headed by Charles Zanco during recent excavations near Petaluma, California.*

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# Uprooting Racism

How White People Can Work for Racial Justice ————— by Paul Kivel

*Reviewed by George Franklin*

Issues of diversity and inclusiveness have recently been brought to the forefront in *Reclaiming*, both in the pages of the *Quarterly* (see issue #75) and at Witchcamp.

As a mostly European-heritage group, *Reclaiming* struggles with problems common to many activist groups: how to create an atmosphere that is welcoming and safe for the people of color who do take part in our events and organizing.

Recently, a Latina friend recommended that I read Paul Kivel's book, "Uprooting Racism: How White People Can Work for Racial Justice," and consider writing about it for *RQ*.

What I want to do here is not so much "review" the book, as share some of Kivel's ideas as a means of moving

our work forward. I hope this brief introduction will spur others to read this important book and take up its challenges.

## RACISM AS AN INSTITUTION

"Uprooting Racism" is not intended to convince anyone that racism (and Kivel includes anti-Semitism in his definition) exists, or to persuade the reader of its malignant effects on society and on our personal lives. While Kivel offers a fair amount of historical material, he does it in the context of showing white people the depth of the issues we are dealing with. His assumption is that readers know the problems exist, and are looking for a hand in dealing with them.

Racism, Kivel points out, is not a set of attitudes, but a pattern of power structures. "Racism is the institutionalization of social injustice based on skin color, other physical characteristics, and cultural and religious difference. White racism is the uneven and unfair distribution of power, privilege, land and material goods favoring white people."

## I'M NOT WHITE

No person of conscience likes being called white, "to be seen as somehow responsible for or complicit with racism."

"Say 'I am white' to yourself a couple of times. What are the 'buts' that immediately come to mind? Do you quickly add another identity, defend yourself, or minimize the importance of whiteness?"

Kivel insists that we need to face up to the reality that to be white is a pattern of privilege and benefits that *does* in fact accrue to those of us who are primarily of European heritage. "Our challenge in this discussion will be to keep whiteness center stage... We must notice when we try to slip into another identity and

## Being a Strong Ally

"What kind of support does a strong white ally provide?" Kivel compiled the following list from statements at workshops he facilitated. The focus here is on personal qualities and interpersonal relationships. (More active interventions are discussed elsewhere in the book.)

### WHAT PEOPLE OF COLOR WANT FROM WHITE ALLIES:

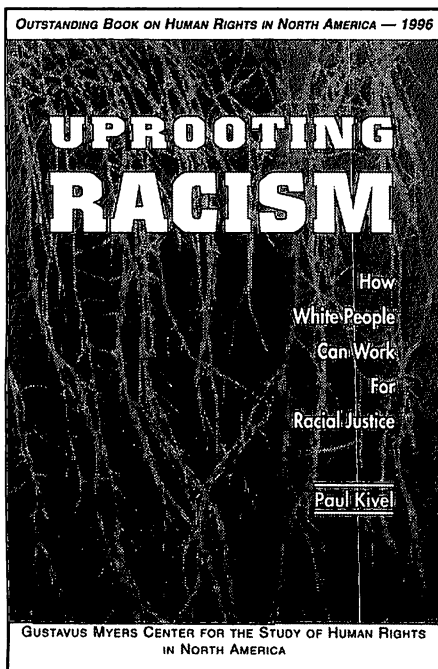
- respect
- find out about us
- listen
- take risks
- speak up
- talk to other white people
- don't be scared by my anger
- don't take over
- don't make assumptions
- don't assume you know what's best for me
- don't ask me to speak for my people
- don't take it personally

escape being white."

## I DON'T SEE COLOR...

A great strength of Kivel's book is the section dealing with the ways that white people disavow responsibility ("I'm not a racist..."), excuse prejudiced behavior ("it was only a joke..."), or allow ourselves to be disempowered by prevailing attitudes.

One of the most common statements that white people make is to deny noticing racial differences. "To avoid being called racist, we may claim that we don't notice color and don't treat people differently based on color. However, we all notice color in just



*Uprooting Racism*, by Paul Kivel, is available from many bookstores, or from New Society Publishers, PO Box 189, Gabriola Island, BC V0R 1X0

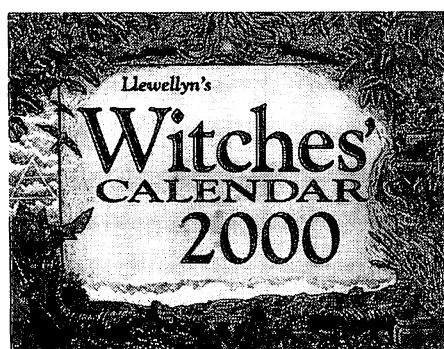
# Magical Fabric Art

## Spellwork and Wishcraft Through Patchwork Quilting and Sewing

By Sandra McCraw Scarpa

This book addresses that hot topic: putting crafts back into the Craft. Scarpa reclaims quilting, and rightfully so, as a powerful method for healing and spellcrafting.

If you're doubting the power of quilting, perhaps a gentle reminder of the NAMES Project AIDS Memorial Quilt will get you to think again. What began as a small group of individuals in



*Celebrate Wiccan/Pagan spirituality every day with this calendar of magic. Features a seasonal topic for each month, such as the eight holidays of the Wheel of the Year, scrying, candle magic, and more. Matching datebook also available. From Llewellyn — see address at right.*

about every situation we are in. It's not useful or honest for any of us to claim that we don't. It is too pervasive a construct of our society to avoid... Ultimately, this disclaimer prevents us from taking responsibility for challenging racism because we believe that people who see color are the problem.

"Instead of being color-neutral, we need to notice more acutely and insightfully exactly the difference that color makes in the way people are treated."

Part of Kivel's strategy for change is to convince concerned white people not only to clean up their own behaviors, but to take responsibility for changing the attitudes and effects of all white people and societal institutions.

"Because racism operates

San Francisco expressing their grief is now a quilt that has over 30,000 panels, with contributions from 39 countries. Enough said?

"Magical Fabric Art" will help you quilt for love, inner harmony, protection, personal energy, and healing. You will be guided through the starlight basics, such as ritual to charge your materials, and the appropriate day of the week to start; and through the more mundane, like how to actually quilt. Scarpa suggests different stitching techniques for different spells, and gives a pattern for a "log cabin" quilt. It's easy to read, and totally inspiring. So go on — get crafty!

— Reviewed by Kat Lilith

Available from Llewellyn Publications, PO Box 64383, St. Paul, MN 55164-0383.

institutionally, to the benefit of all white people, we are connected to the acts of other white people... Dissociating from white people [who are overtly racist] is not the answer. We need to dissociate from their actions and challenge their beliefs. We can't challenge them, or even speak to them, if we have separated ourselves from them... Other white people will listen to us better, and be more influenced by our actions, when we identify with them. Then we can explore how to work from the inside out together."

Kivel's work begins from  
*continued on page 56*

## Film Reviews

### • The Blair Witch Project

### • The 13th Warrior

*reviewed by Stan Flouride*

It seemed for weeks that for both Witches and non-Witches, "The Blair Witch Project" was on everyone's lips. The nature of the unseen and malevolent antagonist was a major topic and I found that many of my non-Witch friends were curious as to what I, as a Wizard, thought of that being.

The unpleasant associations of the film's title aside, (we all know of many examples where the term "Witch" is bandied about with little regard to its true meaning), I found little to be offended by. I grew up in the Pine Barrens of New Jersey, an area much like that in the film, and we all knew about "Pineys," locals who lived in and of the woods.

Animists are people for whom the forests are sacred places filled with spirits. I remember being told often and firmly that they wanted to be LEFT ALONE!

Tales of Witches and the Jersey Devil were told around campfires to scare the younger scouts, but there were areas, homesteads set miles deep in the woods, where you just did not go.

The idiots in "BWP" were invading the territory of someone who must have felt threatened, who used every sign they could to send these strange invaders away, and when that failed, did the only thing they could.

But that is not, by any means, the most insidious, anti-Goddess film of the Summer.

That title falls to "The 13th Warrior" with Antonio Banderas. The movie, I must admit, is quite beautiful and for the most part, historically accurate.

Banderas portrays a Muslim ambassador who falls in with a crew of Vikings who are going to fight on

*continued on page 50*

## kalia klang welten

*"Ich bin das Lied, das in dir singt..."*

WHEN I DISCOVERED the calming and energy-shifting effects of Reclaiming chants on my two-year-old twins, I began to wish for something as beautiful and powerful in their mother tongue (German).

Well, here is another lesson in the magic of asking for what you need! "Ich bin das Lied, das in dir singt ..." (I am the song that sings in you...) is a compilation of 21 Reclaiming chants translated into German. Most we know from Reclaiming's "Chants" and "Second Chants", but there are five pieces which haven't made it into our American CD selection yet.

What a great job Christel Boente-Killus did with the translations! She recognized that the Magic of song touches one's heart most profoundly

when we can take it in and proclaim it out loud in our native language.

Certain words and phrases — like "Freiheit" (freedom), "Heilung" (healing) (in "Rise with the Fire of Freedom"), or "Dich berühren heisst erkennen" ("If I touch you, I will know you," in "The Awakening") — are felt much deeper, stronger, and especially more real in one's own tongue.

INSTRUMENTALLY, the chants are accompanied and enriched by percussion (of course), guitar, and cello. While at first you may notice the simplicity of the arrangements, you can also open up to very warm and touching nuances with each new listening experience. The title song as well as "Der Weg zur Quelle" ("Never Lose our Way to the Well") and "Funken" ("Sparks") present beautiful guitar intros. And the combination of guitar and cello on "Flügel" ("Wings") is most heartfelt.

Thank you, fellow German Witches for this wonderful work. I wish for more ...

*This CD was just released in Germany. It may be available soon through Serpentine Music (see page 57), or contact RQ for more info. For Reclaiming's English-language music, see the Serpentine ad, page 57.*

— reviewed by Ewa

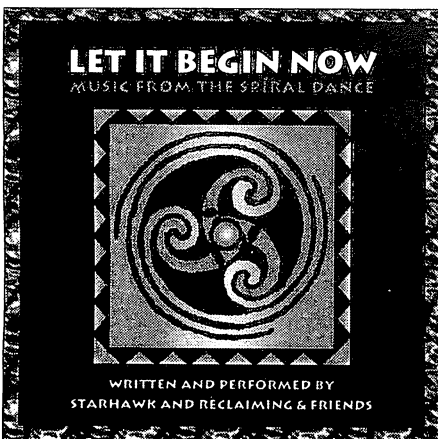


## Reclaiming

*Let It Begin Now — Songs from the Spiral Dance*

MONTHS AFTER attending the Spiral Dance in San Francisco last year, I heard "Set Sail" at a friend's house, and was immediately swept back to the dark, swaying crowd and the wake-like hush of last Samhain Eve at Fort Mason.

Listening to the recording "Let it Begin Now: Music from the Spiral Dance" brings back many memories.



Each song in this collection marks a different point in the ritual, and as I listened to the songs, years of different invocations and different Spiral Dances passed through my mind.

The "Guardian Song," which invokes the directions and elements, is sung near the beginning of the ritual. I remembered flame-dancing stilt walkers invoking south, and the flowing blue robes of the guardians of the west.

"No End to the Circle" is sung during the invocation of the Goddess and God. Last year the Goddess came in as a great crone puppet in a patchwork skirt, while the God was danced by horned, painted dancers.

"Let it Begin Now" is usually sung near the end of the ritual, as we dance the Spiral Dance. Hearing this song later filled me with the same hope, the same sense of purpose and commitment that I felt when we returned from our trance journey to meet the dead on the Isle of Apples and dance the spiral of life.

From the mournful hush of "Lyke-Wake Dirge," to the hypnotic soothing of "Set Sail," or the hopeful strains of

"Let it Begin Now," this recording of music from the Spiral Dance brings together the best of Reclaiming's musicians, singers and writers.

"Let it Begin Now" is also a wonderful accompaniment to "The Pagan Book of Living and Dying." Many of the songs in "Let it Begin Now" were shaped and created by experiences of death, grief and loss and are thus appropriate for rituals reflecting these themes.

Whether you are interested in experiencing the Spiral Dance aurally, or seeking music for a particular ritual of your own, this collection of songs and chants is a classic compilation of traditional Reclaiming music, one that you will listen to for years to come.

*"Let It Begin Now" is available in CD and cassette form, as are Reclaiming's "Chants: Ritual Music" and "Second Chants" compilations. All are distributed by Serpentine Music Productions, Box 2564, Sebastopol, CA 95473 — see order form on page 57.*

— reviewed by Whin Muir

# Inner Work and Power

by Brook

*I student-taught a path on power with Starhawk at the Tejas Web Witchcamp, held in April of this year in Austin, Texas. We planned path material to explore how one holds one's power, and how one uses it wisely.*

We arranged the path's sessions around a couple of different, interwoven themes. There was energy work, and some work with attentional states. And, we added exercises that we hoped would help us explore our attitudes about power: who has it, how we use it, and how we meet and work with the power of others. We worked with holding our power against power over, and using our power collectively.

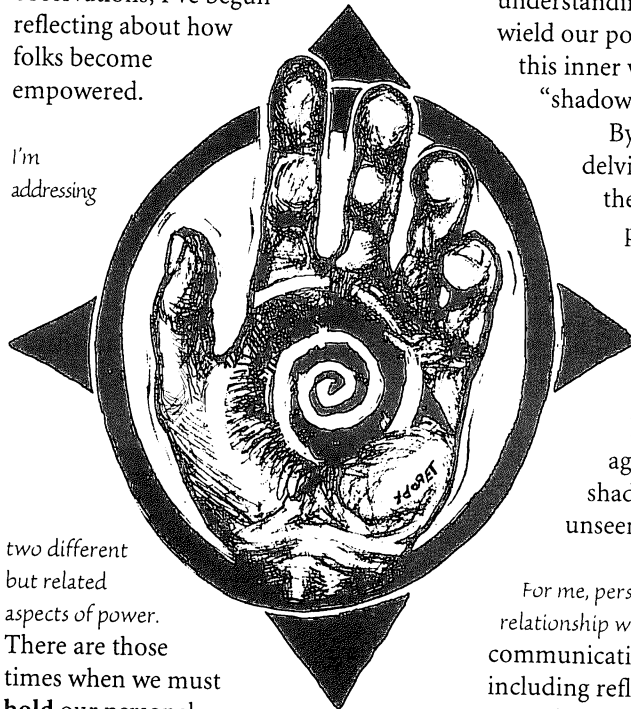
After a few days of path work, one of the campers told me that he thought that our exercises had "no power — they're all therapeutic." I protested that a couple of the more energy-focused exercises were directly about power. Nevertheless, he had a point. I do focus on inner work a great deal. And I wasn't clear just how this inner work relates to power. He stated flatly that "There is no power in the path work." His statements have been on my mind ever since.

*Much has been written about the nature of power: power from within, power over, power with. Many of our exercises and workings use power, build power, create places of power, anchor our power, etc. However, many of the exercises either focus on our emotional and relational states, or attention to these states is a component of the work. Why?*

In some more politically focused work, like Sue Negrin's "Begin At Start," a connection is made between our inner world and our political activism, as in the slogan, "the personal is political." But I hadn't given much thought to the assumption that "the personal is powerful", despite the fact that I act as though this is true.

In addition, I have an assumption that working within the Reclaiming tradition develops one's power from within. When I look around at the wonderful Witches with whom I've worked, I continually experience their power from within — I hadn't really questioned this. But, having been prodded with the camper's observations, I've begun reflecting about how folks become empowered.

*I'm addressing*



*two different but related aspects of power. There are those times when we must*

**hold** our personal power, our energy, our truth, no matter what the obstacles. And there are those times when we must **move** energy, for a magical working (or to speed ourselves on our bicycle to work!).

After meditating and requesting guidance on this issue, an answer came to me. The people who I think are quite powerful have done the simple practices consistently for a long time. Empowered Witches consistently ground themselves and run energy regularly; they have a magical practice. They center themselves, have a place of power and, perhaps, use an anchor for their power. These exercises are simple in form. But they are very powerful over time. It is

through continual practice that these exercises reveal and develop one's power.

There's another ingredient that I think is a key. It is the personal work, that work which the questioning camper didn't feel was interesting or worthy, the "therapeutic" work. I don't think that we can develop the wisdom and the understanding that we need in order to wield our power well and wisely without this inner work, also sometimes called "shadow work."

By personal work, I mean delving into our shadow side, the mysterious and unknown parts of ourselves. Our shadow side includes that part of us that we reject: those things about ourselves that we do not like. In the shadow lies those parts of ourselves against which we defend. Our shadow also holds much of our unseen creativity and potential.

*For me, personal work also includes relationship work. This is the work of communicating as openly as possible, including reflective listening and empathy. It is the work of maintaining relationships as they grow and change. It is speaking one's personal truth without attacking, and the art of listening fully to another's truth.*

I believe that it is the combination of magical practice and inner work that develops one's power from within. The people that I admire, those that seem to have power from within, do both of these practices. And they have done them for a considerable length of time.

