

RECLAIMING

Q U A R T E R L Y

The Magazine for Witchcraft And Magical Activism



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Reclaiming

A Center for Feminist Spirituality

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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.



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RECLAIMING

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To Our Readers...

Welcome to the Spring 2001 issue of RQ, affectionately known as the Beltane issue.

To celebrate this ripe and lusty season, we have included a section of Beltane-inspired articles on such topics as love, sex, fertility, and parenting. The Beltane features start on page 20.

We would like to thank all of those kind souls who responded to our questionnaire. Your opinions have been filling our mailbox, fax machine, and thoughts. The initial responses have been a great help in letting us know what you want to see in RQ. If you haven't filled out your questionnaire, it's not too late! We'll tabulate the responses this Spring and use them to shape forthcoming issues.

RQ has been shifting toward including "theme sections" in each issue. For Spring, of course, Beltane was an easy call. For future issues, we are working on topics including:

- Aspecting, Anchoring, and Tending
- Diversity in the Reclaiming Community
- Initiations
- Parenting in Reclaiming
- Labyrinths

We welcome articles, poetry, photos, and artwork on any of these topics. When we have enough material for a theme section, you'll see the results in print. While you are not limited to these topics, please keep in mind that our readers have been telling us that they want to see more magical articles. Contact RQ for deadlines and other information.

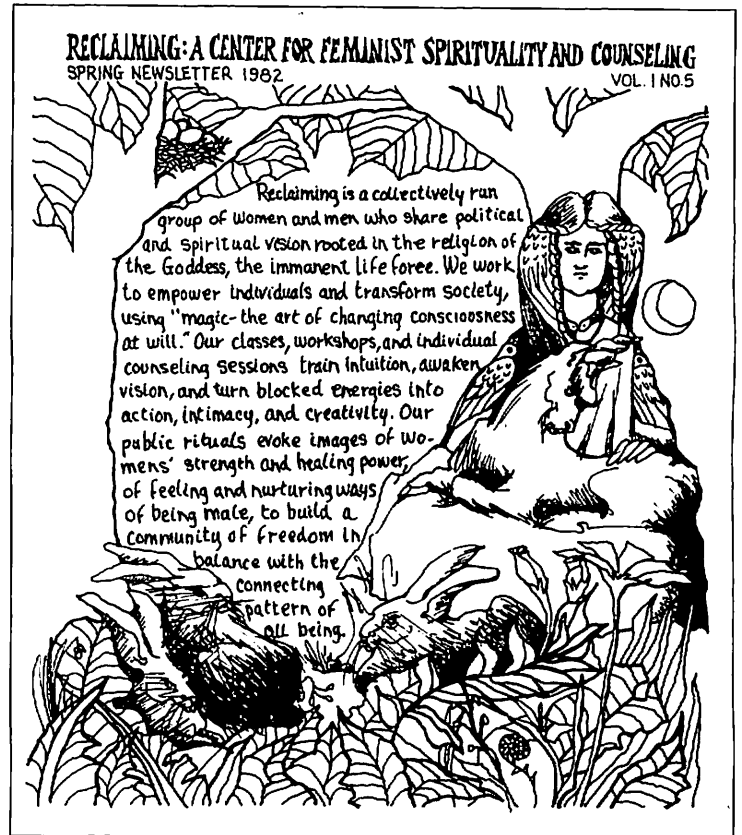
On a final note, one of the questionnaire items that got overwhelming support was more naked pictures of the RQ staff. We are so very flattered — thank you, beautiful ones. To fulfill your every command, we've filled this issue with scintillating photography. Prepare yourself for a stroll through the sensuous.

— *The RQ Cell*

LETTERS AND ARTICLES FOR RQ

RQ is glad to get articles, letters, artwork and photos(!) from our readers. You are our connection to magic and activism in your area.

Submissions may be edited. See back inside cover for guidelines, or contact RQ, PO Box 14404, San Francisco, CA 94114, quarterly@reclaiming.org



A vintage Reclaiming Newsletter cover from Spring 1982, by Eleanor Myers. Reclaiming Newsletter was published from 1980-1997.

Dear RQ and Reclaiming et al,

When does political magic become coercive magic?

This question has been with me since the invocation of the Fey at the San Francisco Spiral Dance. After having sat on it for four months I thought I would offer it up to the rest of the community.

In regards to the aforementioned invocation, I found the dismantling of the oil rig [prop] to be disturbing in its suggestion of violent action. It seemed to me the opposite of my Craft practice. It brought up the following concerns:

Could I put my magical two cents into such a working? No.

How were people who had never been to a public or Reclaiming ritual experiencing it?

I use oil and gas, which no doubt comes from an off shore rig somewhere — is this NIMBY magic?

Can we work magic to "improve" the world without it being coercive at some level? "Improve" is a very subjective word — isn't it all subjective? I have sat with these questions and more for sometime now. I am of the opinion that these questions deserve discussion and thought.

What we do in our own circles, covens and solitary practices seems to me to be one thing but when we put such things into public ritual settings it seems to be another.

I think it is important to note — for myself at least — that when we/I say, "To harm none and for the good of all" that is not as I see it but as the Great Ones see it.

In Love and Trust,

Tami

Please personalize my shoes

by Jonah H. Peretti

with the word “Sweatshop”

[Below is an email correspondence with customer service representatives at Nike iD, an on-line service that lets people buy personalized Nike shoes. The dialogue began when Nike canceled an order for a pair of shoes customized with the word “sweatshop.”]

From: Personalize, Nike iD
<nikeid_personalize@nike.com>
To: Jonah H. Peretti
Subject: RE: Your Nike iD order

Your Nike iD order was canceled for one or more of the following reasons.

- 1) Your Personal iD contains another party's trademark or other intellectual property.
- 2) Your Personal iD contains the name of an athlete or team we do not have the legal right to use.
- 3) Your Personal iD was left blank. Did you not want any personalization?
- 4) Your Personal iD contains profanity or inappropriate slang, and besides, your mother would slap us.