*When I watch the empowered people that I know meet "power over," it is an amazing thing to behold. For instance, when someone stands up to domination with centered*

*continued on page 56*





# ROOTS and VISIONS on the Eve of the Millennium

This autumn sees us sliding like a fallen skier downhill toward the Millennium, whether we want to go there or not. We can protest the terminology and the numerology; we can proclaim that counting from the birth of Jesus is not our mythology, but we are embedded in a larger culture that has made this date a mythic threshold. The timing coincides with an important milestone for our own community: This Samhain marks the twentieth anniversary of the Spiral Dance ritual, the first large scale public ritual created by what was to become Reclaiming. For me personally, it's also the twentieth anniversary of the publication of my first book, "The Spiral Dance."

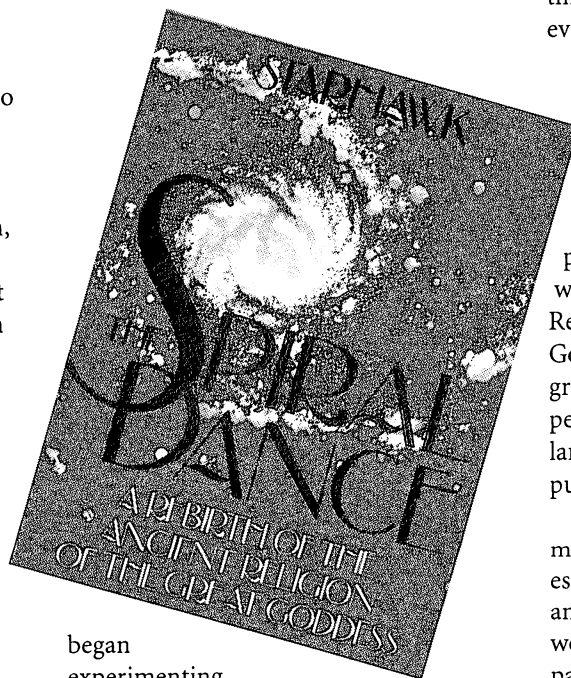
Thresholds are often a good place to pause and look both backward and forward. What path have we been on, and where are we going? Or, if we use the metaphor of Reclaiming as a garden, what beds are feeding us? How did the garden get designed this way? And what do we want to plant to carry us through the coming years?

My own actual garden took shape around the existing fruit trees planted years before we bought the land. I laid out the beds to follow the contours of the land it's planted on. In the same way, there were strong, pre-existing movements and ideas that influenced the way the Reclaiming garden took shape.

Of the "trees" which formed Reclaiming's identity, perhaps the most central was a constellation of ideas that arose within the feminist movement of the seventies, and which might be expressed as follows: "The world, as it is, is unjust, and the changes that need to be made are deep. We can't just replace

those who currently hold power, we must reconceive and restructure power itself. To make such deep changes requires a change in consciousness, and nothing forms our consciousness more strongly than our religious imagery. We need new images of the sacred, new rituals, myths and stories. We need to see the divine in female as well as male form, and to celebrate what is truly dear to us. If those ceremonies don't yet exist, we can create them. And to do so is a political act."

Out of that understanding, those of us who were around in those early days



began experimenting, creating our own rituals, searching for teachers, models, and symbols of power. We held a vision of a spirituality that saw itself as actively political and that fostered political activism. And we held a vision of a political activism fed by our personal

and collective healing, rooted in the deep insights of the spirit, and drawing on the mythic powers of symbol, story and magic.

"In *The Spiral Dance*," I attempted to synthesize that vision. At the time it was published, I was twenty-eight years old. I had been practicing the Craft sporadically for about ten years and in a consistent and dedicated fashion for three or four years. I had also been writing seriously for seven years with no success at getting anything published. So when Harper & Row accepted "*The Spiral Dance*," I was thrilled. I wanted to throw the biggest, most fabulous ritual ever created — and they were willing to rent the hall.

At that time I was working in two covens, a mixed coven called Compost and a Women's Coven called Raving. We had celebrated public rituals of up to thirty or forty people — and we had attended wonderful rituals put on by the New Reformed Orthodox Order of the Golden Dawn and other Bay Area Pagan groups of up to two or three hundred people. But we had never attempted a large-scale ritual aimed at the general public.

We wrote a script that attempted to make people feel at ease by starting off essentially as a performance, a familiar and comfortable mode. Gradually, we would bring the audience into full participation with the dancing of the spiral. We called on some amazingly talented friends to work with us. Amber Khan and Mara June Quicklightning wrote music, Mara also trained a chorus. Creativity overwhelmed any thought of practicality. Eleanor Myers made fur-lined ceramic headdresses for the the



chorus, and Medea Maquis sculpted full head masks out of porcelain for the Goddesses, along with a triple Goddess tree sculpture for a central focus. Kevyn Lutton macraméd the Goddess vestments and made beaded wire headdresses for the elements dancers. (The masks and headdresses are long sold or broken — but those macramé dresses may yet reappear at this year's ritual!) Sophia Sparks painted silk banners and Selene Kumin created dances. Many other people worked on the ritual and the accompanying art show. We held the event in Fort Mason, in a large interior room since remodeled and demolished, over two nights — the first for video documentation and media, the second 'for real.' On the second night, we were forced to turn fifty or a hundred people away as we just couldn't crowd any more into the room.

The ritual reflected the excitement of that era. Just to use the word "Goddess" was daring and heretical. To call ourselves "Witches" was to take a political stance. That first script included explicitly political litanies: for the species who had become extinct because of human greed, for the victims of violence

and persecution, for our heras and heros, and a litany for our beloved dead.

That last litany fit on two or three pages, and included all the Beloved Dead we could think of in our entire lives. Most of us were still in our twenties, most of our parents and even grandparents were still alive, and AIDS had not yet decimated our community. In later years, as we opened the list to include the Beloved Dead of participants, not just ritual planners, as our community grew and aged and as AIDS became a constant reality, we had



to limit the names to those who had died during that year. This naming became the heart of the ritual.

The other litanies were rewritten many times and took on many different forms. At the tenth anniversary Spiral Dance, Beverly Frederick and Suzanne Sterling choreographed a series of exquisite dances for them. But as the ritual grew longer and longer, and the pain of sitting on cold floors for hours grew excruciating for the participants, we looked for other ways to present the same ideas, often as altars.

Judy Foster built the first elaborate

north altar in 1981, when the ritual moved to the Women's Building. Over the years, the altars have become huge and amazing interactive environmental art pieces. Our altar building tradition grew directly from the influence of the Latino culture around us, where the traditional altares for the dead have inspired a whole genre of art.

Our altars are one example of how we have drawn on the rich cultures that surround us here in the Bay Area. In recent years, I've often heard Reclaiming described as a "European-based" tradition. In the light of our ongoing discussions of diversity, I want to examine that assumption, and the evolution of the Spiral Dance ritual makes a good lens.

Obviously, our ritual calendar, many of our myths, stories, symbols and deities originate in Europe or the Middle East. Yet how we practice is very different even from existing Pagan groups in Europe and the British Isles, let alone from what the ancestors might have done. If we choose to call our roots "European" we may be covering over

*continued on next page*





*continued from page 31*

contributions of other cultures, just as when we talk about “Italian” cuisine we often forget that tomatoes and zucchini squash came from this side of the Atlantic.

So the Spiral Dance draws not just on the Latino altar-building tradition, but on the integrated knowledge that death is a part of life that allows us to party with skeletons in the street on El Dia de los Muertos. And our understanding of our relationship to the ancestors as well as some of our deeper magical practices have been strongly shaped by the Yoruba-based traditions around us, in my case especially by my friendship and mutual teaching with Luisah Teish. We were also deeply influenced by Native American teachings about our relationship to the land, to the plants, animals and other creatures who are also our relations. Victor Anderson, who trained me in the Feri tradition, attributed its origins to the little people of Scotland, but what he actually taught me drew on Hawaiian, African, Jewish, Native American and Latino sources as well.

Most of us who worked on the early Spiral Dance script saw ourselves as poets, and we came up in the beat/hippie/avant garde poetry and arts scene of the time. The “Let It Begin Now” litany, for example, was directly inspired by a litany of Diane di Prima’s, “May It Continue.” The many facets of the cultural revolution of the Sixties and Seventies arose from the convergence of Eastern and Western thought, upon a ground of Native American sensibility. Many of us in Reclaiming practice yoga or tantra or Zen meditation. We work with the chakras; we go to acupuncturists and Chinese herbalists. Our understanding of magical energies is informed by those ancient, unbroken traditions, as all of Western occultism

has been strongly influenced by Hindu teachings since the nineteenth century.

Much of our approach to magic, to community building, and to collective organization work comes from the nonviolent direct action movement of

your creative vision.”

One reason we began so strongly proclaiming ourselves a European-based tradition was to forestall charges of cultural appropriation which began to be leveled at many groups some time in the late eighties.

Cultural appropriation as a concept arose from the Native American and First Nations communities, who grew angry at people taking rituals, chants, myths and sacred objects out of their context, diluting their meanings, and sometimes profiting off them or dishonestly claiming authority and expertise they hadn’t earned. To too many European Americans, Native Americans traditions seemed sadly but safely dead, and therefore free for the taking. The cultural appropriation debate was a way the indigenous community could shout loudly, “Hey, We’re Still Here! We’re not dead, we’re alive and still practicing these traditions — and we, not you, will determine how they grow and develop and change. You took our land, you murdered



the eighties, which has also been a strong formative influence on our tradition.

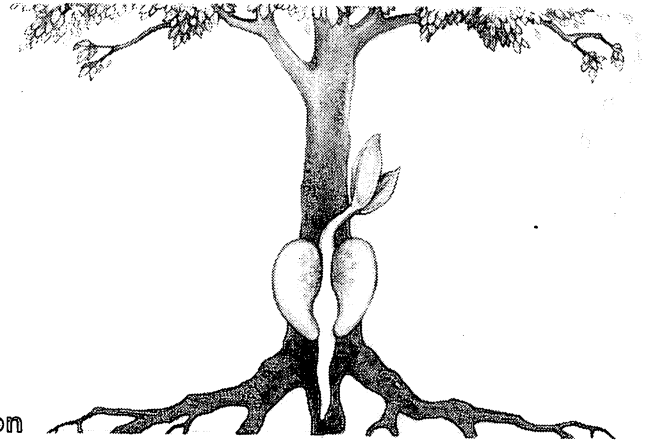
If we see ourselves as purely “European based”, we are inevitably limiting our diversity. We’re subtly saying “This is a European house, and people of other heritages of course are welcome guests, but don’t try to bring in any of your furniture.” Or “The garden beds are laid out, the design is set — come weed and hoe and even plant but don’t expect to make this garden reflect

millions of us, now keep your hands off our ceremonies! And besides, *you don’t know what you’re doing!* You’re taking the form without the culture, the acclaim without the accountability, the symbols without the knowledge behind them, and you’re screwing them up. Go practice your own traditions — or create them, but hands off ours.”

In Reclaiming, we were both looking for the earth-based roots in our

*continued on page 48*

# Regional Pages



## Regional Events and Classes in the Reclaiming Tradition

The following pages highlight events, rituals and classes sponsored by regional Reclaiming tradition groups. These groups are anchored by Reclaiming Witchcamp teachers and organizers. Our regional listings cover the activities of almost twenty different locales, including our latest addition, Gaia Community of Kansas City.

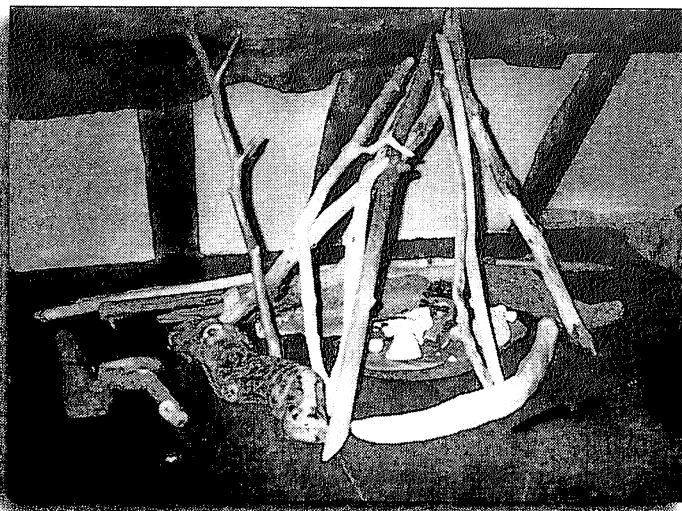
The 1999 Witchcamp season drew to a close with Vermont Camp, the first week of September. To celebrate the thirteenth year of Witchcamps (British Columbia Camp kicked off the tradition 13 years ago!), we feature a photo-collage from several camps.

*If your group is doing events in the Reclaiming tradition, contact us: [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), (415) 255-7623.*

### THANKS FOR THE HELP!

The following people helped gather news for this issue:

- |                      |                       |
|----------------------|-----------------------|
| Craig Seablom, OR    | Rain, CA              |
| Pat Hogan, BC        | San Barbrida, MO      |
| Inanna, OR           | Barbara J. Walker, FL |
| Rowan, OR            | Phoenix Willow, CA    |
| Liz Shipley, Germany | Patricia Storm, MO    |
| Gretchen Laymon, NC  | Kristyn Gonnerman, MO |
| Sarah Campbell, PA   | Tari Parr, IL         |
| George Franklin, CA  | Selchie, VT           |



#### PHOTOS

*Top, group hug at Tejas Camp, courtesy of Maggi Joseph.*

*Bottom, altar at Witchcamp in England, courtesy of Suzanne White*

## the wave

*by David Kubrin*

the wave nears the shore  
 where its world will dissolve  
 into fragmentation & a myriad of  
 glistening mosiacs

it pushes up its crest in  
 proud display before  
 its common fated end, its  
 dashed hopes descending,  
 little rivulets once more  
 run hungrily towards the deep,  
 back to the bosom of the  
 sea till the shore once again  
 stakes its claim.



# Which Camp Was

by Dawnstar, California Witchcamp

Set in the heart of the Mendocino Woodlands, the tall trees and forest life were an integral part of the ebb and flow of California Witchcamp activities. Clearings were the focal points of community gatherings. Music and laughter abounded as did sharing and compassion. Tears were shed freely by many and support was always near. This place was special and magical. A place apart. A place where, for a brief span of time, usual social interaction was suspended and a new kind of interaction took place — one that was motivated and driven by the heart.

A typical day at camp included breakfast, morning pathwork, lunch, afternoon affinity groups, personal practice time, dinner, and an evening ritual. Pathwork was aimed at subjects of a personal choice. Afternoons were relaxing and evenings tended to be intense. For some, a voluntary, impromptu fireside vigil was kept through the night. On one auspicious morning, this vigil ended with an early morning jaunt through a labyrinth and a welcoming of the sun.

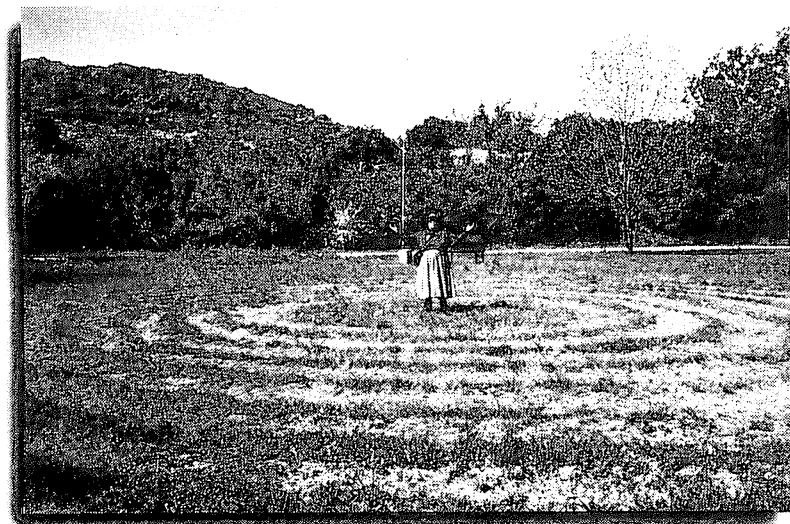
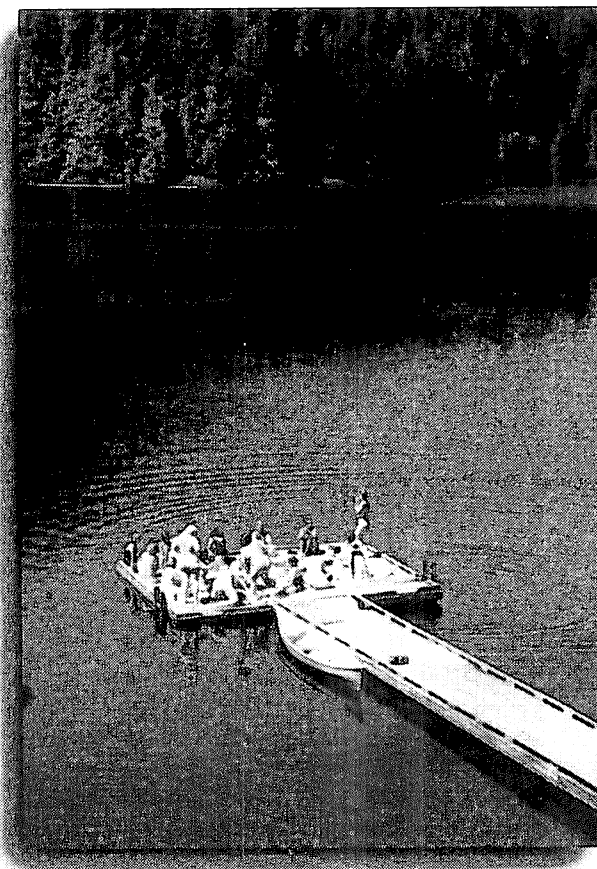
Five paths were offered and a meditation was used to facilitate individual choice of path. One could choose from the Elements Path taught by Doug and Winter, the Journey of the Divine Self taught by Sage and Amy Moondragon, The Aspecting Path taught by Paul and Beverly, The Path of



## Witchcamp 1999

IN 1999, CAMPS took place in Tejas, Missouri (Midwest), California, British Columbia, West Virginia (MidAtlantic), Vermont, and England.

ALL OF THESE WITCHCAMPS are planned again for 2000, in addition to Germany. For more information, see future issues of RQ, or the Reclaiming website, [www.reclaiming.org](http://www.reclaiming.org)



# Witchcamp?

Temperance taught by Willow and Morgana, and the Path whose name was not spoken, taught by Starhawk and Evergreen. Mornings of Path were filled with music, trance, meditation, observation, and discussion.

Affinity groups met after lunch. These were smaller than the path groups and consisted of people grouped together initially by their attraction to the same object. (A very neat way to divide up a large group—just put out various trays of things and let folks grab what they will and find others of a kindred call!) The purpose of these groups was to talk together and process the goings on of the camp from the individual perspective and to provide an intimate forum for sharing and

*continued on page 59*



## PHOTOS

OPPOSITE TOP: California Camp, by Rain

OPPOSITE MIDDLE: BC Camp, courtesy of Pat Hogan

BOTTOM: Tejas Camp, by Maggi Joseph

TOP: BC Camp, courtesy of Pat Hogan

MIDDLE: MidAtlantic Camp, by Morgaine

BOTTOM LEFT: Tejas Camp, by Maggi Joseph

BOTTOM RIGHT: California Camp, by Debbie Macuso





## SouthEast Friends of Reclaiming

### Gainesville, Florida/MidAtlantic Community

THE SOUTH EAST FRIENDS of Reclaiming are a community of women and men working within the Reclaiming tradition, to awaken the public to green spirituality, green politics and community awareness. We have given classes in the Elemental Directions, sponsored lectures on the Goddess, and protested the nuclear-powered Cassini deep space probe, and military spy training conducted at the School of the Americas. We have presented environmental rituals at the site of a polluting cement plant and at a polluted creek. We present and perform public rituals for the Solstices and Equinoxes in an effort to open a window into Earth-based spirituality to the general public. We annually host Starhawk for North Florida retreats, and hope to develop this weekend event into a longer, more intensive experience.

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

### SEFR Classes and Events

Three members of the South East Friends of Reclaiming attended Mid-Atlantic Witch Camp in August. Enthused by the vibrant lessons and energized by community, we are developing an exciting schedule for the Autumn.

SEFR Priestess Truth will be developing classes geared toward children, to teach elementary earth-based spirituality. Aligned with this goal, Willow Raya will present an elementary-based class on the Equinoxes and Solstices. SEFR team priestesses will also be offering adult-level Elements of Magic courses once again.

We are developing a public Samhain/Ancestor Festival in conjunction with community ethnic groups. The festival aims to portray the evolution of the holy day through various cultures and times. A SEFR team will be heading north to Ft. Benning, GA in November to engage in protest actions against the School of the Americas, joining in the continuing unrest surrounding this institution. Also in our cauldron of ideas is a proposed Florida Winter Mini-Witch Camp, in 2000!

**Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.**

## MidAtlantic Community

### North Carolina Events

MAGIC AND CELEBRATION in North Carolina! Come join members of the Research Triangle region's MidAtlantic Witchcampers as we create a local Reclaiming-style community: Reclaiming Elements of Magic classes, Sabbat Celebrations and other workshops and events. Contact Gretchen Laymon, [GretchenLay@msn.com](mailto:GretchenLay@msn.com), (919) 528-4949.

### Elements of Magic in North Carolina

In this class, we learn the Reclaiming tradition style of magic, working with the elements of life: Air, Fire, Water, Earth, and Spirit. Techniques 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. Prerequisite: read at least the first six chapters of "The Spiral Dance," by Starhawk. This class will be presented on two weekends in January, 2000 in Charlotte. Contact Heather, (704) 334-3248, [hez71@hotmail.com](mailto:hez71@hotmail.com) or Gretchen, (919) 528-4949, [GretchenLay@msn.com](mailto:GretchenLay@msn.com)

## SpiralHeart

### Eastern Seaboard/MidAtlantic Community

SPIRALHEART is a Reclaiming-tradition community organized by folks from the MidAtlantic Camp. SpiralHeart organizes events and classes on the eastern seaboard.

SPIRALHEART events in several locales are posted at [www.spiralheart.org](http://www.spiralheart.org)



## Weavings from the Northeast from Vermont Witchcamp Folks

**Bucks County/Philadelphia, Pennsylvania**

**BrightFlame** offers classes and ritual for womyn, including the Reclaiming-tradition course, Elements of Magic. She is located between New York City and Philadelphia. Contact (610) 982-0448 or [brtflame@ptd.net](mailto:brtflame@ptd.net)

### "Pagan Book of Living & Dying" Author to Visit

**M. Macha NightMare**, co-author of the "Pagan Book of Living and Dying," plans to visit the East Coast later this year. See Macha's itinerary, page 46. To arrange an appearance in your area, please contact Beth at [cheiron@earthlink.net](mailto:cheiron@earthlink.net)

### Benefits for the Marija Gimbutas Film Project

At 8 p.m. on Tuesday, November 9, performance artist Donna Wilshire (author of "Virgin Mother Crone") will present storytelling about the Goddess in Old Europe (linked to the work of Marija Gimbutas) to help promote the November 13 benefit (see below). White Dog Cafe, Sansom and 34th Streets, West Philly. Contact the White Dog about optional dinner before the program and admission price: (215) 386-9224, [www.whitedog.com](http://www.whitedog.com)

At 1 p.m. on Saturday, November 13, in Harrison Auditorium of the University of Pennsylvania's Museum of Archaeology, renowned filmmaker Donna Read ("Goddess Remembered," "The Burning Times" and "Full Circle") — who is collaborating with Starhawk on the documentary film about Marija Gimbutas — will speak about the legacy of this ground-breaking and Goddess-inspired anthropologist. Anthropologist Peggy Sanday will speak about the contemporary matriarchal society in West Sumatra that parallels Gimbutas' findings about the cultures of Old Europe. Tickets are \$20 and an optional reception for donors will follow. The program will include music and we expect several other surprise guests! Watch [www.sas.upenn.edu/wstudies](http://www.sas.upenn.edu/wstudies) for info or contact BrightFlame, (610) 982-0448 or [brtflame@ptd.net](mailto:brtflame@ptd.net)

### Wild Ginger Mini-Witchcamp in Ontario, Canada

The second annual mini-Witchcamp weekend was held in early June. It was

*continued on page 59*

## The Goddess Circle

**Lancaster, PA**

GODDESS CIRCLE is in its eighth year of providing public ritual in the Reclaiming Tradition.

For **Mabon** (Fall Equinox), we will meet on Thursday, September 23, at 7:15 p.m. in the Women's Memorial Room of the UU Church, 538 W. Chestnut St, for Meditation. The ritual will begin promptly at 7:30 p.m. Please wear white!

On Friday, October 15, we will **Honor the Ancestors** with a ritual dinner. Please dress yourself and bring a place setting designed to honor personal or collective ancestors. Bring a favorite ancestral food to share with the group, as well as words of gratitude and memories. Gather at 6 p.m. in Emerson Hall at the UU Church, 538 W. Chestnut St.

**Samhain Service of Remembrance** will be at 7:30 p.m. on Friday, October 29 in the sanctuary of the UU Church, 538 W. Chestnut St. This is an all-church service, and is a time for remembering loved ones, keeping our spirits connected and celebrating the lives of those who have gone before us.

**Winter Solstice** will be celebrated December 21 at 7:00 p.m. in the sanctuary of the UU Church, 538 W. Chestnut St. This will be the third annual service held on the longest night, mirroring our own turnings and enlightenment. This service combines music, dance, a Greek Chorus, new and ancient traditions into a play of beauty and revelation. Arrive by 6:30 p.m. if you want a seat.

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

**Fall Equinox** September 23  
**Samhain** October 29  
**Winter Solstice** December 21

### Walking Wisdom/The Lancaster Labyrinth

WALKING WISDOM will hold walks on our canvas labyrinth (Chartres Cathedral pattern):

- Sunday, September 19 at the Student Memorial Center at Millersville University
- Sunday, December 5 in Founders Hall at the UU Church, 538 W. Chestnut St., Lancaster

The new 7-circuit labyrinth which is inlaid in the floor of Founders Hall at the UU Church will be dedicated at a walk on Sunday, October 24. All walks are from 1-4 p.m.

graphic by  
Bob Thawley





## Vancouver, BC Classes

**Trance Workshop:** Taught by Sage and Jezebel. Guided by the Dark Goddess we journey within. We draw forth new strengths and possibilities as we move into the promise of Spring. Friday evening, Saturday. \$60 to \$125 sliding scale. Winter dates TBA. *Contact (604) 321-5392.*

**Trance and Aspecting Workshop, Part 2:** "Deepening with the Dark Goddess." Advanced trance techniques with Sage and Jezebel. \$80-\$160 sliding scale (some subsidies may be available). *Contact (604) 431-6392.*

**Faery Allies Workshop:** With Sage. Working with the Goddess Danu, mother to both Human and Faery races. Date and time TBA. \$80-\$160 sliding scale. *Contact SageGoode@aol.com or (604) 254-5529.*

**Conversations with the Crone:** Finding the crone within. Open to women and men. Taught by Reclaiming-trained teachers. Late Fall or early 2000. Saturday, 10a.m.-6 p.m. \$50-\$100 sliding scale. *Contact Pat Hogan path@lynx.bc.ca. or (604) 253-7189.*

**Creating Covens, Creating Magic:** An Elements Class with a Coven component. Taught by Pat and other Vancouver Reclaiming teachers. Early 2000, one evening per week for 7 weeks. \$50-\$80 sliding scale. *Contact Pat at (604) 253-7189 or path@lynx.bc.ca*

**The Older Traditions:** A practical workshop with RJ and Josephine Stewart, February 26-27, 2000. Experience the collective power of the older traditions handed down among families including RJ's: faery healing and the Second Sight, magical ballads, contacting ancestors, working with Otherworld being, clan and family contacts, faery herbs and plants. Josie: distance contact and communion, traditional tarot, healing touch. Place/time/cost TBA. *Contact Pat at (604) 253-7189 or path@lynx.bc.ca*

## Victoria, BC Events

**Aurora** is pleased to announce that after taking a year off, she is once again teaching classes and workshops in the Victoria area. Topics include ongoing classes in Psychic Skills and Awareness; The Living Labyrinth workshop, Feeding the Ancestors; Faery/Feri Tradition offerings such as work with the Triple Soul, Black Heart, Peacock God and Iron/Pearl Pentacles; and individual spiritual coaching and consulting. *Contact her at (250) 361-4680 or joykirstin@pacificcoast.net*

**Feeding the Ancestors.** November workshop with Aurora and Bridgid. The realms of the dead and the living have much to share. Join us for a weekend in November to explore our connections with our ancestors, to feed them, journey with them, dance with them, and create a foundation for working with them throughout the year. *See contact info above.*

## B.C. Witchcamp Community

### Vancouver, BC/Seattle, WA

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 information on upcoming classes and events, contact the BCWC Events Line, (604) 253-7195, unless otherwise noted.*

### Rituals in Vancouver

#### Sunday, October 3 Vancouver Community Ritual

Preparing for Samhain — Healing our war-torn World. Organized and led by Starhawk, members of the Reclaiming Spokes Council and the Vancouver community. Proceeds to help support the Spokes Council. *Contact (604) 253-7195 or path@lynx.bc.ca*

#### Saturday October 30 Vancouver Samhain Spiral Dance

Maritime Labour Centre. *Contact phone line, (604) 253-2195 or Kathy, (604) 739-8687.*

### 13 Years of Magic: Stories and Photos Wanted

BC Witchcamp has just celebrated its 13th birthday! Before we forget, we'd like to get the stories and photos of these past 13 years. If you ever attended BCWC, you're invited to send in your story, memories, fantasies, or gossip — and photos — of your time at camp. They will be considered for inclusion in a pictorial and written history. BCWC was the first camp organized outside of the Reclaiming Collective, and it caught on! Please indicate year(s) you attended and whether your name can be mentioned. Contributions may be edited. When ready for sale (hopefully early 2000), it'll be announced in RQ. *Send contributions to BCWC, PO Box 21510, 1850 Commercial Dr., Vancouver, BC V5N 4A0.*

### Seattle, WA Events

**Elements of Magic:** Soar with inspiration, sizzle with passion, dive into your dreams and birth your world. Experience the elements of Air, Fire, Water, and Earth and learn the basics of magic using ritual, meditation, movement, grounding, shielding and more. *Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com*

**DanceMagic:** Designed to enliven and empower your body and spirit, combining guided imagery with creative movement. We'll learn sacred movements and steps for raising energy with our bodies. We'll also spend time following our inner guidance and creativity, dancing wild and free. We'll explore elements, chakras, Goddesses and more. *Contact Amy MoonDragon, see above.*



## 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.

Strand by Strand will not be organizing public rituals during the Fall of 1999, but will continue to organize classes. Call (503) 778-5636 for more information on any Strand by Strand event. Or visit our website: [www.aracnet.com/~ravnglas/indexA.html](http://www.aracnet.com/~ravnglas/indexA.html)

Get on our mailing list and we will alert you to all of our events.

## 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.

**Samhain** October 30

**Winter Solstice** December 19

For information on Hands of the Mother events and rituals, contact Craig at (503) 235-0170, [loring@transport.com](mailto:loring@transport.com), or check [www.9houses.org/events.html](http://www.9houses.org/events.html) Ritual details can also be found in the "Open Ways" Pagan periodical, and fliers will be up at most Portland community magic shops.

### Hands of the Mother Classes

**Intro to Wicca - Part One** Beginning January 8, we will meet on Saturday afternoons for six weeks to work on our grounding skills, strengthen our relationships with Earth, Air, Fire and Water, and deepen our relationship with the Goddess.

**Intro to Wicca - Part Two** Beginning April 8, also meeting on Saturday afternoons for six weeks. We will study Moon magic, Ritual crafting, the Wheel of the Year, Divination techniques, deepen our relationship with the God and Center.

**Advanced Elements Class: Fire** February 26

**Embodying Magic in Everyday Life** March 25

For more information on classes, contact Dawn, (503)231-0210, [Isidora37@Worldnet.ATT.net](mailto:Isidora37@Worldnet.ATT.net) (As always, there is a discount for early enrollment!)

## Gaia Community

### Kansas City, MO

THE GAIA COMMUNITY of Kansas City, Missouri is a newly forming Earth-based Unitarian Universalist congregation. Some members are involved in Missouri/Midwest Witchcamp. This past Beltane, we celebrated Charter Sunday. This event marks our official founding date as a new UU congregation, and signifies the end of our organizational phase. Over 60 people were present at the celebration in Southmoreland Park, which included the signing of the membership book, and of course dancing the Maypole and feasting! Our Charter Sunday generated some interest in the Kansas City area, including a very positive article in the Kansas City Star newspaper. We currently meet every other Sunday at All Souls Unitarian Universalist Church, 4501 Walnut, Kansas City. Children's and adult classes are held prior to ritual, and child care is available during ritual. While our rituals vary according to the seasons and needs of the Community, throughout most of this year we have been exploring the myth cycle of Psyche, based on the work of Cynthia Jones of Diana's Grove in Salem, Missouri. Our upcoming ritual schedule is as follows:

**Equinox** September 19

**Rituals** October 3, October 17

**Samhain** October 31

**Rituals** November 14, December 12, December 19

For information on these and future events, contact (816) 292-2846, [gaiacommunity@pipeline.com](mailto:gaiacommunity@pipeline.com), [www.gaiacommunity.org](http://www.gaiacommunity.org)

**Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.**

graphic by  
Bob Thawley

## Gespinnst Germany

GESPINNST is a German-English womyn's network that developed from the first Reclaiming Witchcamp in Germany in 1988. We organize and teach open rituals, workshops and camps, based on the Reclaiming tradition, which we offer to the womyn's community.