If you wish to reorder your Nike iD product with a new personalization, please visit us again at www.nike.com
Thank you,
Nike iD

From: Jonah H. Peretti
To: Personalize, Nike iD

Greetings,
My order was canceled but my personal Nike iD does not violate any of the criteria outlined in your message. The Personal iD on my custom ZOOM XC USA running shoes was the word “sweatshop.” Sweatshop is not: 1) another party's trademark, 2) the name of an athlete, 3) blank, or 4) profanity. I chose the iD because I wanted to remember the toil and labor of the children that made my shoes. Could you please ship them to me immediately.
Thanks and Happy New Year,
Jonah Peretti

From: Personalize, Nike iD

To: Jonah H. Peretti
Dear Nike iD Customer,
Your Nike iD order was canceled because the iD you have chosen contains, as stated in the previous e-mail correspondence, “inappropriate slang.”
If you wish to reorder your Nike iD product with a new personalization, please visit us again.
Thank you,
Nike iD

From: Jonah H. Peretti
To: Personalize, Nike iD
Dear Nike iD,
Thank you for your quick response to my inquiry about my custom ZOOM XC USA running shoes. Although I commend you for your prompt customer service, I disagree with the claim that my personal iD was inappropriate slang. After consulting Webster's Dictionary, I discovered that “sweatshop” is in fact part of standard English, and not slang. The word means: “a shop or factory in which workers are employed for long hours at low wages and under unhealthy conditions” and its origin dates from 1892. So my personal iD does meet the criteria detailed in your first email.

Your web site advertises that the Nike iD program is “about freedom to choose and freedom to express who you are.” I share Nike's love of freedom and personal expression. The site also says that “If you want it done right...build it yourself.” I was thrilled to be able to build my own shoes, and my personal iD was offered as a small token of appreciation for the sweatshop workers poised to help me realize my vision. I hope that you will value my freedom of expression and reconsider your decision to reject my order.

Thank you,
Jonah Peretti

From: Personalize, Nike iD
To: Jonah H. Peretti
Dear Nike iD Customer,
Regarding the rules for personalization it also states on the Nike iD web site that “Nike reserves the right to cancel any Personal iD up to 24 hours after it has been submitted.”

In addition it further explains: “While we honor most personal iDs, we cannot honor every one. Some may be others' trademarks, or the names of certain professional sports teams, athletes or celebrities that Nike does not have the right to use. Others may contain material that we consider inappropriate or simply do not want to place on our products.

Unfortunately, at times this obliges us to decline personal iDs that may otherwise seem unobjectionable. In any event, we will offer you the chance to submit another.”

With these rules in mind we cannot accept your order as submitted.

If you wish to reorder your Nike iD product with a new personalization, please visit us again at www.nike.com
Thank you,
Nike iD

From: Jonah H. Peretti
To: Personalize, Nike iD
Dear Nike iD,

Thank you for the time and energy you have spent on my request. I have decided to order the shoes with a different iD, but I would like to make one small request. Could you please send me a color snapshot of the ten-year-old Vietnamese girl who makes my shoes?

Thanks,
Jonah Peretti

{no response from Nike}

For more info, visit www.geocities.com/athens/acropolis/5232



A Solo Ritual Under Cover of Darkness

Witchin' It on the Farm

This wasn't going to be one of those rituals where I dress up as a fairy or take my clothes off and run around naked. No, this was going to be one of those rumored hat-and-mitten rituals rarely seen in California. This was going to be a ritual where coyotes threaten to eat me alive.

Well, maybe not real coyotes. Real coyotes rarely attack humans. I'm talking about those coyotes in my head. Charged by my spirit guide at last fall's Spiral Dance ritual in San Francisco to conduct magical work on my family's farm, I was about to return to Nebraska for the first time since identifying as a Witch. I was about to dive back into my own underworld, a place where the earth is nothing but wild and spirituality is seen only in varying shades of Christianity. What had drawn me to the tradition of Witchcraft was the sense of community I felt in the context of the natural world. I was excited about connecting viscerally to nature's rawest

*Photos and text
by
Kara Gall*

elements, yet feared the sense of disconnection from having no one with whom to share this experience. This was a secret ritual. The coyotes in my head were howling.

I could tell you about all the fabulous little magical "coincidences" that took place to nudge me closer to conducting this ritual, like the fact that on the night of my vision, a tornado ripped a twenty-year old corrugated metal windbreak straight out of the

ground on the very hill on which I had envisioned my ritual. I could tell you I learned about the tornado only an hour after I had decided to invoke the Orisha Oya, warrior Goddess of transformation and wind deity. The tornado had cleaned out a large number of old dead branches from a stand of trees, a convenient resource for my ritual fire. I could give you astrological reasons as to why the day of the ritual turned out to be quite an auspicious day. Any wishes or commitments planted in that space would grow deep and strong as the moon entered Scorpio in its compost or balsamic phase. Unrealized powers would manifest. And, after all, on the

Wednesday is Oya's day and the Dark moon is her planet.

These coincidences, the psychic connection and the opened perception to nature's gifts, are an intrinsic part of Witchcraft. The connection to the gut must be especially strong when planning a solo ritual. I planned from intuition, taking my cues from my vision and the signs and materials presented to me. The Goddess was continually forthright in stating her intentions. Things just "worked out" without too much intervention on my behalf.

I could tell you about how much physical labor I put into this ritual, like the hours I spent relearning how to use an ax, trying to transform large tree branches into fire-sized pieces. I chopped, I pried, and I bent pieces over my knees. One of them slapped me in the face, leaving a very annoying gash to explain. I could tell you how much my back hurt after scooping a foot of snow from the ritual floor, a circle at least sixteen feet in diameter, or what it feels like to pound a posthole digger into frozen ground, trying desperately to dig a hole deep enough to leave gifts for the earth. My body ached, my toes were cold, and my face was wounded. I ripped my favorite pair of jeans and lost a perfectly good mitten. My only consolation was imagining how happy the Goddess must feel that I was putting so much work into honoring her.

This hard work is also nothing new to Witchcraft. Many of us who have spent years donating our bodily resources to activism know there is magic in the physical work as well as the psychic.

I'M NOT HERE, however, to talk about those aspects of Witchcraft. To tell you the truth, those were the easy parts of my ritual. I'd like to talk about the coyotes, the shadow side of Witchcraft.

Fear and secrecy remain part of our collective unconscious. Rituals around symbolic fear offer us the opportunity to transform fear into power.

I worked furtively to prepare for my ritual in ways that would not raise the red Witchy flag to my Christian family. I went "underground." I snatched the opportunity to chop wood while my parents were at work. I hid my ritual supplies under my bed. I lived in the shadow, making elaborate plans that wouldn't arouse the slightest suspicion.