If you come to Europe, celebrate the seasonal feasts in the Reclaiming tradition in Bremen's wonderful Women's Center or within standing-stones sites. Rituals are planned by Donate Pahnke and team. *For information about public rituals, classes and workshops, contact Donate, phone (421) 257-6502, fax (421) 257-6503, d.pahnke@t-online.de*

<b>Mabon</b>	September 18
<b>Samhain</b>	October 30
<b>Yule</b>	December 18

## The Five Sacred Things A womyn's camp in Germany August 27-September 3

Working magically in and with nature in the hills of south Germany, we opened our sixth and seventh senses and descended into the four realms of the four elements. They came to us in caves, at the river, in our bodies and songs, and in the spirits of the juniper wilderness. *For more info on this and future events, contact Heidrun Bogerts, Volkacherstr. 5, 90427 Nürnberg, Germany, Tel: 011-49-911-304257 or Hanna.Lauterbach@t-online.de*

## 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 the Events Line, (512) 367-2746, or visit [www.infohwy.com/~srussell/](http://www.infohwy.com/~srussell/)*

**Samhain** November 7

**Yule** December 18

## Tejas Web Classes

**Festival Of The Goddess**, September 24-26. *Contact (512) 498-7980, goddessfest@hotmail.com*

**Elements Of Magic**, starting the week of November 1. Meets one evening a week for six weeks (skipping the Thanksgiving week) in a central Austin location. *Contact Suzanne, (512) 282-5541, mcanna@mail.utexas.edu*

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

*For 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. ReWeaving info is now online at [www.reweaving.org](http://www.reweaving.org)*

**Fall Equinox** September 25

**Samhain** October 30

**Yule** December 18

**Brigid** January 29

**Pagan Family Picnic** October 3 — Bring a picnic and either a salad or dessert to share with others. Grills available. Beverages provided. ReWeaving events are clean and sober, no drugs or alcohol please! Pagan Book Exchange - bring one to trade. Drumming Circle. Picnic fun & games! *Contact picnic@reweaving.org or Mike at (626) 584-5816.*

## ReWeaving Classes & Workshops

ReWeaving offers these ongoing classes. Work exchange is available. *For information on current offerings, contact Dori, dorincheryl@earthlink.net*

- Elements of Magic — *Call Cynthia at (310) 452-2981*
- Sacred Singing with Suzanne Sterling — *Call (310) 582-0032*
- Pentacle of Pearl
- The Iron Pentacle
- Rites of Passage



## 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](mailto:dianagrove@aol.com), [www.dianasgrove.com](http://www.dianasgrove.com), unless otherwise noted.

#### **October Festival** October 15-17

Join our Mystery School community to celebrate your Rites of Passage, your growth and changes in the past year.

#### **Samhain retreat** October 29-31

Step into the magic of this time and the traditions of our ancestors. This weekend will focus on Divination: listening to the Divine within us and around us.

#### **New Years Eve 1999** December 31-January 2

Limited to 40 people. \$250.

EACH OF THE ABOVE events begins with a supper of soup, salad and homemade 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 \$20 discount. Meals included. Shared housing included from November through April; \$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](mailto:dianagrove@aol.com) — or check our web site: [www.dianasgrove.com](http://www.dianasgrove.com)

## 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) 849-8862 or Caroline Ziel, (314) 773-5659, unless otherwise noted.

**Samhain Ritual** October 30, 1999, 7 p.m.

## Edge of Perception Springfield, Illinois

THE EDGE OF PERCEPTION COLLECTIVE is a Springfield, Illinois-based group dedicated to providing a spiritual alternative to the community by offering Earth-based, public rituals in an environment that is supportive, empowering and non-threatening. Our focus is to educate and demystify Pagan spirituality.

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

Contact the Edge of Perception Collective, PO Box 1424, Springfield, IL 62705, (217) 523-4225, [edgeworks@aol.com](mailto:edgeworks@aol.com), <http://members.aol.com/edgeworks/>

#### **Fall Equinox** September 25

#### **Samhain** October 30

#### **Winter Solstice** December 18

All Rituals are held at the Bridgeview Beach House on Lake Springfield. Drumming and socializing begins at 6:30 p.m., the evening begins at 7 p.m. There is a \$10/person fee to help defray our expenses. Food and beverages are provided. All Edge of Perception Collective events are *drug and alcohol free!* Handicapped accessible.

#### **Harvest Faire** Saturday, October 30

From 1 p.m.-5 p.m., we will host our second annual Harvest Faire. Herbs, Reiki, Massage Therapy, Jewelry, Tarot, new/used magickal tools, lots of vendors. Samhain Ritual follows that evening. Those interested in vending may contact the Edge of Perception Collective.

**Winter Guests/Bazaar** Cynthia Jones and Patricia Storm of Diana's Grove will be performing our Winter Solstice/Step into the Magick of Winter Solstice. There will also be a Holiday Bazaar from 4-6 p.m.

**Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.**

graphic by  
Bob Thawley





## Fall Equinox/Mabon

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

**San Francisco** — Saturday, September 25, Equinox potluck picnic in celebration of balance and abundance. 2 p.m. at Beltane Meadow, Golden Gate Park. [Enter Park at Lincoln & 41st, 2 blocks north, meadow to right]

**East Bay** — call events line, (415) 339-8150 for info.

**Marin** — Sunday, September 19, Limantour Beach at Point Reyes National Seashore. Gather 2:30 p.m., ritual at 3 p.m. A benefit for Headwaters Forest defenders. Contact Georgie, (415) 256-1844.

**North Bay** — Saturday, September 25, 7:30 p.m. Equinox Full-Moon Healing Circle and Headwaters Forest Benefit with Vicki Noble. At the Koret Club of Monte Rio (on Highway 116, across from the Rio Theatre). \$10-30 sliding scale — no one turned away. Call the new North Bay events line, (707) 793-2183 for directions.

<p><b>All Reclaiming events are clean and sober. No alcohol or drugs, please.</b></p>
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## Samhain

The holiday popularly known as Halloween is the time of year known to Witches as Samhain, when the veil is thin between the worlds of the living and the dead. We gather to remember and honor our ancestors, our Beloved Dead, and all those who have crossed over. As we mourn for those we love who have died this year, we also mourn the losses and pain suffered by the Earth, our Mother. Yet even as we grieve we also remember and honor the sacred cycle of life, death, rebirth and regeneration, celebrating the births of our children born this year, and our own vital connections to the Earth and each other, in which we ground our hope.

**North Bay** — Friday, October 29 at 7:30 p.m. Sonoma County Samhain Ritual and Headwaters Forest Benefit at Sebastopol's Community Center. Call the North Bay events line, (707) 793-2183 for more information.

**East Bay Women's Samhain** — Sunday, November 7, 7:30 p.m. In honor of Hallowed Eve and the Sacred Witch in all of us, the Women's East Bay Ritual Group (The WEB) is again organizing a Samhain ritual open to women and girls of all ages (and very little boys).

Volunteers needed! Help make sure this important ritual happen. Volunteers needed for planning and on the day helping set up and clean up. *For more info or to volunteer, call Kore, (510) 644-0629 or call the WEB Events Hotline, (510) 496-2702.*

## The Spiral Dance

San Francisco, Saturday, October 30  
Herbst Pavilion, Fort Mason

The Twentieth Anniversary Spiral Dance ritual (*see pages 4-8 for background*). Wheelchair accessible, ASL for the hearing impaired. Doors open 7 p.m. to view the altars, ritual 8.30 p.m., tickets \$15-\$50 sliding scale, a benefit for the Reclaiming community.

### Spiral Dance Tickets

- By mail. Postmark no later than October 10! Checks payable to Reclaiming. Send checks, SASE and how many tickets you want, to: Reclaiming Spiral Dance Tickets, PO Box 410187, San Francisco CA 94141-0187.
- Day of event: Herbst Pavilion, from 2 p.m.
- Stores (October 1):  
**East Bay:** Gaia Books, 1400 Shattuck • Ancient Ways, 4075 Telegraph • Shambala Books, 2482 Telegraph

*continued on next page*

## 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.

**Marin** — Saturday, December 18, Sleepy Hollow Clubhouse, San Anselmo. Contact Dian, (415) 454-6669.

**East Bay/North Bay** — call events line, (415) 339-8150 for info.

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**All times and locations are tentative — call (415) 339-8150 for confirmation the week of the ritual.**

*Ritual descriptions adapted from "The Spiral Dance" by Starhawk, © 1989, HarperSanFrancisco.*

## Reclaiming's 2000 Rituals

For future Reclaiming ritual dates, call the events line, (415) 339-8150, or visit our website, [www.reclaiming.org](http://www.reclaiming.org)



## El Salvador Circle of Love Events in the Bay Area

Please call Toni (510) 521-1875 or Melissa (510) 655-6276 for info, locations, etc. Leave your e-mail or snail-mail address and we'll send you complete information.

Saturday, October 2

### Circle of Love Fund-Raiser

7-10 p.m. \$5-50

Featuring the powerful and stirring poetry of Rafael Jesús González. Come and spend an evening learning about the Circle of Love. Slide show presentation about the Circle of Love's programs of sustainability and cultural development in El Salvador headed by Marta Benavides.

Rafael Jesús González was born in El Paso, Texas. He is a Professor of Creative Writing & Literature. His poetry and scholarly articles are widely published in reviews and anthologies in the U.S., Mexico and abroad. Also a visual artist, his work has been exhibited at the Oakland Museum, the Mexican Museum of San Francisco, and many others. He was Poet in Residence at the Oakland Museum of California and the Oakland Public Library under the Poets & Writers Writers on Site Program in 1996.

Friday, November 12

### Potluck/Panel Discussion on Diversity

6:30-10 p.m.

Potluck dinner and panel discussion: What does diversity mean to you? A panel of local celebrities will share their views on "diversity" as a necessary part of the new millennium. Small-group discussion to follow panel. Last part of evening will be dedicated to planning the international Circle of Love Ritual to be held worldwide the day of December 12, 1999.

Sunday, December 12

### Guadalupe/Tonanzin Int'l Ritual

(A benefit for the Circle of Love — see also page 18)

4:00-8:30 p.m.

Circle of Love Worldwide Ritual (Feast Day of our Lady Guadalupe) and Yule celebration, sharing "gifts of our cultures." Come celebrate A Circle of Love in a magnificent ritual — a ritual that will be held worldwide. Then share foods, songs, story, and gifts from our cultural heritages in this afternoon of celebration.

For info and to help plan, contact Rosa, (415) 864-1450.

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## San Francisco Spiral Dance

*continued from previous page*

**San Francisco Tickets:** Tools of Magic, 1915 Page • Sword and the Rose, 85 Carl • Curios and Candles, 289 Divisadero • Modern Times, 888 Valencia

### To Volunteer for the Spiral Dance

**Graces** — call Vibra, (510) 237-6207, VibraW@aol.com

To give names of **babies born this year**, [www.reclaiming.org/rituals/samhain.html](http://www.reclaiming.org/rituals/samhain.html). If not online, call Rain, (415) 861-3176.

To give names of **family or friends who have died**, [www.reclaiming.org/rituals/samhain.html](http://www.reclaiming.org/rituals/samhain.html). If not online, call Panthera at (510) 521-8684.

To Volunteer to help with **Altars**, call Judy Foster, (510) 528-0828.

For **other volunteer** positions, or general questions, call Madrone at (415) 401-0907. We still need:

- Dragon Co-ordinator
- Clean up co-ordinator
- Set up help during the day
  - People to help distribute flyers
  - People to help our food co-ordinator set up dinner

**All Press**, please call Madrone (415) 401-0907.

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## Full Moon Dinner with the Dead

**To raise funds for WTO protests**

October 24, 6 p.m., 225 Potrero (at 16<sup>th</sup> Street), San Francisco

Reclaiming's San Francisco Ritual Planning Cell is organizing a benefit for the actions at the World Trade Organization meeting in Seattle, November 28 to December 3. The WTO meeting is a huge event affecting global economic independence. The WTO vetoes environmental and labor laws and is a crucial factor in the world becoming run by the multinationals. Labor, AIDS, and environmental activists are joining to protest and mobilize against globalization. *For more on the WTO, see page 10.*

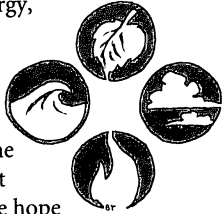
This event will be a potluck, and we ask a sliding scale donation for the benefit. Bring lots of energy for toasting and revelry! Dress for dinner! If you can't be at this fundraiser, have one of your own!

Call the Events Line, (415) 339-8150, for more information.

graphics by  
Bob Thawley

## Elements of Magic

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.



### San Francisco

With Flame & student teacher Carolina Culebra (*weaving in issues of race and cultural identity - people of color especially encouraged to join.*)  
Starting Fall 1999  
Contact Flame at (415) 345-8548,  
[Latinasexy@aol.com](mailto:Latinasexy@aol.com)

### North Bay (Mill Valley)

With Beverly & Doug  
Monday nights starting November 8  
Call (707) 865-WAND

### North Bay (Santa Rosa)

With Beverly & Doug  
Friday nights starting January 14, 2000  
Call (707) 865-WAND

### San Francisco/East Bay - for Teens

See next column for more information

Reclaiming Recommends

## Rhythm Laboratory

with Jeffrey Alphonsus Mooney  
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 more info.



## Elements of Magic for Teens

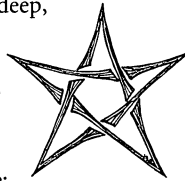
Here is an opportunity for teens to learn in a safe environment what real Witchcraft (aka Wicca) is all about. Those who already identify themselves as Witches or Pagans and those still considering whether to claim this religion as their own are equally welcome. This six-week class offers essentially the same information, skill-building and empowerment in the Craft as the Elements class for adults, but is adapted for teens and will incorporate material suggested by our own kids who have been raised in the Reclaiming Tradition and are now ages 13, 20, and 23. Students under 18 must have a parent's permission to participate, and we encourage students and parents with any questions or concerns to contact us.

### San Francisco/East Bay

With Vibra and Minerva Earthchild  
November-December  
Contact Minerva, (415) 648-6089,  
[daniels@best.com](mailto:daniels@best.com), or Vibra, (510) 237-6207,  
[VibraW@aol.com](mailto:VibraW@aol.com) Early registration advised.  
Sliding scale \$60-150; \$25 deposit, payment plans negotiable.

## Pentacle of Pearl for Women

We will work with the deep, healing energies of the Pentacle of Pearl, moving through the five points; Love, Law, Wisdom, Power and Knowledge. Prerequisite: Reclaiming Elements of Magic or equivalent.



### East Bay

with Tami and Seed (student teacher TBA)  
Six Tuesdays, begins November 9  
Call Seed (510) 336-0656.

## Rites of Passage

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. Six weeks. Prerequisite: Elements of Magic or equivalent.

### San Francisco

With Brook, Robin & Flame  
Six weeks beginning January 2000  
Contact Robin, (415) 621-0917

## Rites of Passage

### Telling Our Stories, Exploring Our Lives

In this Rites of Passage class, we will apprentice ourselves to the Storyteller and craft the tale of our spirit's journey. Trancing into our personal histories, we will search for the thread that binds us to our own selves and our life's journey. This is a class for anyone in transition, anyone doing deeper spirit exploration and anyone on the Path of the Witch. Find the power of your own story, discover your mythology, tell your tale.

### San Francisco

With T. Thorn Coyle and  
Blaedfyre  
Six evenings in Winter 2000.  
Contact Thorn for details at  
[415-285-3341](tel:415-285-3341) or  
[thorn\\_coyle@sfbg.com](mailto:thorn_coyle@sfbg.com)

More classes  
on page 47!



## The Magic of Sexual Empowerment

Within safe sacred Pagan space we explore the realms of our sexual energy. This class is a daylong 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. This is not a drop-in class; you need to be pre-registered. Please call if you have questions or concerns. \$60-100.

### San Francisco

With Madrone, assistants TBA.

One-day Workshops:  
October 16 (men and women), November 20 (women only).

Contact Madrone (Kim Jack), (415) 401-0907.

## Reclaiming Classes — General Information

Classes are sliding scale \$75-\$150 unless otherwise noted.

Additional classes are announced through the year. Call the Events Line, (415) 339-8150, or see the website, [www.reclaiming.org](http://www.reclaiming.org)

"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.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are *not* a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses or recommending treatments. The teachers' cell holds students responsible for seeking professional help if they need it.

## Heart of the Flame Ritual Drumming & Chanting

Give voice to the rhythms of your soul with Ritual Drumming & Enchantment. 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.

### North Bay (Santa Rosa)

Beverly and Doug  
Three Fridays, starts Nov 12  
Contact (415) 339-8313 or (707) 865-WAND. Sliding Scale \$40-\$80.

### North Bay (Mill Valley)

Beverly and Doug  
Four Mondays, starts January 10  
Contact (415) 339-8313 or (707) 865-WAND. Sliding Scale \$50-\$100.

## Aspecting Workshop

Aspecting, Trance Possession, Drawing Down the Moon, Calling Down... What do you call it? How do you do it? What does it mean? Is it real? A weekend class exploring different ways to draw deity into (or out of?) yourself, exploring techniques, beliefs, and ways to take care of yourself, making sure you have a self to come back to. Pre-requisite: Elements of Magic, and other experience working in the Reclaiming tradition.

### San Francisco

With Robin Dolan and fellow teachers TBA  
Weekend Class in January 2000  
Contact Robin Dolan at (415) 621-0917

## Labyrinth Workshop

The labyrinth is an ancient pattern found throughout the world. The labyrinth is a magical tool used for problem solving, trance, healing and personal transformation. Walking the labyrinth is a way of communicating with fetch and your god self as well as with the Earth herself and the mystery of all that is. This class offers the opportunity for deep exploration of the labyrinth.

### San Francisco

with Gwydion, Morgan LeFey and Morgaine  
Five Friday evenings: Nov. 12, 19, Dec. 3, 10, 17, and Saturday, Dec. 4.  
Contact Morgaine, (415) 648-8781.