What was it I feared, exactly? What was my primary motive for keeping this ritual a secret from my family? Why would I hide my identity from my own family? The only context I had for explaining my spirituality to my family was the land, and even that I couldn't see them taking seriously. Witches have a history of being misinterpreted. I fear my most reverent acts will be seen as silly, as devil worship or a wasteful use of

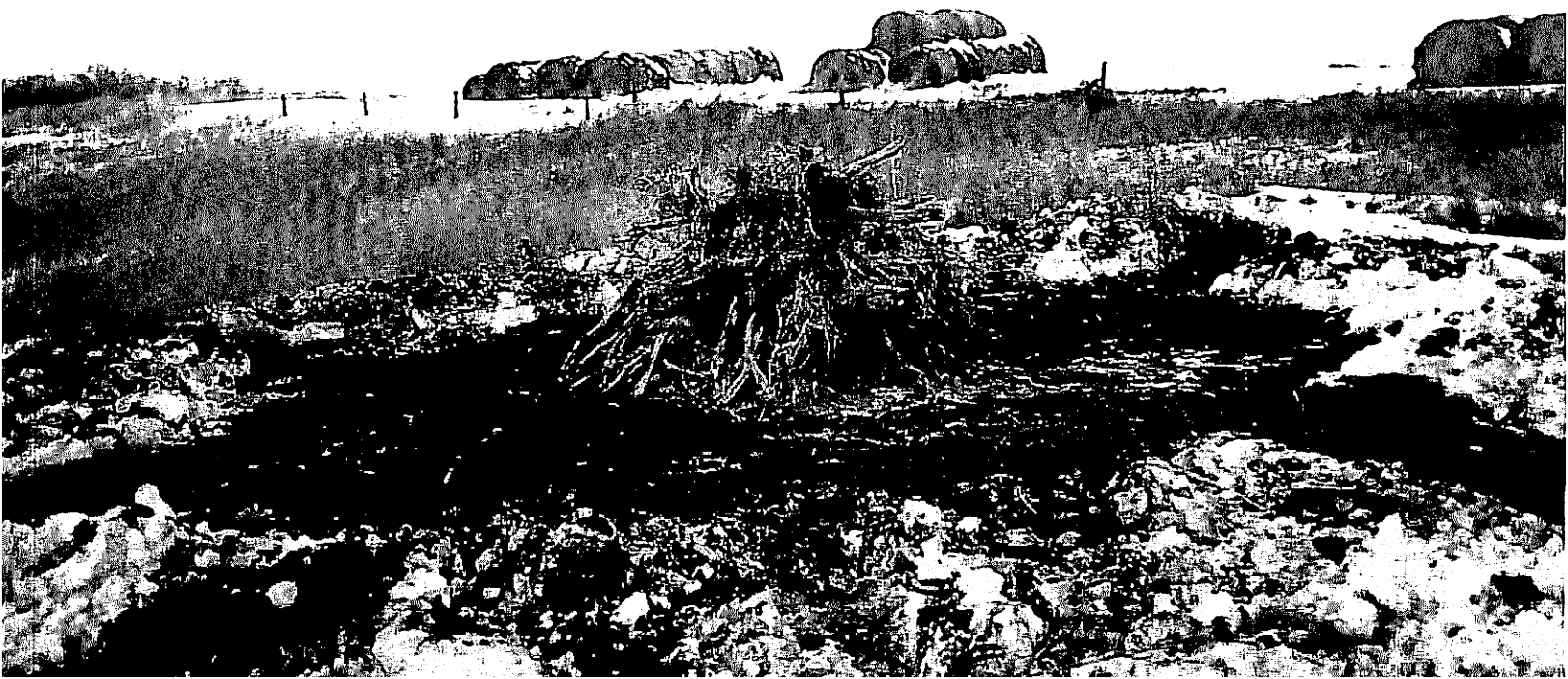
my time. I fear my family may discount my spirituality, which is so important to me. If they discount that, then how can they see me in my entirety? I will remain hidden to them, as unseen as my actions in preparing for this ritual.

At the same time, there seemed to be a sort of special intention to the secrecy. Everything I did was well thought out and executed carefully. Was this my legacy as a Witch? Perhaps it was our ancestors who whispered in my ears, urging me to seek out a spiritual connection to their experience. At that point, I only knew my intent was to come to the land on my own terms: not as a farmer's daughter, not as a City Girl, but as a Witch. Plain and simple.

ON THE NIGHT of the ritual, I stopped at the line of darkness, where the yard lights cut the seeable from the unknown. I tried to open my eyes to the cold darkness, wishing I could feel more like predator than prey. Vulnerable to all those eyes unknown, I stopped to light a candle. The wind blew it out. I knew if I returned to the house for a flashlight, I would chicken out. It would have been easy to turn back. It always is, when we approach the shadow side of magic. We've been taught for so long that there are monsters in the darkness, that it is the playground of all that is evil.

I crossed the line between the light

continued on page 53



Building a Multicultural, Anti-Racist Foundation

WHEN I ARRIVED at San Francisco's Ocean Beach for the Lammas 2000 ritual (my first with Reclaiming), I noticed that I was one of only a few Latinas. Although I felt a strong desire to participate in the ritual, I felt paralyzed by a voice inside that panicked, "Nobody sees that I have a different cultural background than most of the people here. These circles honor community so much, but how come I don't feel it? I feel invisible."

I am a 24-year-old Uruguayan immigrant, new to the Reclaiming community, although not new to the practice of Earth-based spirituality, honoring indigenous wisdom, or feminism.

I have been to several Reclaiming rituals since Lammas. Thus far, my experience with Reclaiming has been one of both discovering the beauty and potential of our common values and of uncovering the pain of being Latina in a predominantly white community — yet feeling stifled by cultural alienation.

Around Winter Solstice, I went to a ritual in Sebastopol with Luisah Teish. Seeing Luisah Teish leading this ritual was a big turning point. I felt that I had a mentor who had already worked through a lot of what I was going through. Seeing her overcome the cultural barriers in order to priestess, yet in no way compromising or diminishing her practice, made me feel like it was possible. I don't have to compromise who I am to be in the circle.

Now when that voice appears I tell myself to act instead of being paralyzed and leaving altogether. It is better to take the risk to challenge the circle and individuals than to be just another sister that walks away.

So, I offer my experience. In this article I will first hash out some of the theoretical discussion around multiculturalism and then offer eight points for what white allies can do to begin deconstructing racist patterns within and without.

MULTICULTURALISM, as a new paradigm from which to work, live, and interact on the Earth, has had to push itself into progressive, alternative circles under the resistance and blindness of the dominant culture. Different cultures have literally been shoved out of the dominant, white culture's space: Native communities shuffled forcefully onto reservations, Blacks and Latinas/os quartered in ghettos and prisons, Asians cramped in urban blocks. Few in the dominant culture want to examine and

much less take on the responsibility for reconciliation.

In time, organizations under the dominant culture have realized that indifference and silence are not the answer. This is not just an issue but a reflection of our pained and broken ancestry. We, as humankind that desperately needs to unite to heal, cannot keep repeating and blindly perpetuating the injustice of racial and cultural oppression that afflicts us all. The marginalization of the underprivileged must be shifted in all aspects of our lives, our organizations, and our planet. People of color can no longer be seen, referred to, or treated as the national or planetary minority.