Reclaiming Recommends

## Intuitive Practice through the Body

Taught by Cybele (aka Suzette Rochat)

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. Mondays, November 8-December 13, 9:30-11:30 a.m. \$120-160. Contact Cybele, (415) 541-5650 or (707) 525-4997.

Reclaiming Recommends

## New Moon: Retreat for Women

Give yourself a break! Together we will do yoga, dance, draw mandalas, swim, talk, write, do Tarot readings and walk the Labyrinth of Spirit.

at Wellspring

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Spring 2000  
Call Thorn, (415) 285-3341 or  
[thorn\\_coyle@sfbg.com](mailto:thorn_coyle@sfbg.com)

graphic by  
Bob Thawley



## Reclaiming Teachers' Travel Schedules for Fall 1999

### M. Macha NightMare

To book Macha for an event, please contact Beth Elaine Carlson, PO Box 9, Sheffield, MA 01257, (413) 229-8732, cheiron@earthlink.net

#### Ithaca, NY October 1-3

United Pagan Ministries, Cornell U. Contact Rev. Robert Brown, Cornell United Religious Work, Anabel Taylor Hall, Cornell U., Ithaca, NY 14853, rwb4@cornell.edu

#### Columbus, OH October 8-10

Shadowmas 1999. Guest of The Pagan Community Council of Ohio. Contact Stacy Brian Bartley, Festival Coordinator, at PCCO, PO Box 82089, Columbus, OH 43202, (614) 261-1022, pcco@netwalk.com, www.netwalk.com/~pcco.

#### Columbus, OH October 11

Shadow Realm Bookstore, 3347 N. High Street. Booksigning 4-6:30 p.m., Workshop 7-9 p.m., "Creating Appropriate Ritual and Counsel for Those Approaching Death and for Those Experiencing Loss of a Loved One." Workshop provided for the community courtesy of Shadow Realm. Contact Shadow or Lilith, (614) 262-1175.

#### Columbus, OH October 12

Fly By Night Bookstore, 2275 North High Street. Booksigning 5-6 p.m. Workshop: "Meeting Death, Grieving Loss," 6-8 p.m. \$15-\$25 sliding scale for workshop. Contact Psyche Torok, (614) 299-7930.

#### Monte Rio, CA October 23-24

"Crossing Over/Death as Passage," part of Reclaiming's Wisdomway Weekends, at Northern California's Russian River north of San Francisco. Contact Beverly, (415) 339-8313 or (707) 865-9263, Veladanza@aol.com

### Starhawk

For more information, or to arrange bookings, contact Harmony Network, (707) 823-9377, HrmnyNtwk@aol.com

#### San Francisco, CA October 30

The Spiral Dance ritual — see page 42 or call (415) 339-8150.

#### Ann Arbor, MI November 12-14

Weekend Workshop for Women and Men with David Miller. Contact: John or Misti, seeker@cyberspace.org, jmm@cyberspace.org, John Morris (734) 665-3522, 2116 Runnymede Blvd., Ann Arbor, MI 48103.

#### Los Angeles, CA December

Ritual and Talk at UCLA. Weekend workshop with Circle of Aradia (specifics still being arranged).

#### Sebastopol, CA December 19

Day long workshop and evening ritual with Luisah Teish. Contact: Harmony Network, (707) 823-9377, HrmnyNtwk@aol.com

#### "Circle Round: Raising Children in Goddess Tradition," by Starhawk, Anne Hill and Diane Baker is now available from Bantam. For book signings and events, call (415) 339-8150 or Starhawk's web page, www.reclaiming.org/cauldron/Starhawk/



### Beverly Frederick

For more information, or to arrange bookings, contact (707) 865-9263.

#### Reclaiming Wisdomway Weekends With Beverly Frederick & Special Guests

Saturday & Sunday noon-6 p.m. & Saturday Evening 7:30- 10 p.m.

#### Beverly Frederick & Vicki Noble

September 25-26  
Equinox Full Moon Healing for Women  
Vicki is an author, shamanic healer and co-creator of the Motherpeace Tarot

#### Beverly Frederick & M. Macha NightMare

October 23-24  
Crossing Over: Death as Passage  
M. Macha NightMare is co-author/editor of "The Pagan Book of Living & Dying"

For the above events, call (415) 339-8313 or (707) 865-9263 for info. \$175-275 sliding scale (\$150-250 if registered one full month prior to event)

#### November 12-14 Los Gatos, CA

Fall Retreat with Doug Orton at Salamander Camp in the Santa Cruz Mountains. See below for details. Contact (415) 339-8313.

### Queer Camp for Witches

#### Exploring Queer Spirit

October 14 through 18 at beautiful Loon Lake near Vancouver, British Columbia.

A 4-day intensive including magic, ritual, transformation, discovery, play, a beautiful lake and great food! Queer Camp 1999 will be a chance for queer Witches of many genders to work together in exploration of how queer spirit moves through our magic.

Open to all genders and people of queer spirit, including dykes, faggots, bisexuals and transgenders. The facilitators are Donald Engstrom, Pomegranate Doyle and Bridgid McGowan, who teach in the Reclaiming tradition and work with Queer Mysteries.

Queer Camp is open to anyone called to Queer Spirit. All skill levels from beginners to old timers. For more information, contact Sage at (604) 254-5529, SageGoode@aol.com

## Reclaiming Fall Retreat with Beverly & Doug

#### November 12-14 in the Santa Cruz Mountains

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 hearts' desire, while we drum, dance and tend our camp fire.

Sumptuous vegetarian meals provided Friday dinner to Sunday lunch. \$300-\$195 sliding scale. Work exchange available. Space is limited, so send your \$100 deposit early!

Contact (707) 865-WAND or (415) 339-8313.

## Workshops for Kids! In the Bay Area— ages 6-13

- September 18** Mask Making & Ritual Use  
**October 16** Giant Puppets & Spiral Dance  
**November 20** Aromatherapy & Magic  
**December 18** Solar Wreaths & Basic Herbs  
**January 15, 2000** Prayer Beads

Workshops for children ages 6-13 will be held from 10 a.m.-1:30 p.m. the third Saturday of the month. Each workshop will include creating sacred space, singing, drumming, games, and story telling.

Cost \$10-\$15 for first child, \$8-\$10 for siblings. Please register two weeks in advance for purchasing supplies. Each workshop may be registered for separately.

Call Morgan le Fey  
 (415) 664-6201. or  
 Medusa, (707) 451-9876.



Reclaiming Recommends

## Iron and Pearl Pentacle Linked workshops

Using Devotional Dance, writing, mandala making, and energy moving, we will find the points of Sex, Pride, Self, Power, Passion and Love, Law, Wisdom, Liberty, Knowledge in our bodies and souls. Appropriate for those with Pentacle experience wanting to re-ignite their relationship with the points, and for novices seeking an introduction to Pentacle work. Sliding scale \$50-100 for each day, no one turned away for lack of funds.

### San Francisco

with Reclaiming teacher T. Thorn Coyle  
 Two Saturdays in Autumn and Winter  
 Contact Thorn, (415) 285-3341,  
 thorn\_coyle@sfbg.com

## Dark Mother Weekend Workshop

### San Francisco

with Reclaiming teacher Madrone and  
 Carolina Culebra  
 Fall 1999  
 Contact Madrone (Kim Jack), (415) 401-0907.

## Women's Spiritual Journey to Peru

October 23 - November 3

with Gail Morrison and Jodi Selene. Contact  
 Harmony Tours, HrmnyTours@aol.com, (707)  
 823-9377

## Women's Winter Weekend 1999 the Santa Cruz Mountains

December 9-12

Join the Women's East Bay Ritual Group for our annual weekend of ritual, play, labyrinth, hot tub, rest, and hanging out! Relax before the busy Solstice Holiday and spend time with other Pagan Wemoons! Three nights (or less if you want), December 9-12, 1999. \$65. Bring your own food. Space is very limited.  
 Call Kore for more info and to register: (510) 644-0629, or email: bae1@bae1.com

Reclaiming Recommends

## Breath & Body Work for Women Survivors of Incest and Abuse

Join an ongoing, caring circle where we can move through trauma towards safety, trust, and freedom in our own bodies. This is a healing group focused on and in the body, using a wide variety of tools and techniques. These include movement, meditation, intuitive practices, writing, sharing, work with Younger Self, drawing and trance work. This will be a small group, sustaining connection between meetings with homework and phone contact with other members. You must have ongoing formal support (therapy or bodywork) to join this group, and a three-month commitment is required. One Saturday a month, noon-5 p.m. \$65-\$90 sliding scale per session.

### in Santa Rosa

with Reclaiming teacher Cybele  
 opening to new members in January 2000  
 Call Cybele (aka Suzette Rochat), (707) 525-4992 or (415) 541-5650



## Visit Pagan Cornwall

### Women's Journey — Beltane 2000

A Journey for Women is being planned now for Beltane 2000 in Cornwall with Cornish researcher and author Cheryl Traffron. We will also visit Glastonbury and possibly Avesbury with Kathy Jones, well-known author of publications on ancient sites.

Cheryl Traffron lives in the southernmost tip of Cornwall. She is the author of "Pagan Cornwall, Land of the Goddess," and "Earth Mysteries Guides to Ancient Sites" in West Penwith, Bodmin Moor and North Cornwall, Mid-Cornwall.

Sounds & Furies journeys for women offer economical journeys visiting Pagan/Goddess sites in Europe with knowledgeable guides native to the areas we visit.

For more info: Sounds & Furies, PO Box 21510, 1850 Commercial Dr., Vancouver, BC V5N 4A0, path@lynx.bc.ca

## Land Raffle Supports Coral Reef Group

Reef Check, the volunteer coral reef monitoring group, completed the first global survey assessing the health of the planet's reefs in 1997. Their data is crucial in evaluating human impact upon the oceans, and is universally employed by ocean ecologists, scientists, and activists. They are also instrumental in raising general consciousness on oceanic conditions worldwide. But to continue, expand and coordinate their vital work, money is needed.

To raise funds for Reef Check, a home site on a 500-acre island near Acadia National Park, Maine is being raffled: one chance to win per \$20 donation. Black Island is a natural paradise with old growth spruce, yellow-birch and rowan trees, mink, deer and nesting eagles.

Only four homes will be allowed on the island, by restrictive covenants. The winner will receive the \$450,000 property plus \$150,000 to build a home. We hope to raise several million dollars for Reef Check.

Please see www.helpandwin.com for details. And make your friends and organizations aware of this exciting opportunity to help!

Thank you, Roy King

## Starhawk: Visions

continued from page 32

own varied but mostly European heritages and creating new rituals. We were never claiming to be Indians or to be performing Indian ceremonies. Nevertheless, the Pagan community as a whole was for a time included in these charges. Pagan rituals and Native American ceremonies share enough similarities — the concept of the circle, the four directions, the reverence for the earth — that it could easily look like we were trying to do Indian ceremonies and just not getting them quite right. But of course, we could not practice an earth honoring tradition on Turtle Island without being shaped by and incorporating elements of the indigenous culture.

Because Reclaiming folks tend to be sensitive, politically conscious people, we listened to what indigenous voices were saying. We put away our smudge sticks and purged our chants of anything questionable. We became more acutely aware of how our different cultural interpretations might cause pain or harm to others. As an example, in Reclaiming we have a long standing tradition of writing parodies of our most sacred chants. It's part of what keeps us sane and humble. One time I had taught a group of students a chant I learned from Luisah Teish, and later that day was horrified to hear them singing a not-very-nice parody of it. Had someone from her community heard it, it would not have sounded like loving self-mockery, but like racist trivialization of something sacred. A Hopi clown can ritually mock the ceremony he is part of — but were a stranger to jump in and do the same it would be a hostile and destruc-

tive act. We can make fun of our own sacred symbols, but not of somebody else's — especially when we belong to a group that has historically been the oppressors, and the somebody else has historically been the target of our oppression.

As the cultural appropriation debate spread to include other traditions, we in Reclaiming became more and more careful about what symbols we used and what deities we invoked. In practice, this meant that our rituals became whiter and whiter. The issue of what sacred powers, myths and symbols we have the right to work with became very confusing. Does our entitlement depend on our ancestry? If so, then how do I as a Jew have the right to call on Brigid any more than Spider Woman? Am I limited to Asherah and Shekinah? Do I have the right to play the doumbec because presumably somewhere back in the lost mists of time my ancestors came from the Middle East? Then what about Mary Ellen Donald, my drum teacher, who has not a drop of Middle Eastern blood in her body, to my knowledge, but plays all the instruments better than I ever will. Must she be limited to the kettle drum or bodhran? Can I claim Freya because the Germans killed my people, or the Baba Yaga because presumably, somewhere in their sojourn in the Ukraine, at least one of my ancestors may have been raped by a Cossack?

In practice, we tended to feel entitled to anything European along with whatever we could claim some remote blood connection with. However, we Reclaiming teachers also do work in Europe — where actual Europeans tend to see themselves as German or Irish or Welsh and not something as generic as the new proposed currency. The women in our German Witch camp loved working with the Baba Yaga, but they didn't identify the story as representing their heritage: they're looking for a German story for the next camp, and if they find a story from north Germany, the Swabish and Bavarian women may not identify it as theirs. At our English

camp in Glastonbury last year, we worked with a Welsh story from maybe fifty miles away, and were asked constantly "Why aren't you doing a story from here?"

Questions of entitlement can make us as obsessed with our ancestors as any keeper of the roster of the Daughters of the American Revolution. At a certain point, we have to stop ourselves and say, "Hey, is this the road we want to go on? Weren't we working for a world of freedom, where we could honor the ancestors but not be cut off because of our race or culture from realms of human knowledge or endeavor?"

In the midst of my own personal wrestling with these issues, I ran into an old, wise woman in trance who simply shook her head and said, "Forget about your ancestors, child, it's the children that I care about!"

As I write, three of my Goddess daughters are up in the loft giggling over the Harry Potter books. Their ancestry includes English, Irish, African, Jewish, Native American and probably many others, but two of them look "white" and one looks "black." I know that in spite of all our efforts to eradicate racism, their lives will be shaped differently because of that fact.

I wish for Florence a world in which she will never for a moment see her skin color or the texture of her hair as anything but beautiful, where every opportunity she craves will be open to her, where prejudice, racism and slavery will seem as incomprehensible and archaic as the metallurgy tools of a Bronze Age culture. I want her to know that she is the Goddess, and that the Goddess is black, brown, red, yellow, fat, thin, old and young.

To create that world for her, it's imperative that she see images of the Goddess that resemble her. I don't have the luxury to ask "Do I have the authority to put African Goddess images in my home?" I need to have them, for her sake, and to know something about them if I am to fulfill my responsibilities to her.

But what about Allison and Lyra? I want them, too, to see themselves as the Goddess, as

beautiful, as able to do anything they want. And I want them to know that the Goddess is also black, brown, red, thin, fat, old and young, and that deity comes in all genders and forms. Is it not equally important that they grow up surrounded by a

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— Starhawk



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multiplicity of figures and images?

And is it not important for the grown-up children we are to also see a multiplicity of images of deity? First, so that we truly know that we are welcome in this community whatever our heritage may be. But also so that we who live in a deeply divided, racist world, remind ourselves, again and again in sacred space, that deity comes in all colors and that all of us are valued.

How do we do this without falling back into superficiality and cultural appropriation? And without losing or diluting traditions and connections that are dear to us?

These are not simple questions and each one deserves a longer discussion than I have room for here. But here are some guidelines we might begin with:

**Be Honest:** Don't pretend to be what you're not or to speak with an authority you haven't been granted.

**Make Room:** Conceive of Reclaiming as a garden big enough for many different kinds of beds. Make room for people to express their heritage, to sing in their own language, and to call on the deities and symbols they are deeply connected with.

**Define Ourselves Differently:** Or maybe refuse to define ourselves. Instead of "European based", to acknowledge that we are more like jazz or rock music, a synthesis of many influences. We call ourselves an earth-based tradition without limiting our roots to one continent or one heritage.

**Deepen Our Knowledge:** Truly learn and study the traditions that call to us. Take lessons on that drum and learn about the rich musical heritage it comes from. Don't just pick a name out of a book — devote real time and effort to developing in depth knowledge of both a deity and its surrounding culture. Moreover, learn about the history and present day struggles of the people.

**Ask Permission:** This one isn't always easy, because we don't always know who to ask permission from or who has the authority to

speak for a tradition. But sometimes it's clear — if someone teaches you a song they wrote or a story, ask permission to pass it on and give credit where credit is due.

**Interrupt Oppression:** Speak out when you hear insensitive, racist, sexist, homophobic remarks. Don't put the burden on the target group to confront attacks. If a culture has fed you, defend it.

**Give Back:** If we are fed by symbols, stories or deities of a particular people, we have an obligation to give back something to that community and to participate in their real life, present day struggles. This might mean doing political work, or supporting particular events, or teaching what you know in that community, or visiting a friend in the hospital and entertaining him with a tale from his own culture he doesn't know. It might mean giving back money: if you hit platinum with your recording of a Latvian folk song, you tithe back to that community.

In practice, because everything is interconnected, giving back also means working on the global economic, social and environmental issues that affect us all.

**Love All the Children:** Amory Lovins says his design criteria on a new project is "How do we love all the children?" If we are nurtured and inspired by a tradition, we can worry less about who our ancestors are, and start to think of ourselves as the ancestors of the future, taking on responsibility for the lives and well being of the children of that culture, and for creating the world we want all the children to grow up in.

The path we take into the next millennium will depend upon how we define ourselves. My hope is that we can see our-

selves as a garden broad enough to contain many different beds and vistas, with room for all our ancestors, and nurturing food for all the children to come.

*Starhawk is the author of many published books on Goddess religion, from "The Spiral Dance" to "Circle Round, Raising Children in Goddess Tradition." She is a feminist, activist, teacher, Witch, gardener, drummer and one of Reclaiming's founders. For Starhawk's schedule of appearances, see page 46.*

## Importance of Iron

*continued from page 24*

than supplements. Iron in meat is better absorbed than vegetable sources (nonheme iron). Red meat is one of the best sources of heme iron. Black tea, coffee and calcium block absorption, while vitamin C promotes it. Iron supplementation is not recommended without due cause because iron toxicity is possible, especially in men. In fact, accidental iron poisoning is a major cause of death for children under the age of three in the U.S. Ferrous sulfate is the most common form of supplement, but it can be irritating to the digestive tract, possibly causing constipation and diar-

*continued on next page*

THE MYSTIC'S **Wheel** OF THE **Year**



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\* Africa (e.g., Old Egyptian & Yoruba)  
\* Meso-America (e.g., Aztec & Incan)  
\* North America (e.g., Iroquois, Navajo & Zuni)  
\* Asia (Hinduism, Taoism & Shinto).

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Also features: \* lunar & solar cycles, eclipses, visible planets & meteor showers \* days focused on teachers/activists/milestones in mysticism & the feminist, human rights, environmentalist & peace movements \* monthly meditations (Deity aspects, seasonal, Nature, psychological, Creation Spirituality path & Kabbalah) \* meditations for the lunar cycle \* art as meditation \* empowering meditations \* simple active offerings to help the environment & further social justice \* Creation Spirituality primer \* photos of sacred icons from various traditions printed in deep blue ink on cloudy blue sky linen paper. (8.5"x11" spiral)

*The Mystic's Wheel of the Year* is a multifaith wall calendar reflecting universal spiritual principles. It's for rediscovering *Goddess* and understanding *God* in non-patriarchal ways. It's all about ancient and contemporary Nature-based / Earth-centered spiritualities — both Western and Eastern!

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rhea. Ferrous gluconate or ferrous fumarate is gentler and better absorbed. Overall the importance of iron should not be underestimated.

*Kathryn Lynn is a student in physiology at CSU Hayward and plans to complete her M.S. degree next June.*

#### WEB RESOURCES ON IRON

<http://www.irondisorders.org>  
<http://www.planetree.org/>  
<http://www.drweil.com>  
<http://www.mayohealth.org>

#### Film Reviews

*continued from page 27*

behalf of some Norse king. The enemy, another unseen, malevolent force (a bearskin bedecked army of riders on horseback), is shown as cannibalistic and brutal savage. The Norse settlement they are attacking has been clear-cut out of the forest, the village of an invading culture.

But, they are, it seems, identified by the pendants they wear, clearly copies of the Great Goddess (Venus) of Willendorf. They are a tribe of cave-dwelling (a huge Goddess is carved in the cave), matriarchal, Goddess-worshipping warriors of the Bear Clan, and they are painted in the worst possible light.

It is this latter film which should be avoided

for its typically-Hollywood portrayal of our beliefs.

*Stannous Flouride is an Owl Wizard of the Goddess Yara/Maria Lionza, an artist and a historian.*

#### Food Not Bombs

*continued from page 14*

flower there. Lily and Chance, who is remarkably focused and helpful for his age, take the pea pods upstairs to the kitchen table. Lydia brings up the zucchini and I the onions, peppers, potatoes and bulgur.

We wash and peel and chop and cook and listen to music and tell each other stories. Jim, who is new to Tuesday, appears around noon and is put to work on the fruit salad outside.

By 1:45 the beans are done, the potatoes and bulgur are combined and seasoned, the bread, bagels, juice and apples are packed in the car. Matt and Nunzio carry the heavy bean pot downstairs. The fruit salad is almost finished but the vegetables aren't all cooked. Will we be ready to leave on time? Only the stove and the veggies know.

The hardest part is getting out of here on time. Everyone helps clean up: we dump compost, sweep floors, break up boxes, pile up used bowls, pots, bus tubs. Finally the vegetables are cooked, combined and seasoned with curry, cayenne, cumin seed, black mustard seed and

garlic. Yum! We quickly pack up and are on our way.

We arrive at People's Park just about on time and are greeted by some regulars who always help us unload, as well as some new folks. They carry the heavy pots, bus tubs and boxes to the park stage. They know how to arrange the food: serve the pots of

food in front and put give-aways on the side. Nunzio stays with the boxes of juice bottles, handing them out one at a time.

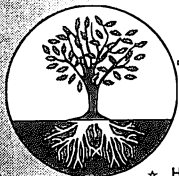
The food is ready and the folks are lined up. But we need two more servers before we can begin. I announce this and after a thoughtful pause, two volunteers jump up on the stage. The meal can begin.

I go down the line and hand out plates, as well as razors and condoms the Free Clinic has given us to distribute, and sheets of useful information (location of shelters, week-end meals, clinic, etc.). Lots of Food Not Bombers are in the line: Steve, Helen, Marcus, Nick, others. Osha, who's repainting the People's Park mural on the building down the street. A young father and his two-year-old daughter. A young man and woman I recognize from a street youth organizing meeting to which I'd brought leftover soup last night. A lot of folks I haven't seen before, as well as many I know from years of Tuesdays. I get a hug from a guy who remembers me from 1992, saying Food Not Bombs saved his life. Just as Food Not Bombs keep changing, evolving, so does the community of those who come to eat with us.

We have earned respect. People are OK with lining up, waiting their turn. They do not quarrel with each other and those who have a beef with each other take it somewhere else. Everyone knows that s/he is respected and will have his/her share. There is enough for all. People tend to be good to each other, responsive to our requests. An increasing number of folks are remembering to bring their own plates and utensils, as well as returning the used plastic forks.

The line for seconds has ended and even the late comers have been fed. Time to pack up. I thought we'd have left-overs but everything is gone, except some of the curried vegetables and fruit salad — just enough to take to "Tree Radio Berkeley," the free local micropower station broadcasting temporarily atop a tree in a nearby park, in defiance of the FCC ruling that the air waves belong only to those with enough corporate money to buy them. We leave a plastic bag full of bread and the remaining apples on the stage, tidy up and drive off.

Matt and I drive back to my house — all




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other Tuesday folks have already left. We drive up to find Terry W., who arrived after we left, washing pots downstairs in the big sinks. He has just enough time in his life to show up every Tuesday and clean. We unload the car, Matt takes off on his bike and I go upstairs to collapse in a chair. It's almost five, I've been up and running since nine — a long day.

I love Food Not Bombs, this wonderful, always changing, fragile/solid group of people who take part in the hard, time-consuming, joyful work of building ways to help ourselves, to help each other within this amazing, destructive, heartless culture, and to sustain those working to change it.

As Dylan says, "You gotta serve somebody."

Author Judy Foster has been involved with Reclaiming since before it was born. She is an astrologer, a cook, a Priestess of the Craft, and a lot of other things, too.

Photographer Lydia Gans, besides doing Food Not Bombs, photographs and writes for several newspapers, and has had two books published: "To Live with Grace & Dignity" and "Sisters, Brothers and Disability."

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## Who Are We?

*continued from page 4*  
activism.

It is a hallmark of the Reclaiming Tradition that initiation does not lead to any sort of entitlement and there is no formal hierarchy of priests and priestesses. People who share the core values described in the Principles of Unity and who practice Magic in the Reclaiming style can, and do, legitimately identify themselves as Reclaiming Witches.

**Reclaiming Collective** was a group of women and men in the San Francisco Bay Area which formed in 1978-80, originally an outgrowth of classes in magic taught by Starhawk and Diane Baker.

The Collective was a working group which published a quarterly newsletter; organized and led public rituals for the eight seasonal holidays of the year, the Sabbats; and taught classes in Magic and Witchcraft, including week-long summer programs which came to be known as Witchcamp, from a feminist perspective. Membership in the Collective was an organic process, with invitations to join based on commitment to and experience in the ongoing work of the "Cells," and there were many social friendships and close personal relationships among Collective members.

Women were always the large majority in the Collective, which usually numbered from 10 to 15 people. Many of the early members of the Collective were active in the anti-nuclear movement, some had worked

for civil rights and peace in the 1960s, some were active in the Anarchist community in the 1970s and 80s, and some were active in the environmental movement in the 1980s and 90s. Many lived in collective households and few had children. All were (and are) feminists and advocates of non-violence.

The Collective made all its decisions by consensus process. There was no Chairperson, no Board of Directors, no formal structure at all in the formative years. Money brought in by any Cell was allocated to the work of the Collective. In principle everyone in the Collective was entitled to payment for their work, if there was money, but most donated most of their time. In 1994, after a few years of discussion and reflection, Reclaiming became an incorporated religious organization under state and federal law. At that time the policies and practices of the Collective were described in written By-Laws.

By 1996, it was clear that there were hundreds or perhaps thousands of Reclaiming Witches in many other places, including Canada, Great Britain, and Germany. In the Bay Area the community had expanded exponentially; the work of Reclaiming — putting on rituals, publishing the newsletter, and teaching — was now being done by dozens of people, and classes and workshops were attended by hundreds. 1500 people could be expected to come to a Spiral Dance. The Collective went on a retreat but could not reach a decision about what its role should be in this new context, or what kind of structure should replace it.

Widespread discussions ensued, and an-

*continued on next page*



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other retreat was held in November 1997. Creating the structure for Reclaiming in the Bay Area which exists today, consisting of the Wheel, various working Cells, and the Advisory Council, the Collective dissolved itself. Reclaiming Witches in other places organize themselves (or not) as they will. There is no central authority and all Witch Camps are autonomous.

**The Wheel** of Reclaiming today holds the legal identity of Reclaiming as a tax-exempt religious organization. Its members are chosen by the working groups, known as "Cells," who do various projects in the name of Reclaiming. For example, the Cell that publishes the Reclaiming Quarterly, the Cell that teaches core classes, and the Cell that works on special, one-time projects each have a representative on the Wheel.

The Wheel makes decisions by consensus and is empowered to act in the name of Reclaiming in a legal context, to make policy decisions, and to recognize new Cells. It is located in the San Francisco Bay Area. It has spent its first two years keeping things running and beginning to address many basic questions of policy, structure, and finances.

Reclaiming Cells now include: Administrative, Community Building, E-Cell (website), Inside (prison ministry), Quarterly Magazine, Spiral Dance, Special Projects, East Bay, North Bay, and San Francisco Ritual Planning, North Bay Teachers, San Francisco/East Bay Teachers, and Youth. Some Cells are sometimes inactive.

**The Work of Reclaiming** includes:

- organizing public rituals for the eight Sabbats, the major seasonal holidays of Samhain

(Halloween), Winter Solstice, Imbolc (Brigid), Oestara (Spring Equinox), Beltane (May Day), Summer Solstice, Lammas (Lughnasad), and Mabon (Fall Equinox)

- publishing a quarterly magazine, The Reclaiming Quarterly

- offering classes and workshops focusing on various aspects of modern feminist spirituality and traditional teachings. Our core classes are: Elements of Magic, The Iron Pentacle, The Pearl Pentacle, and Rites of Passage. In the summer months week-long intensives ("Witchcamps") are offered in northern California and several other places around the country as well as in Vancouver, B.C., England and Germany.

- maintaining a Web page online with information about our various projects, and discussion lists for people with ties to Reclaiming.

- special projects, such as producing three cassette tapes (one also a CD) of ritual music and a book, *The Pagan Book of Living and Dying* (HarperSan Francisco 1997), edited by M. Macha NightMare and Starhawk. Information about Reclaiming music and books is available through Serpentine Music [see ad, page 57].

**Reclaiming Community** includes people, primarily in North America and Western Europe, who identify with the Reclaiming Tradition of Witchcraft. Generally, these are people who have attended Reclaiming classes, workshops, or intensives and agree with the Principles of Unity. Many have become involved in working with the Cells in the San Francisco Bay Area and others have developed programs and projects in their own areas

based on Reclaiming teachings. [For more information on these regional Reclaiming-tradition groups please see the Regional Pages on page 33.] The Community also includes those who just attend rituals or other events, or who practice the Reclaiming tradition in their own covens, circles, or as solitaires. Community members often participate in political actions directed toward non-violence, social justice and a healthy planet.

*Vibra Willow was in the Reclaiming Collective from 1985 until its dissolution and is currently a member of the Advisory Council, the E-Cell, the Inside Cell, the Spiral Dance Cell, and the East Bay Teachers and Ritual Planning Cells.*

## Our Many Names

*continued from page 5*

somewhat surprised at the shock that reverberated in the room. Not too many eco-feminists in management... yet.

And then the subject almost came up with a group of twelve-year-old girls from a South Boston housing project. I didn't feel at liberty to fully express myself there, partly out of concern for my employment.

This Winter I will be presenting a discussion on the growth of Paganism and Witchcraft in the United States at the Council for a Parliament of World Religion's meeting in Cape Town, South Africa. I credentialized myself with a publication, a graduate degree, and by calling myself a priestess of Feminist Wicca. Witchcraft in Africa is a different entity

*continued on next page*

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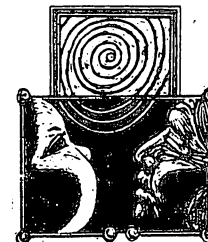
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than the European-based construction; to label myself as a Witch might evoke power, but I believe it would have closed more minds than I hoped to open with the presentation. So I use my own term, Feminist Wicca, which I hope evokes both myself as creative source and authority, and a religion of Earth-based Craft.

I am willing to vary my terminology, and am relatively comfortable as a ritualist, a Witch, a Wiccan Priestess, an eco-feminist, a Goddess worshiper, a practitioner of feminist Earth-based spirituality, among other things... Should I require myself to do the political work of reclaiming the word "Witch" at every turn? Only if I am pandering to some notion of purity and perfection. All of this is to say that I do take Macha's position very seriously; she is right and I am glad for all of those who are out as Witches all of the time. I just want room for my efforts to count too. It takes people with many strategies from many places in the political spectrum to make meaningful change happen.

### WHAT ABOUT "PAGAN?"

Sam Webster's argument is similar to Macha's. He suggests that reclaiming the term "Pagan" can enhance our communality while allowing for difference: "We have become what our detractors feared us to become. We, the inheritors of the traditional cultures of the past, have become a single, though not united, heterogeneous religion. We are Pagan." I agree with him; a broad term that can encompass our differences is very useful. In the Vermont Witchcamp, we are certainly heterogeneous, and we do form a single community for at least that intensive week of ritual; we may even be united by the end of the week, but only slightly more than half of us consider ourselves Pagan.

In a survey of participants in the Vermont Witchcamp, I asked about how we label ourselves. I didn't want to box people in, so I offered them a long list of identifiers, asking for all that currently apply, with space to write in more. Now at a Witchcamp, you might assume that mostly Witches would come, and since Pagan is a larger umbrella term, we would all check that off too, right?

Wrong. The survey on page 5 shows the results, based on 67 responses (out of 110 surveys given, which is a huge return rate).

So at this Witchcamp, less than 60% of us consider ourselves Witches, and less than 60% consider ourselves Pagans. And almost half of us consider ourselves Wiccan. Most of us have multiple strands in their religious identities (people averaged over 4.5 identities each), and 34% of us actively dislike labels. Even with all the Wiccan identification, there is only one Gardnerian and four Ceremonial Magicians, suggesting that the term "Wicca" is being used more as a general term than referring to specific British Traditions. Overall, 80% of campers are willing to be identified as at least one of either Witch, Pagan or Wiccan. But this is as close to a common name as we get.

And if that is as close to unity as we get, that may be just fine. It seems to me that names in the sense of categories for identity will never be tremendously comfortable for us. We won't be finding a cohesion in our naming. The question then is how do we honor our particularity as individuals and our collective particularity as a cohesive spiritual tradition? I do think the term "Pagan" is useful here. All traditions need to honor their particularity, to create a container that will hold their community. Many religions use sameness of creed and habits of practice as their unifying threads; ours is a different challenge, that of weaving more

loosely and still having a coherent community. Eclectic is an evocative word that I think accurately reflects our spiritual community (even though only 12% selected it); it is rooted in the concept of collecting. We are weavers of many strands, both individually and collectively, and we need to stand together.

Like Webster suggests, maybe we don't need the oneness that unity implies, as long as we see ourselves all as belonging to a single, broad spiritual path. I don't recall any friction over identities at camp itself. Even though when I asked people to select their one primary identity, I got 26 different ones. That's a lot for 67 respondents. There are many patterns of repetition and overlap in our plural and diverging identities. The energy that we generate is generally cohesive, and the community is accepting. Conformity is not taught, and evidently we practice coherence across diversity better than we may have realized. We come together to do ritual: that community action in itself perhaps provides the best container for our similarities and our differences.