Multiculturalism calls for a radical transformation in perspective and in interacting in the world. Multicultural initiatives that are born in the dominant culture's terrain are lopsided and will still have the dominant construct of a hierarchical society. As the new, permanent lens through which we construct a vision of planetary justice, multiculturalism requires shifting in the way we approach empowerment, spirituality, communication, healing, environmental issues, education, sexuality, gender, leadership, community, time, space, race — inevitably, everything.

multicultural

In contributing to the discussion on creating diversity within the Reclaiming community, I offer a few answers to the question that I am often asked by my white friends: "What can I do to support you?"

1. Ask instead, "What can we do to support each other?" Oftentimes, people of color are further diminished by being seen as the only victims of racism when it is a planetary wound that needs to be healed within both the oppressor and the oppressed. Guilt-ridden apologies and pity are merely condescending. One must genuinely show and prove the call to become an ally.

2. Be honest about one's internal process around race. Acknowledge one's ignorance surrounding racism rather than denying the existence of it is a huge step. Defensiveness and/or feeling threatened is a symptom of the denial

of color are invited into a preexisting structure without having an equal input on the structure, they often feel tokenized and dominated. Showing genuine curiosity when reaching out to people of color, not just inviting them in as tokens, and making intentions clear will pave the way to creating more equal situations of power.

4. Accept different cultural forms of communication. Domination through language has been a legacy of racial oppression in the U.S. People of color have had to accommodate their speech and still do just so they can communicate with white folks. Constructive confrontation and "being real" is valued within non-white cultural contexts because it shows the level of authenticity required for honest communication to occur.

5. Educate oneself on culture and race

memory. Ancestral healing is a huge component to ending racism and creating a multicultural movement for the Earth.

8. Examine the meaning of whiteness. Identifying and embracing the positive aspects of whiteness and attaching positive meaning to typically white traits is empowering. Guilt and self-loathing attitudes are not. Building a culture of solidarity through reconciling broken ties among white people instead of perpetuating the diseased individualistic, competitive lifestyle that keeps our communities fragmented is crucial.

THE PATH TO reconciliation starts here. If those in positions of power do not take multiculturalism seriously, then a monocultural and fundamentally racist organization and society is being upheld. Sowing the seeds of a multicultural vision of planetary healing requires a

anti-racist

disease. Racial healing requires one to be able to sit with the discomfort and internal struggle that leads to change. Safe space can not be guaranteed when dealing with racial healing because it inevitably alienates those in the minority. People of color rarely share a safe space with white people to be able to talk openly about oppression. One must be able and willing to identify one's prejudices towards members of a different culture in order to deconstruct acquired biased views.

3. Acknowledge one's power and privilege and use it to reverse racism. There is a tendency among white progressives not to acknowledge one's power within a group. Upheld by an obsession to control, in multicultural groups this often leads to blind domination and tokenism. Blind domination happens culturally through placing an emphasis on structure, schedules, logistics, and agendas rather than having the needs of the individuals in the circle as a priority. When people

by spending time in communities primarily of color. Submerging oneself in the racial reality of people of color, through personal relationships and experiences, re-educates one's racial lens. Doing the research rather than expecting people of color to teach is crucial. The burden of multicultural education should not lie solely on people of color's shoulders. Sharing personal stories and accounts has the remarkable effect of transforming our views and hearts.

6. Make a commitment to having an anti-racist personal, professional, and spiritual practice. Rather than seeing multiculturalism as just an issue, allies to people of color do not see ending racist oppression as a choice. They are entrenched in the struggle to end racist oppression because they are aware of it constantly.

7. Look honestly at our ancestral past and heal it. The pain of racism resides in our genetic makeup and primordial

multicultural foundation. We are not expected to do the work of deconstructing racism within ourselves or on the planet in isolation. We need each other in this work because the trials of both ancestral healing and disrupting the patterns of racial oppression in our lives is one of the biggest challenges we can take on. This requires a commitment to having a loving yet real dialogue about the aforementioned issues in the context of anti-racist organizing to build a multicultural movement for planetary healing and justice.

Natalia Bernal, as a student of Long Island University's Friends World Program, has lived and traveled throughout Latin America and India in search of alternative forms of education that encompass the mind-body-spirit connection. She is currently writing a thesis on Ecopedagogy: multicultural education for planetary healing and citizenship.

Let It Begin... *now!*

ACTIVISM IN BRIEF

Logging the Hole In Headwaters?

Humboldt County, CA

Logging the "Hole in Headwaters" could be approved by the California Department of Forestry at any time. CDF has been holding activists in suspense for over a month since public comment closed. This present threat is in direct response to the EPIC/Sierra Club lawsuit which was granted an injunction on logging last July and is set to go to trial in March. Pacific Lumber has also filed five new logging plans that span both sides of the South Fork Elk River and total nearly 700 acres of mature second growth forest.

The land inside the "Hole" and across the river from it, some 7000 acres of forest, were traded to Maxxam/Pacific Lumber as part of the Headwaters "Deal." This 7000 acres of forest was identified in the state law that funded the "Deal" as a priority for acquisition with whatever funds remain after the purchase of Owl Creek, for which \$80 million was allocated. The state just announced that it is buying Owl Creek for \$67 million, potentially leaving \$13 million for this acquisition. These new logging plans pose a serious threat not only to the proposed acquisition area, but also to the biological integrity of the Headwaters Reserve itself.

New logging on the South Fork Elk River (except on THP 97-520) is currently constrained by a so-called "moratorium" that was imposed by the CDF in January 1998. This moratorium requires additional information on flooding and safety concerns for downstream Elk River residents. However, in nearby Freshwater Creek, the same so-called "moratorium" has been lifted under a substantially weaker standard than that originally imposed by CDF.

Pacific Lumber is also trying to log in the Mattole Watershed, south of Headwaters. Activists have been blocking access by camping out on the road and in the forest.

Please come to the Mattole for a few days and help defend the 3000 acres of incredible old-growth Doug-Fir forest. We prefer those with nonviolent direct action experience. Please call the hotline first, (707) 441-3828. Come prepared for very wet, cold and snowy conditions. The hike to the Free State is over 12 miles. There is no basecamp, so call to

get involved. Or visit www.mattoledefense.org

Support is urgently needed. Send donations to "Mattole Forest Defenders," Box 28, Arcata, CA 95518.

You can also stay abreast of Headwaters news by calling the Bay Area Coalition for Headwaters Hotline, (510) 835-6303.

Getting the Real News on the Middle East

Your Computer

Like so many other issues, what's happening in the Middle East is not reported accurately by the US corporate media, or even most non-corporate media.

Following are several sources of accurate first-hand information:

Voices in the Wilderness is a Chicago-based organization which has been breaking the sanctions by taking food and medicine to the people of Iraq. For information on their work and on Iraq,



The 5-paneled Reclaiming banner, honoring Earth, Air, Fire, Water and Spirit, has become part of magical activism at gatherings and protests across North America.

The banner was sewn at California Witchcamp last summer.

Photos by Ortha Splingard.

Let It Begin... *now!*

ACTIVISM IN BRIEF

visit www.nonviolence.org/vitw/

The Middle East Children's Alliance also sends delegations to the Middle East, including Israel, Palestine, and Iraq. Their site is www.mecaforpeace.org

Another news source is the Israeli Independent Media Center, at <http://indymedia.org.il>

Keep Space for Peace

Gainesville, FL

"Keep Space for Peace," a video based on a presentation by Bruce Gagnon, Coordinator of the Global Network Against Weapons and Nuclear Power in Space, is now available.

This heavily-illustrated talk presents documents from the Space Command and aerospace corporations that reveal extensive plans for the nuclearization and weaponization of space. The video also shares the growing resistance to Star Wars around the world.

This video is a good tool to use for local organizing efforts such as house meetings with discussion afterward.

\$18 in US. PAL version for outside US is \$25. Contact Global Network, PO Box 90083, Gainesville, FL 32607, (352) 337-9274, www.space4peace.org, globalnet@mindspring.com

See page 14 of this issue for more ways to get involved.

Stop the Killing in Colombia

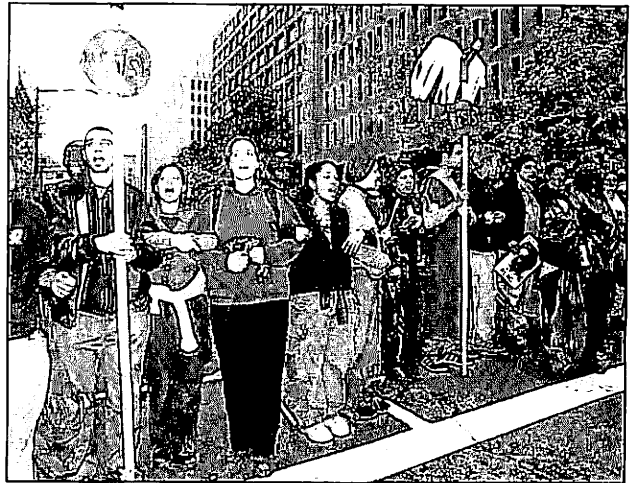
Colombia

Last year in Colombia there were more than 400 massacres. These were perpetrated by both sides in the civil war: the military, pro-government paramilitary forces, and the rebel group (FARC).

The United States, as part of "Plan Colombia," has given the Colombian military 1.3 billion dollars to fight the drug war. Many fear this money is going to be spent on the civil war instead of fighting drugs. Paramilitary groups have admitted to getting 70% of their money from the drug trade, yet the government claims it can't find paramilitary leaders that it has arrest warrants out on. The Colombian military seems bent on destroying the coca fields in FARC-controlled areas, and seems to ignore paramilitary-controlled areas. It has been estimated that FARC receives 50% of its income from the drug trade, including "taxes" on drug producers in areas it controls.

For more information, contact Colombia Support Network, PO Box 1505, Madison, WI 53701, www.colombiasupport.net, or School of the America's Watch, www.soaw.org

Send items for Let It Begin to quarterly@reclaiming.org, or to RQ, PO Box 14404, San Francisco, CA 94114.



Washington, DC protest of the IMF — ©2000 Berta A. Daniels

Activists Converge in Quebec City to Protest Free Trade Area of the Americas

On April 20-22, Quebec City has the dubious honor of hosting the Summit of the Americas, which brings together the 34 heads of state of North, South and Central America, as well as the Caribbean (except Cuba).

The stated purpose of the Summit will be to put the final touches on the Free Trade Area of the Americas (FTAA) agreement. The FTAA extends the NAFTA (North American Free Trade Agreement) to the entire hemisphere, and is to be implemented no later than 2005. The FTAA is also an extension of the reach of capitalist globalization, aiming to submit health care, education, as well as environmental and labor standards to the so-called logic of the free-market.

The demonstrations against the WTO in Seattle announced to the world the existence of a resistance movement in Canada and the United States. The same spirit prevailed last April in Washington during the IMF and World Bank meetings, and in Windsor last June during the general assembly of the Organization of American States (which initiated the FTAA process). On each occasion, thousands took to the streets to refuse free market fundamentalism.

The convergence in Quebec City continues this movement. Thousands of people from all over the world will come together for a "Carnival Against Capitalism."

A Reclaiming cluster is forming for the action. Find out more by joining the Reclaiming activist email list (visit www.reclaiming.org for more info).

Or visit www.infoshop.org/octo/ftaa.html

Reclaim May Day 2001

April 28 and May 1 • San Francisco

THE FOURTH ANNUAL Reclaim May Day will be held in San Francisco.

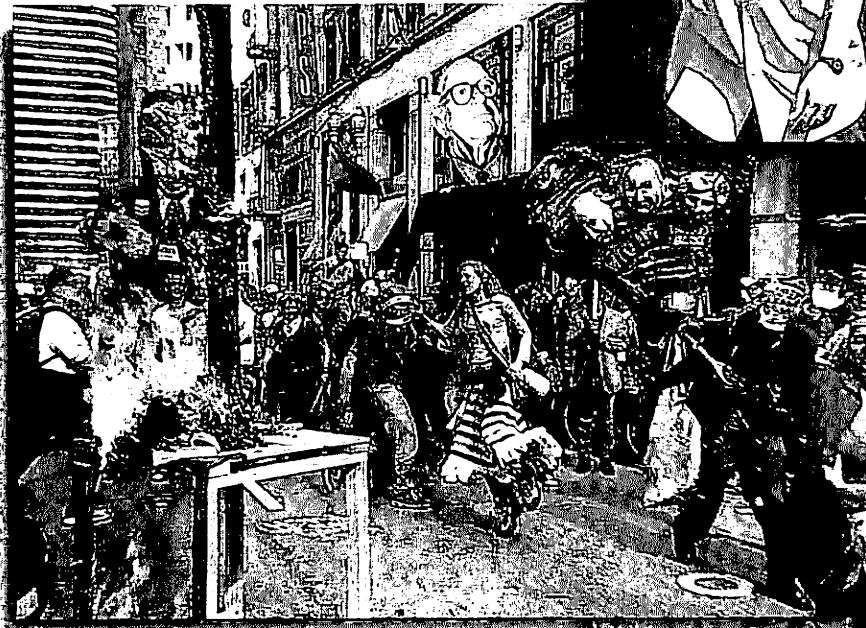
The main celebration is set for Saturday, April 28, with the park location to be announced. Teatro Campesino and Utah Phillips are confirmed, as well as a Maypole organized by Reclaiming.