*Grove is a Witch, a business woman, and a Reclaiming-style teacher in Cambridge, Massachusetts. Comments, compliments and encouragement can be sent to [Grove@aol.com](mailto:Grove@aol.com)*

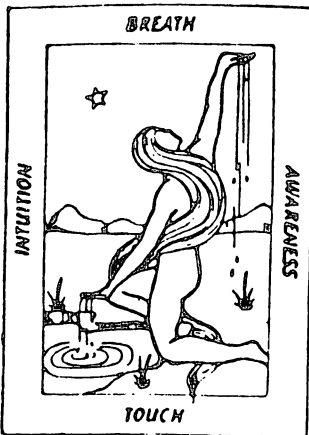
### Forests: Cove/Mallard

*continued from page 17*

campaign is our timber sale monitoring program, which involves field-checking past, current and future timber sales for compliance with environmental laws and logging contracts. Monitoring in Otter-Wing this past summer exposed several road problems which caused the National Marine Fisheries Service (NMFS)

*continued on next page*

**LOMI BODYWORK**



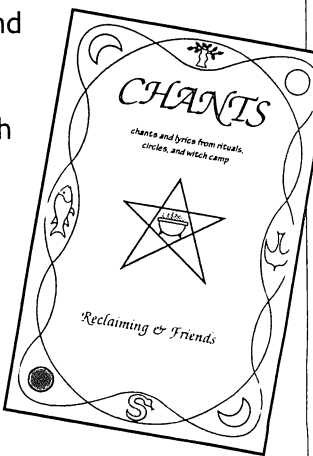
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to visit the sale. During this visit, which we had instigated but to which we were not invited, a two-mile spur road that went through a very wet area was canceled.

Our "multiple fronts" strategy has been highly successful. Cove/Mallard, roadbuilding and cutting operations were originally marked for completion by 1997. After nine years, and seven years of direct action, the operation is only 20-25% completed!

#### LEGAL ACTION

A coalition of environmentalists filed a lawsuit against the Otter-Wing and Mackey Day timber sales earlier this year. Some of the issues in the lawsuit are: logging and roadbuilding upstream of threatened steelhead and bull trout habitat, failing to do new environmental analysis (the EIS is ten years old), and failing to do analysis of impacts of the sales on species that have been designated "sensitive" since the EIS was written.

#### THE LOCALS

Conversations with loggers suggest we have something in common. They get angry talking

about logging companies that close up shop and move elsewhere to gain larger profits.

With this in mind, activists have been trying to build alliances with the logging community. It's very simple: we just talk. One activist made a point of frequently visiting Dixie, the local logging town, to chat with people. "Not about logging," she said, "but about community." Apparently community was important to Dixie, enough so that some people were willing to talk to the hated Earth First!ers.

#### COME TO IDAHO'S BIG WILD!

Spending time with us in Idaho provides an opportunity to learn many valuable activist skills: how to conduct pre- and post-timber sale monitoring, stream and sediment monitoring, climbing skills, legal research, office and outreach coordinating, how to live a low-impact life, and how to live in a cooperative community. Empowering other people is one of the trademarks of the Cove/Mallard Coalition.

Come to Idaho and experience for yourself the magical Big Wild! But don't be surprised if you fall in love and never leave!

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*The Earth First!*  
Journal keeps you up to  
date, eight times a year,  
on forest activism. See  
box, page 17.

## Y2K is a Cone of Power

*continued from page 19*

— this particular event applies to all three, and it has exactly the same timing. It transcends so many different demographics that the possibilities for change are enormous. Just for a second, visualize the energy created by the majority of the Earth's human inhabitants focused on one thing, at one time. What used to be geographical clusters of emotionally isolated individuals are now communities working with intention. This is how the work begins.

This year our community called Reclaiming celebrates the 20th anniversary of the Spiral Dance. We celebrate twenty years of politically oriented ritual in which seeds of change have been planted and some have come to fruition. A grand fixed cross has marked the possibility for transformation, and we are heading into a new millennium. Suddenly the energy with which we have been working, the energy that we have been raising is about to peak— due to ritual, local, global, astrological, and technological events.

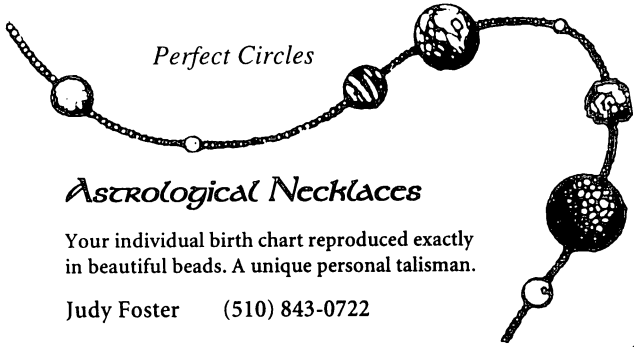
Y2K is a juicy cone of power that transcends demographics. This is a cone of power so intense that it has united and created communities. And this is where, as Witches, our experience can lend a hand. We can set our intentions for this cone, we can facilitate its raising, and we can anchor it. Millions of people will be working this cone without having any idea of what it is. Our attention is needed. Like The Fool, we're about to step off a cliff, without knowing what awaits us. It is our journey, our process, and our trust in one another that we need to focus on, or learn to create, if it isn't already present. There is movement, there is change, within our consciousness. With this understanding we can weave the community necessary to support one another regardless of the outcome. As we love, we are one with everything. We are not isolated, and this topic has a grip on the consciousness of the world. As we engage in a game of "what if," of envisioning a better world, our lives are irrevocably changed. Return to the Mother. The wheels of change have been getting greased, and are now fully in motion. This is an opportunity for revolution.

Check out these websites if you want more info:

- [www.co-intelligence.org](http://www.co-intelligence.org)
- [www.y2kcommunity.org](http://www.y2kcommunity.org)
- [www.cassandraproject.org](http://www.cassandraproject.org)

*Kat Lilith is a massage therapist living in Petaluma, CA. She is actively working to suck the blood out of the patriarchy.*


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## First Blood: A Ritual

continued from page 22

in the group, stood at the bottom of the stairs and waited. I was to call down to her to come and get me when I was ready to come down. I was then given a red rose and we went back into the house, where I was brought into the Circle of Women.

**Minerva:** *One of the most amazing aspects of the ritual was the continuity, the presence of young women (in body and spirit) whose first bloods I had celebrated. I had been present at Juli's ritual, and her older sister's before that. Juli's mother, Vibra, was present at Tatiana's ritual, and had helped me plan a first blood a year ago for Tatiana's stepsister. I have a sense that we are re-creating the experience of womanhood, re-introducing the sacred joy and reverence for our womanliness, one daughter at a time. I was also unprepared for the powerful emotions I felt about becoming the mother of a young woman, no longer a girl. It was a time of profound change for me as well. When I came back down the stairs after Tatiana cut her tie to me, I passed Juli. She hugged me and gently asked, "Was that hard?" Without hesitating, I answered, "Yes!" I was Demeter, grieving the loss of my young Persephone, and awaiting her "return" as a woman.*

**Tatiana:** After I was brought back into the circle, a mirror was passed around and I remember that we all put on red lipstick. Then we talked about what it means to be a woman and shared stories about things like our first blood experiences, boys and men, and our lives as girls and women. All the women gave me beautiful gifts and explained the meaning of each. We all put "fake blood" on our faces, and then we feasted. We kept talking until it was time to leave.

**Minerva:** *The most wonderful part of first blood rituals, for me, is the sharing of women's mysteries. In Tatiana's case, this part of the ritual also became woven in with the cakes and wine. We talked and ate and shared our wisdom. The order of the ritual had to be changed to accommodate Tatiana's new need to test her blood sugar and have a snack at a certain time. I had also*

*wanted to have a part of the ritual be about honoring the sacredness of blood, not just menstrual blood, but blood as a symbol and source of life. Vibra had the idea to anoint ourselves with red ochre at the moment Tatiana pricked her finger to test her blood sugar. It was healing to re-affirm the positive qualities of blood, after the experience of learning of Tatiana's blood condition.*

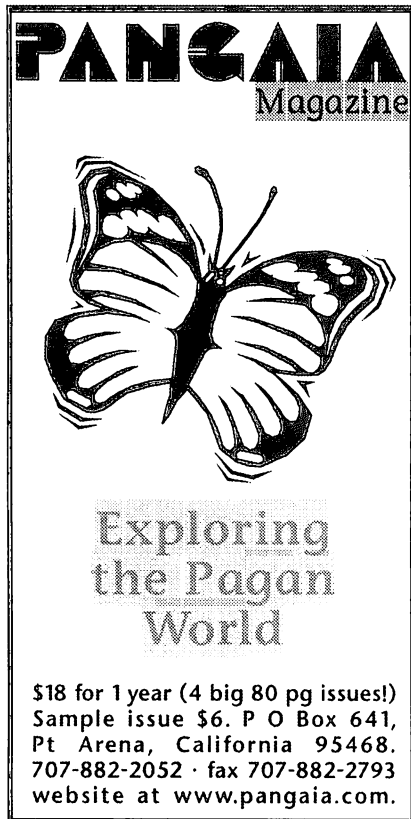
**Tatiana:** I felt so supported and reassured by these women, who had been through the same things I had. The ritual made me feel more comfortable with my transformation into a woman. It was very magical and fun.

Blessed Be!

## Livin' La Vida Wicca

continued from page 23

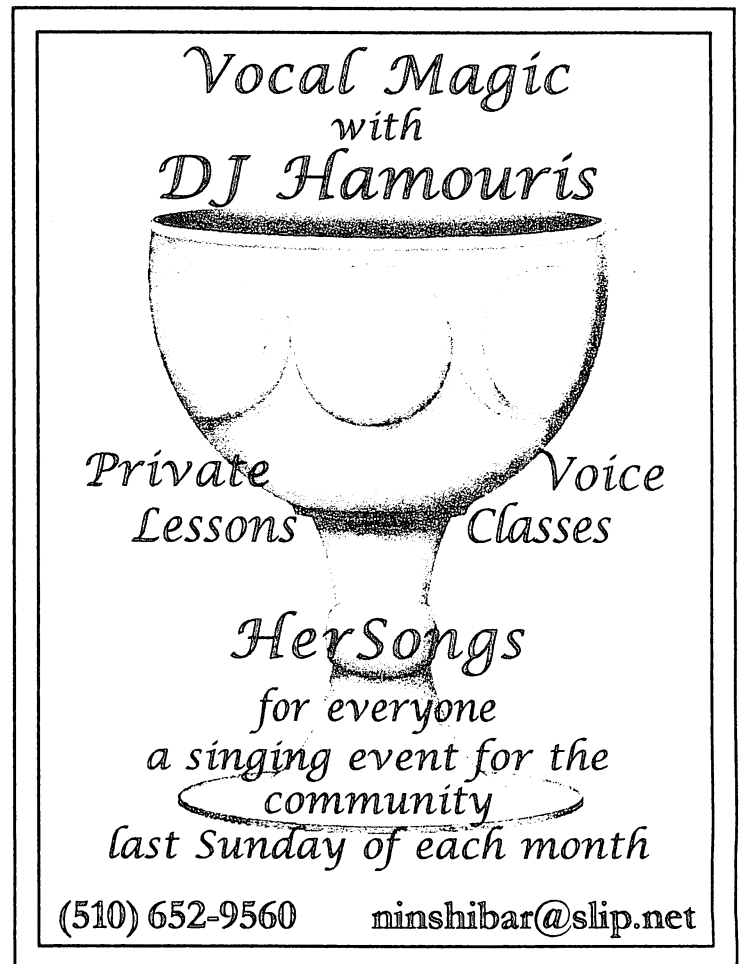
beloved children are included in a part or in several parts of our big rituals, they will greatly benefit from that sense of inclusion and importance. Otherwise, as some of you probably noticed, they are left no choice but to run amok during silent trance time, tripping over dreamy Pagans and jolting them out of trance while they search for mom or dad, or someone they know, or something to do. It is my humble suggestion that we make conscious choices about this matter, either we include our children and let them know when and how



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who is a criminal defense attorney, and a father who publicly burned his draft card during the Vietnam War and served two years in prison for it. I love my folks and I am proud of them; however, these family secrets did alienate me from my not-so-radical peers in elementary, junior high and high school.

Nevertheless, I see now this childhood curse was a blessing in disguise. I would advise all parents out there who are attempting to raise children, or those of you who would if you got the chance, to remember that "your children are not your children, they are the sons and the daughters of life's longing for itself, they come through you but they are not from you and though they are with you, they belong not to you..." (*Kahlil Gibran, "The Prophet"*)

Bless it Be.

*Juliana Miller, 20 years old, attends college in the Bay Area, and is involved in ritual theater and environmental action.*

## History: Cult of Barbie

*continued from page 25*

mythos also links Him to the ancient clan known as Kennedy. Note the amazing facial similarities. Stories surrounding this ancient

Kennedy cult seem to be a unique mixture of the "slain God" stories (similar to the Egyptian Osiris) and the revelry of the Roman Bacchus. This seems to fit all three aspects of the Triple Kennedy myth.

Other research shows a related figure, an ancient warrior God known as GI Joe. Since GI Joe had no known female consort, and was also a eunuch, it is obvious that both Joe and Ken competed for the Goddess Barbie. One theory links this to the surviving Oak King/Holly King myths of earlier times.

Researchers also uncovered other mythical characters, known as Shakespeare, Einstein, Gandhi, and Ralph Nader. But since the ancient culture held these in much lower relative importance than Barbie, they obviously were mere minor demigods of the era.

We are thrilled to have discovered these Old ways, since they shed light upon many unexplained traditions of today. We can use this clear view of history to put our present-day customs in perspective.

After this significant success in discovering the ancient Barbie myths, additional funding has been approved for research into the ancient Ninja Turtle myths as well. Since many plastic artifacts of the Ninja Turtles have been found in North America, perhaps they are

linked to the ancient Native American cultures of Turtle Island? Only time will tell.

*Link is a solitary from Flemington, NJ whose writings focus on seeing the magical & sacred side to everyday life. More of Link's writing can be found at: [www.altavista.com/cgi-bin/query?pg=q&K=XX&type=st&of=anthlink@aol.com](http://www.altavista.com/cgi-bin/query?pg=q&K=XX&type=st&of=anthlink@aol.com)*

## Inner Work & Power

*continued from page 29*

personal strength, it is beautiful to me. Confronting domination isn't a counter-attack, it's holding onto what we want, what we need, and what we think is right. There is telling the landlord that the roof must be fixed before it rains again, or insisting that every arrestee be treated equally.

I'm always amazed at the breadth and depth of manifested talent that I meet amongst the Witches with whom I work. So many have written fine books, are exquisitely sensitive teachers, have produced musical works, visual arts, or have other talents.

I also am in awe of those Witches among us who can consistently produce powerful and effective workings. There is the power to draw a magic circle so well that the mundane world simply drops away. Or there are those times when a priestess intuitively where the energy of the circle needs to go and then guides the ritual so that it manifests the spirit of the working and of the participants, rather than sticking to a plan that has become irrelevant.

Consistently maintaining a magical practice teaches us how to sense and move energy. But doing our inner work gives us the wisdom and understanding to know whether it is the time to hold power, or time to use it. I've come to believe that chasing "power" via powerful experiences to the exclusion of "therapeutic" work is an empty path. Energy without wisdom is useless.

Instead, practicing both inner work and magical work together gives us the tools to understand energy, its relationship to power, and how and when to use our power effectively.

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

## Uprooting Racism


*continued from page 27*

an assumption that most if not all people – including white people – "are doing the best they can to survive. Overtly racist people are scared, and lack the information and skills to be more tolerant. We need to challenge their behavior, not their moral integrity. We also need to be careful that we don't end up carrying out an upper-class agenda by blaming poor and working people for being racist, when people of wealth control the media, the textbooks, the housing and job markets and the police. We need to stay focused on the institutions themselves."

### TACTICS FOR UPROOTING RACISM

Kivel offers a list of a dozen tactics for making a difference. Each of these tactics is discussed at

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more length in his book:

1. Assume racism is everywhere, everyday.
2. Notice who is the center of attention and who is the center of power.
3. Notice how racism is denied, minimized, and justified.
4. Understand and learn from the history of whiteness and racism.
5. Understand the connections between racism, economic issues, sexism, and other forms of injustice.
6. Take a stand against injustice.
7. Be strategic. Attack the *source* of power.
8. Don't confuse a battle with the war.
9. Don't call names or be personally abusive.
10. Support the leadership of people of color.
11. Don't do it alone.
12. Talk with your children and other young people about racism.

**BEYOND BLACK AND WHITE**

There is much more of value in "Uprooting Racism." Part IV, "The Effects of History," is dedicated to clarifying the widely-varying histories of different ethnic groups in the United States, and moving the discussions "beyond black and white." Neither black, white, or any other racial-color term has had an unchanging meaning in U.S. history, and the simple dichotomy obscures the great variety of experi-

ences that make up our society.

Part V attacks "institutional racism," in public policy, the workplace, the schools, religion, and the criminal justice and police systems.

And the final section of the book offers a vision of how we can work toward building a "democratic, anti-racist multiculturalism."