An action focusing on housing and prison issues is planned for May 1.

The focus of this year's event includes the traditional labor/pagan/activist angles, as well as highlighting the injustices of the



Reclaim May Day 2000 featured performances by local theater and music groups, a maypole, and a spirited march focusing on sweatshop labor by chain stores in downtown San Francisco.



prison-industrial complex and housing issues.

Reclaim May Day 2001 is sponsored by Art & Revolution, Reclaiming, and other local activist, labor, and ecology groups. Past events have featured a Beltane maypole, solidarity marches, theater and music performances, kids' events, free food by Food Not Bombs, and more.

For more information, contact www.reclaimmayday.org, (415) 336-7801.



Biking the Bay's Bridges

Activists brave arrests and confiscations in campaign for fair access

by Dress

SOME OF THE Bay Area's best biking spots have been kept secret for decades. These spots have tremendous views, and riding them provides incredible thrills.

Where can I be talking about? The bridges, of course. Riding west on the Bay Bridge or the Richmond-San Rafael Bridge, one is treated to spectacular views of the San Francisco Bay, the City and the Marin Peninsula, all capped off by the Golden Gate Bridge. With a little breeze off the Pacific, the air is generally fresh and adds to the exhilaration. The wind is more intense on the Richmond Bridge. It doesn't generally create hardship for westward riders, but it can be a big push going east.

"Uhh, what about the motor traffic," you say. Well, on the Richmond Bridge, there is an unused twelve-foot lane that welcomes the

cyclist. And while the authorities claim it is illegal to use as a bike lane, we have already been through a "study" that shows that it is quite feasible and safe. And the Bay Bridge? For the small and daring groups of cyclists that have done it so far, motorists seem to surrender the lane in respect of our fortitude and spirit. Many more have waved and cheered at our inspirational rides than have flipped us off. The CHP, however, has not been very cheery about our presence.

SINCE 1997, we have had three groups going west during the morning commute. The penalty has been a day in jail and impoundment of our

vehicles until trial (six weeks the second time); nothing the average motorist committing a misdemeanor is subjected to. This October, I spent three days in the Oakland jail charged with felony conspiracy. The charges were not pressed when I showed up in court. And on this last ride, I saw one officer threaten two riders with pepper spray.

Fortunately, something kept him from following through on his threat. Perhaps he realized the wind was likely to blow it back in his own face, or into the open window of a passing motorist.

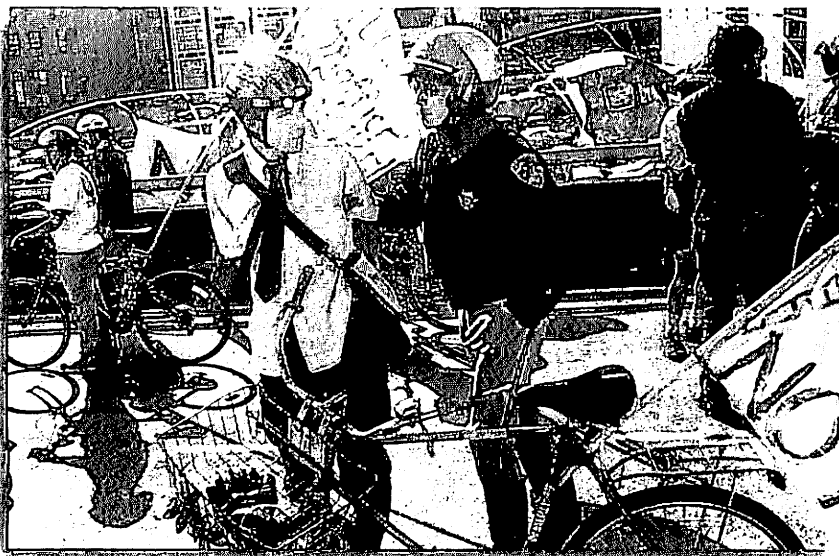
One rider, who was tacked into the oncoming traffic lane, is being charged with assaulting the officer. While the state has tried to intimidate us with court, they have consistently dropped the charges when we pressed our not-guilty plea up to the moment of trial.

I was also part of a late-night, eastbound ride last November, for which we only received infractions. Having stopped us on Treasure Island, the CHP called Caltrans to bring their bike shuttle van to carry us to MacArthur BART, a service that no stranded rider(s) could call for. In fact, Caltrans cut back this highly successful commuter service a few years ago with no notice. So much for supporting alternative transit modes. I am the only one of five who ended up going to court for this ticket. I ended

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Jason Meggs



Jason Meggs

January 20, Washington DC

Inaugurating Liberation

by Yarrow

RECENTLY I'VE BEEN remembering something George Orwell wrote: "All revolutions are failures, but they are not all the same failure." He was writing in 1944, surely one of the low points for the human race: "Since about 1930 the world has given no reason for optimism whatsoever. Nothing is in sight except a welter of lies, hatred, cruelty and ignorance, and beyond our present troubles loom vaster ones which are only now entering into the European consciousness." And yet he wrote to recommend action, to recommend taking responsibility.

These days (I think) it's easier to see hope than in 1944; but we need to remember that still, everything we do will fail. If we want our failure to be splendid, or enjoyable, or useful, then we have to allow ourselves to see the failure, to feel confused, afraid, disgusted. And we need to look again, with forgiveness, compassion and love — so that the next failure may be a different one, one that falls short of the goal more splendidly, more enjoyably, more usefully.

One of my Catholic Worker friends made a banner for the 20th: Inaugurate Liberation. When I first heard that, I thought something cynical like "Nice trick if you can do it." But now I really like the idea. Yes, we failed to inaugurate liberation. My friends and I spent a lot of time wandering around, missing a rendezvous, helping support other people when the police objected to *their* wandering around — and yet somewhere in that apparently aimless wandering were moments of splendor, enjoyment, and usefulness for the future.

Seven of us from Richmond, Virginia went as a group on a bus to the Presidential Inauguration in Washington, DC. We were supposed to meet some other Richmonders who'd gone up early for the direct action convergence, but we got the meeting point wrong by a block. (Note for the future: cell phones!) So we went back to the permitted rally with the rest of the bus. It was rainy, cold, and low energy, until some Black Bloc folks marched through the crowd holding a banner that said

"Anonymous Resistance." We followed them for a while — it was good to do *something* besides stand around. But they were marching out into nowhere — away from the parade route and any focus of resistance. So we huddled for a brief consensus and went back to the rally.

Soon, though, my friends' friends came by to tell us that the police had some of the Black Bloc trapped at 14th and K, and we were needed for support. It was particularly galling because they hadn't done anything but march around: for this action the Black Bloc folks might as well have been using the action guidelines we remembered from the April 16th action against the IMF: no property destruction, with an exception for removing barricades that prevent the exercise of free speech. We marched back out again, after ensuring that we all knew the number to call if arrested: 201-THC-HIPY.

Photos from the San Francisco protest, by Jean Peters



The bus is full of Greens, and communists,
and us: one Witch, two Lesbian Avengers,
three from Food Not Bombs, four RAGN members.
(We overlap: that's seven anarchists.)
We miss our rendezvous and droop, dismissed,
around the legal rally's drizzled ember
(with echoes of the fire we remember:
the drums, and the radical cheerleaders' call to Resist.)

Black Bloc! Around the corner, marching out. Okay!
We join them, then we huddle and break short:
We're gonna risk arrest — to march away?
Back to the rally — 'til the next report:
the cops have them trapped at 14th and K,
so off again we go to give support.

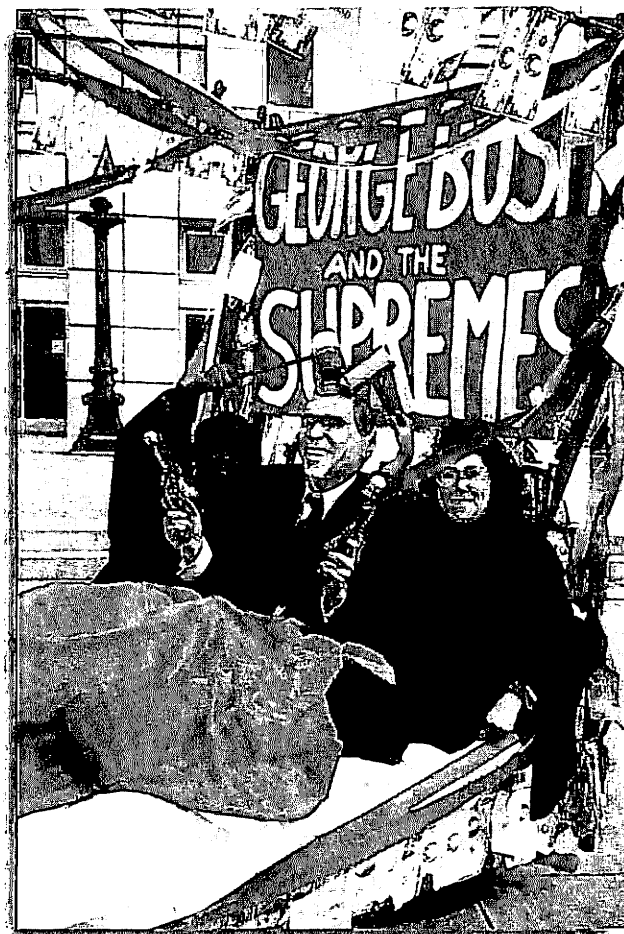
AT 14TH AND K we found a crowd of activists confronting a double line of police. The Richmonders we missed this morning were there too, and they filled us in after some quick hugs. The police had about five hundred people surrounded across the street. We later heard that the police had initially trapped about 70 Black Bloc people and were in turn surrounded by folks from the Voter March and the NOW March — quite a striking example of solidarity across the political spectrum. Then the police sealed off the entire city block of people.

The police line was solid around the trapped group across the street. On our side it was much thinner, and the police seemed humanly afraid. That didn't keep them from knocking people back from the street with their clubs. And perhaps doing worse: there were a few scuffles I couldn't see well, but the network news camera crews were jumping with excitement.

My friends, mostly veterans of the action against the Republican National Convention where the police were really rough, gradually worked their way to the front lines, nose-to-nose with the cops. I hung back a little, less brave than they but wanting at least to be at their backs. It was interesting to be that scared and not panic. The cops rushed us, trying to arrest someone up on a light pole with a black flag. We pushed back long enough for the flag holder to climb down. There was talk of trying to break through the cops' line, but then they let the trapped people march away, and we peeled off to join them.

The line of cops is ugly from behind:
we see, in each set neck on each tense shoulder,
remembered arrogance. The mind's beholder
fashions faces for them, grim, aligned.
The other cops (whose faces face us) remind
that they, as we, feel fear and anger smolder;
and in the rain their bodies too grow colder.
One has lost her club. She looks resigned.

Watch out! They're moving in! They push us back —
they're almost to the streetlight where the flag
is waving in the streetlight climber's hands.
She or he climbs down, the flag repacked,
and jumps into the crowd before they drag
her off. We won! Next time, let's have demands.



THIS TIME THE march headed back to the parade route. We stopped to use some portapotties, and missed seeing the front of the march break through the barricades at one of the police checkpoints to the parade route, where the police stopped and searched all attendees (well, almost all!). We saw riot cops running down the street, but by the time we found an unguarded barricade and went in, all was calm. Protesters were definitely in the majority, though Republicans did wander through. I saw more fur coats in those few hours than I've seen in the rest of my life.

It was splendid to see my friends' courage and beauty and dedication to their ideals. It was enjoyable — well, no, it wasn't very enjoyable to be out there in the cold rain, but there is always something close to enjoyment in doing true work. It was useful because we were part of the largest Inaugural protest since Richard Nixon; and it was useful for the lessons learned. One lesson is tactical: the police were so tied down guarding the parade route that they were unable to arrest seventy people. This time, we didn't have any goals lined up away from the parade — next time, who knows?

The other lesson is the more important one. The real reason the police were unable to arrest those seventy Black Bloc folks is that the Black Bloc had the support of people whose political philosophy was very different from theirs. Friends tell me that afterward, some email lists were full of messages from trapped people who were truly impressed with

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Standing Up for Choice

by Fern

On Tuesday, January 30, a dozen activists including members of the Women's Action Team, Revel Alliance, and the Ruckus Society took over Market Street in downtown San Francisco with a 30-foot banner reading "Save Choice, Stop Ashcroft."

The coalition was galvanized by the nomination and subsequent confirmation of John Ashcroft as Attorney General for the United States. Ashcroft is a staunch conservative who is against abortion (even in the case of rape and incest), contraception, gay rights, and the rights of people of color.

The group marched from Yerba Buena Center chanting, "We are the women of choice, and we will not be gagged," "You can't take our reproductive rights away," and "Hey, hey, ho, ho, Ashcroft has got to go!"

The spirited protest was greeted by cheers and honks of support from bystanders. One man joined the group mid-



Robin Parrott

march, and a number of people asked about participating in future actions.