For white people working to uproot racism, both Kivel's book and his forthright challenge to work together are an excellent stimulus to our work for social justice. I hope that others in Reclaiming and our kindred communities will read the book and help make Kivel's ideas part of our thinking.

"Uprooting Racism" can be ordered through many bookstores, or directly from New Society Publishers — see page 26.

*George Franklin is part of the production cell for Reclaiming Quarterly, and has been involved in grassroots activism and journalism for two decades.*

*RQ will continue to cover issues of diversity. If you want to contribute to this dialog, contact us, quarterly@reclaiming.org, (415) 255-7623.*

**Great Ritual of Oneness**

*continued from page 18*

people of El Salvador to recover from twelve years of civil war, by actions of peace and sustainable living practices. The greater Reclaiming community believes in the importance of Marta's work, and many of us have pledged our spiritual, political and practical support.

Many fundraising efforts are underway to support the extensive work of Marta and the Institute. IICP continues to support and assist three land cooperatives of indigenous peoples and campesinos. The Institute plays a major

*continued on next page*

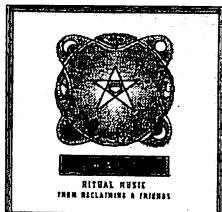
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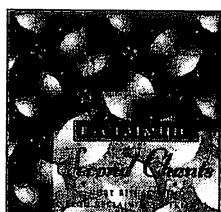
**Chants**

A popular 1987 teaching tape, this album features chants taught through Reclaiming's classes and rituals, many of which are now familiar to Pagans around the globe. 21 chants in all, performed by a small chorus with some hand drumming. All lyrics included. CD \$16 CS \$11



**Let It Begin Now**

These 11 songs and chants from Reclaiming's annual Spiral Dance ritual are played in both a capella and full choral styles, with dance-inducing instrumentals. A ritual in itself, this tape captures the magic of Samhain. Many lyrics included. CD \$16 CS \$11



**Second Chants**

This versatile recording has many wonderful new chants and songs from Reclaiming's classes, summer intensives, and rituals. Arranged with teaching in mind, yet musically varied with a host of instruments. All lyrics included. CD \$16 CS \$11

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role, assisting with obtaining legal land titles and raising funds towards future purchase. IICP has developed many programs of sustainability: an Ecological Farm where permaculture is demonstrated to cooperative leaders and university students; a Technical School for high school aged youth; a weekly luncheon (with entertainment) to honor indigenous grandmothers; the Niños con Niñas training for youth featuring classes in conflict transformation and sexuality; ecological fairs focusing on peace and sustainability; and holistic health training for women.

What follows is a general outline of the ritual, with each of the Five Directions honored by celebration and deed. Please make the ritual your own. Feel free to improvise, and send your stories and photos to the Reclaiming Quarterly in January (for posting) so everyone can enjoy your contributions!

Consider making a beautiful giftbox to hold your "gifts" for the women and families of El Salvador. Perhaps include photos of your own families, pictures from your ritual, and letters of friendship.

**East** celebrates Joy, Sustainability, and Connectedness. This celebration focuses on the 23rd Century Fair for Peace and Sustainability held annually in Cuscatlan Park, San Salvador.

Begin with an Air chant. The chant suggested is "If I Touch You I Will Know You". The words and melody are available on Reclaiming's Second Chants tapes and CDs.

Charge a windchime with your own imagination, inspiration, and innovation. Imagine what the US and El Salvador's political relationship could be. Breathe your own desire for peace into the windchime itself. After the

ritual, send the windchime to the Circle of Love where members will take the chimes (along with financial contributions and giftboxes) to El Salvador where they will hang (and be used) in Cuscatlan Park and add your blessings to the Peace and Sustainability — 23rd Century Fair. Please hang a weather-resistant tag on your windchime indicating where it has "flown" from.

At the 23rd Century Fair the faeries will be present. Other gifts you could send to the Circle of Love are bubbles and bubble wands; banners, faery wings; wands and costumes; face paint; etc.

**South** celebrates our Desire, Passion, and Partnership. This direction celebrates the training programs of Niños con Niñas. Fire lives at the heart of every living thing. From the molten magma of the Earth's heart to the heat of our bodies and souls, Fire sparks our creativity. Fire transforms everything it touches. If it is not respected, fire becomes the destroyer. In this time of nuclear trial and error, the respect of fire becomes of paramount importance. Fire has been at the center of our rituals from humankind's earliest times. Around the firepit our ancestors cooked their meals, gathered for safety, told their stories, and sang songs of creative inspiration. Shaman's drums and the power of breath took us deep into our selves, where from the realms of our imaginations came the longing to touch, to change, and to connect.

Consider using your passion and desire to create objects, poems, and paintings of beautiful change and send them to the Circle of Love for display at the 23rd Century Fair.

**West** celebrates the Waters of Life, which flow through every living thing. Here, we celebrate the beautiful indigenous grandmothers who gather at the Institute each Sunday for a healthy meal.

We of Reclaiming gather these sacred waters from rivers, wells, and oceans worldwide to use in our sacred rituals. Our Waters of Life connect us, heal us, and allow us to flow through difficult times. "All life comes from the sea," and so as we celebrate Water we begin by singing to remind us that all of our blood and tears, embryonic fluid and sweat join in the great Circle of Love. Suggested chants are "The Ocean is the Beginning of the World," or "The River Is Flowing," (both found on Reclaiming's Chant tapes.) For years, our grandmothers have hauled water from sacred places in the Earth to use in the sustaining of life. Let the grandmothers of your circle pass out threads of blue, white and green to each participant. Begin to sing "The Earth Is Our Mother, We Must Take Care Of Her." — in English and Spanish (see web page for lyrics). Braid your threads together, perhaps into your hair, into a bracelet. As you braid and sing, honor the work of our lives and those of the indigenous grandmothers...

Consider gathering small shiny necklaces, earrings, bracelets, cutlery, and scarves for your gift box for a Circle of Love, and charge them during this part of the ritual. Send money to support the weekly luncheons at the IICP.

**North** celebrates the Earth Herself. This celebration focuses on the Ecological Farm Project.

Create a ritual that emphasizes wholeness and the circular cycles of life. Create a chant of alliance and connection.

Take a pot of soil and plant seeds. Have the participants of this ritual take turns caring for this plant to keep the connection alive beyond the ritual's date (Consider a plant that produces seeds so that those seeds can be used in the following year's ritual.) Charge the planted seeds with: "We feed each other; we feed the world" Now, bless food in the same way and share food with each other, saying: "...we feed each other, we feed the world." Take a few moments to feel the sustainability of the earth's abundance in your own bodies.

Consider collecting hand gardening tools: spades, trowels, pruners to send to El Salvador.

**Center** celebrates our power to create change. In this celebration we honor the elders of our Earth's tribes.

Begin by honoring a personal ancestor of yours by calling her/him into the circle. If you like, make a quick statement of the gift(s) you have received from them (You can honor more than one if time permits). As each person calls in an ancestor, they thread flowers onto a thread, making a lei. After the lei is finished, place it upon your altar for charging.

Have someone designated to "teach" the hula. Teach simple steps and hand gestures to create some symbols of unity between the dancers. Then begin your "hula" dance. The sensual swaying of the hips ignites our kundalini. Let the power of your sacred sexuality fill you with the desire for change in the world. Use the gestures

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of your hands to "show" the ancestors what you are saying, let your steps on the sacred earth pat your intention deep into the soil. Let the rise and fall of your breath breathe your intentions into the sky to caress the world and all its life forms. As each participant feels moved, step forward and add your "hula" to the vision, state a few words of happiness and joy about receiving a gift from an elder. Create a ceremonial presentation of the lei. Perhaps give it to the fire, or to the eldest person, etc. Let the lei's beauty honor all the elders of our world, past and present.

Consider having your coven or circle become one of the Circle of Love benefactors. Make a pledge of sending \$100 per year.

Send giftboxes and pledges to: Circle of Love, PO Box 7151, Lancaster, PA 17604-7151.

## Vermont Camp/Northeast

*continued from page 37*

organized by Wild Ginger (Canadian Witches). Working with the story of Isis, Horus and Osiris was timely, coming on the heels of an election that left most Witches needing a reminder of the importance of sustained work and passion in the face of overwhelming odds. Ritual work, organic food and art that supported the magical work were well received and we are considering how to lengthen next year's camp.

## Northeast Weavings

The Weavers' web has become a rich site for news about rituals being held in the community. Beltane, Mid-summer and Lammas have provided many opportunities for gatherings in and around the Northeast. In addition many Wiccan festivals and gatherings are being offered — 'tis the season! A number of topics have been addressed in recent months, including path work at camp (alternatives to priestessing path), visitors to camp (disrup-

tive, inclusive, helpful for transition) and the challenge of communication, inclusion and consensus within the broader community when using the internet. These discussions provide much food for thought and strengthen the community by keeping minds and channels of communication open.

For more information, contact Selchie, [b.e.jones.warrick@sympatico.ca](mailto:b.e.jones.warrick@sympatico.ca), or leave messages at the office of Barbara Jones Warrick (519) 438-8208.

## Which Camp Was Witchcamp?

*continued from page 35*

support.

Afternoon "offerings" consisted of gifts of teaching from campers. Drumming was a favorite, as was learning to lead the spiral dance.

Personal practice time varied with the individual. Some evenings this time was mandated as silence and observation.

Evening rituals wove a theme of Ancestry through the week. Each ritual was a piece of a whole, culminating in a healing ritual. Opening ritual included the creation of the Waters of the World in which everyone brought water from wherever they came from and the waters were mixed in sacred space. Waters from the East Coast met waters from the West. Waters from the Northern Hemisphere met waters from the Southern Hemisphere. The waters mixed. The people mixed. The camp became one. The second ritual stirred ancestral memories. The third ritual was left to the more intimate settings chosen by individual affinity groups with a purpose known only to those who participated. On the fourth evening, we examined the webs with which we encased ourselves and symbolically became entangled and broke free. The fifth evening was about Deep Listening. The sixth evening was Healing. The healing ritual was the culmination of

all that came before and participants spent themselves completely. The momentum of ritual was then broken by an evening of merriment which included a talent show, a rave, and a campfire. The final ritual took place the morning the camp ended, and was a transition from the magic that had been to the reality of everyday life.

This camp was an experience in growth and personal development. It was laughter, music and fun. It was a temporary respite from the rigors and complexities of everyday life. It was an extremely worthwhile and fulfilling experience. I offer my thanks to the many who made it happen, organizers and participants alike. It was magic. It was real. It was Witchcamp.

*Dawnstar is new to Reclaiming but has been walking a similar path for some time now, and is happy to have found others to share her journey.*

## RPWV: Travel Schedule

*continued from page 60*

Michigan Socialist Revolutionary Pagan Workers International Youth Brigade Party of the World (MSRPWIYBPotW). Temple of Discordian Principles, Noon-6 p.m.

### October 8, Cheyenne, WY

"Intercept the Witchcamp String" demonstration and ritual. The Witchcamp String was passed from Vermont Camp to the Witchcamp Spokesouncil in British Columbia, and should be passing over Cheyenne at 3:17 a.m. Chairman Hail will lead the interception ritual in the RPWP's continuing resistance against Witchcamp.

### October 20, St. Louis, MO

Organizational Meeting: "Resisting the Tyranny of Witchcamp Cooks." Topics include "The Undercover Cheeseburger," "Clean-up Slow-downs as a Resistance Strategy Against Forced Volunteer Labor," and "Who's the Boss? You Are!" Revolutionary Pagan Whole Foods Restaurant, West St, Dinner time.

### October 31, San Francisco, CA

"Twenty Years of Resisting The Spiral Dance." Commemorative march and trick-or-treating through the Sunset neighborhood, awakening San Franciscans to the threat of Starhawk's book and ritual. Gather at Beltane Grove, Noon.

### November 15, Raleigh, NC

Speech to Philip Morris, "Fighting Witchcamp through Addiction: Tobacco as a Sacrament." If twenty percent of Witchcampers were addicted to nicotine, rituals would be shorter, and perhaps smoking would be permitted in circle — join us in this struggle! The Tobacconist Club, Noon.

### December 20, San Francisco, CA

"The Great Clothing Swipe!" Chairman Hail will lead comrades in stealing Yule celebrants' clothing while they jump in the Pacific Ocean. Gather at Ocean Beach, North of Taraval, 4 p.m.



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## Spiral Dance Canceled

# Drawing Down Whitey's Moon

In a shocking development, the Spiral Dance will not be performed this year. "The Beloved Dead will just have to roll over," said Dawg Eve, spokesperson for RPW Chairman Gusty Hail.

The change was partly in response to the tragic psychomagical trauma suffered by longtime Reclaiming Priestess Starhawk [see photo below], who often plays a key role in the Spiral Dance ritual.

But a further complication involved the content of the ritual. The feeling had been developing for years that the Spiral Dance had become too multi-cultural. "It's time to get back to our Euro-Pagan roots," declared Eve. "Enough of this diversity nonsense."

The replacement ritual, "Drawing

Down Whitey from the Moon," will focus on redistributing the planet's power and money to white people.

In addition, the traditional Samhain songs of the Spiral Dance ritual have been scrapped. The cone of power will instead be raised to Gil Scott-Heron's hit song, "Whitey's On The Moon," complete with new verses especially crafted for Reclaiming.

## Bridge Lane for Psychic-Powered Vehicles?

Caltrans announced that, as part of the new plan for the Bay Bridge expansion, it will study building a special lane for vehicles fueled solely by psychic powers. The plan, which started due to pressure from the local activist organization, Psych-out Gas, was hailed by local RPWV spokesperson Shar Truce, "We have known for some time that there is a wealth of psychic power held by Witches, Pagans and Shamans, and are pleased to see it being put to some practical use."

## Alchem Lab Deciphers Ancient Runes: Parking Permits?

The ancient Nordic runes, long believed to contain the mysteries of the universe in cryptic form, have finally been deciphered by researchers at Reclaiming Alchemical Laboratories.

"I fear we're in for a bit of a letdown," said Roy L. Crown. "It appears that most of the runes pertain to parking permits for horses, carts and carriages."

The rune known as "Yr," for instance, entitled the bearer to unlimited parking in ritual sacrifice zones, while vehicles bearing the lowly "Feo" rune had to be moved every two hours.

Norse aficionados were naturally dismayed at the news, and called for a complete investigation into the Lab's research.

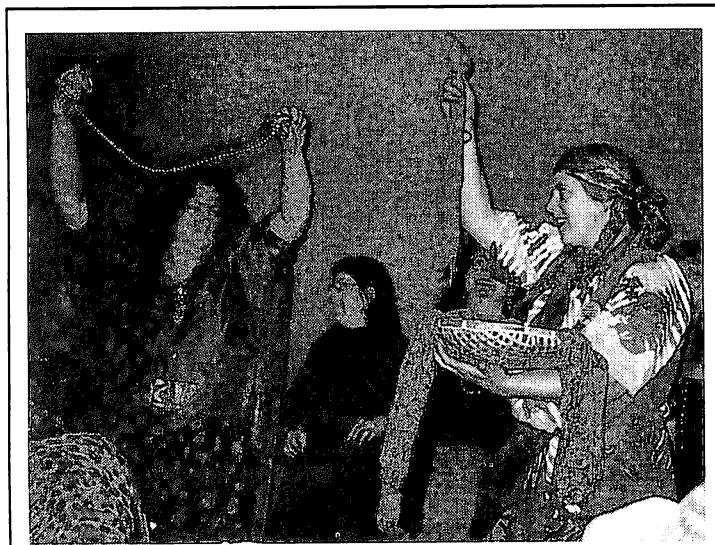
But Reclaiming priestess Petunia MayBloom shed a different light on the discovery. "Anyone who has ever arrived late to a San Francisco ritual and tried to find parking will stand in awe of the power of the ancient runes."

## RPWV Chairman Gusty Hail's Travel Schedule

**September 23, Amherst, MA**  
Book-Signing of "The RPWV Chantbook." Includes favorite chants such as "Hey Hey, Ho Ho, Bourgeois Paganism's Got to Go!" and "What Do We Want? The Maypole! When Do We Want It? Mabon!" Beyond Revolution bookstore, 1 Castro St., 9-11 p.m.

**September 30, Kalamazoo, MI**  
Workshop: "The Mysteries of Karl Marx's 'Das Ritual.'" Benefit for the

*continued on page 59 (really!)*



*In a tragic development, two teachers suffered schizomagical breakdowns at the 1999 California Witchcamp. One became mesmerized by the mystical Slinky™ spiral, while the other was transfixed by the yarn used in Camp rituals, and spent the rest of the week badgering campers to take small strands of yarn from her basket. According to expert Reclaiming sources, there are no known cures for these maladies, and neither teacher is expected to recover from the trauma. Photo by Leona.*

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## Submissions to RQ

We encourage readers to submit articles, letters, or graphics related to political, Pagan or spiritual issues and happenings. Submissions via email ([quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)) or on disks 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.

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Beginning with our Fall 1999 issue, we are delighted to announce that Reclaiming Quarterly will be distributed by DesertMoon Periodicals. Contact J.R. at DesertMoon, (800) 547-8182.

Bookstores and other vendors can order copies directly from DesertMoon.

If you need more information from RQ, contact us at (415) 255-7623, [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

If your store carries RQ, drop us a line, and we'll list you online, and, space permitting, in Reclaiming Quarterly.

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