Now is the time to act to save our rights! Over a hundred ideas for nonviolent direct action are listed on the Rainforest Action Network website (www.ran.org) in the Activist Corner section. Form an affinity group and take action!

Round-the-clock information regarding women's right to choose is available at www.roevbush.com

Fern is active with Women's Action Team, Revel Alliance, and Ruckus Society.

Actions Protest Militarization of Space

THE FANTASY OF a national missile defense (NMD) — and with it the militarization of space — has been discussed since the 1950s. It gained momentum under the Reagan presidency, when it became part of the "Star Wars" proposals.

The idea (and the billions of tax dollars it could siphon to defense corporations) continues to be pursued to this day.

The Florida-based Global Network Against Weapons & Nuclear Power in Space has coordinated a series of protests and educational events aimed at stopping the militarization of space. Upcoming plans include:

May 3 — a protest at the 38th Space Congress at Cape Canaveral, Florida, an annual gathering of Pentagon, NASA, and aerospace industry representatives. Topics include the nuclear rocket and "missile defense." Contact (321) 632-5977.

May 19 — a civil disobedience action will be held at Vandenberg AFB in California. Vandenberg is the launch site for all NMD tests [See last issue].

October 13 — International Day of Protest to Stop the Militarization of Space at U.S. military bases and aerospace facilities throughout the world. Last fall saw protests in sixteen countries. Many more are expected in 2001.

Contact Global Network, PO Box 90083, Gainesville, FL 32607, (352) 337-9274, www.space4peace.org, globalnet@mindspring.com



Ted Sahl, Vandenberg AFB, October 2000

The Coho Are Dying! The Gap Is Hurting! The Time Is Now!

SAVE THE REDWOODS - BOYCOTT THE GAP

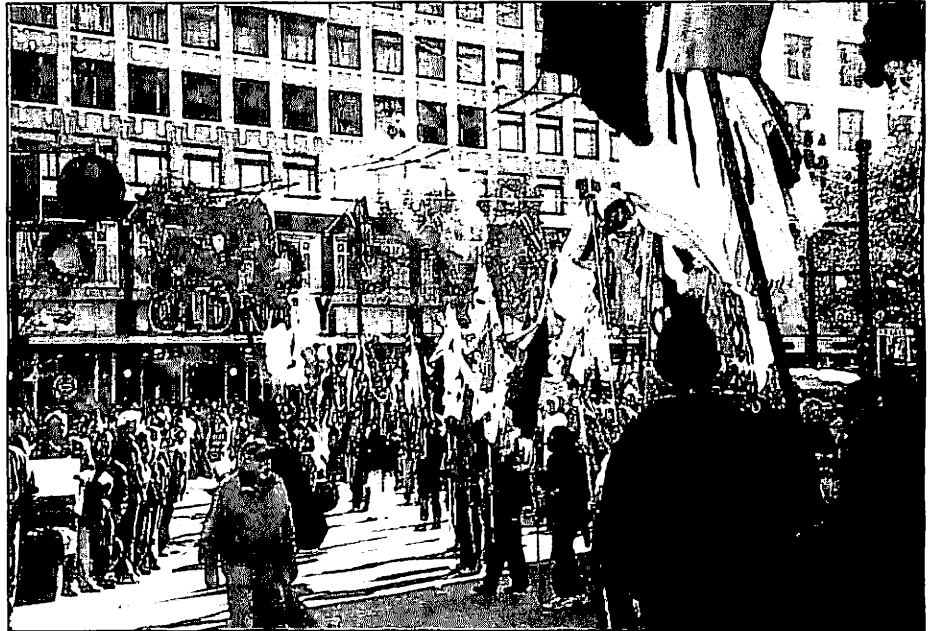
By Mary Bull

Forest defenders launched the Save the Redwoods-Boycott the Gap Campaign (SRBG) in November 1998 to pressure the Fisher family, founders and major shareholders of Gap, Inc. (Gap, Banana Republic, and Old Navy), to turn their ravaged redwood holdings into a desperately needed wildlife preserve. The Fishers and their creation, Mendocino Redwood Company, have been logging the last merchantable timber — the last viable forest habitat — on this devastated forestland that spans 28 watersheds and 350 square miles of Mendocino and Sonoma Counties ever since they bought it from Louisiana Pacific in July 1998. As I write this, the situation could not be more perilous — with the ecosystem on the verge of collapse, and coho salmon, marbled murrelets, and northern spotted owls facing imminent extinction.

Through dozens of imaginative and powerful demonstrations over the past two years, the all-volunteer SRBG Campaign has garnered national and international media coverage of the critical issues of Fisher deforestation and Gap sweatshop labor (Gap, Inc. exploits desperately poor people to make its goods), and has inspired support for the Gap Boycott worldwide.

PMC, RAITT, AND BROWER JOIN GAP CAMPAIGN

This past year has brought us powerful new allies: the brilliant non-profit Public Media Center, who designed our three *New York Times* ads and donated their services to the cause; beloved blues singer Bonnie Raitt, who recently wrote to the Fishers asking them to stop logging and make their holdings a state park; the late, legendary environmentalist David Brower, who paid for our second ad; and scores of fired-up grassroots activists who have been spreading the boycott message and organizing Gap actions around the world!



November 24, 2000. The second anniversary of the Gap Boycott featured a 200-foot anti-Gap clothesline, and hundreds of protestors in front of Gap, Banana Republic, and Old Navy stores in San Francisco — and in over 50 cities across the globe. Photo courtesy of Mary Bull.

COURT VICTORIES OVER THE FISHERS

In May 2000, we also won two lawsuits against the Fishers, in which two different judges ruled that four Fisher logging plans were illegal for inadequate environmental impacts analysis, failure to include spotted owl survey data, and other illegalities. If we had the resources, we'd fight all 200-plus harvest plans and win on these same grounds. The Fishers' response? To file the same plan under a different name and to file numerous new plans with the same illegalities.

After we ran our first ad in the *New York Times* in mid-August, we heard from insiders that the Fishers wanted to negotiate on the forest issue, but that they wanted to wait for their third-quarter earnings report. Instead, they bought a "green label" from an industry-friendly "certifying" group called the Forest Stewardship Council. We don't know how many hundreds of thousands of dollars the Fishers paid

for this lying green-label on their lumber — the process is secret, the public is effectively shut out and is only given a general summary after the fact. We do know that the label is meaningless — to give you an example of how meaningless it is, the certifiers gave the Fishers 50 years to stop clearcutting, and permit the Fishers to continue using toxic herbicides indefinitely.

GAP, INC ON THE SKIDS

In January 2000, Gap, Inc. began a rapid economic decline reflected in Gap stock prices dropping approximately 50% by mid-year, and December same-store sales down 6%. Market analysts say that the Gap does not have a breath of hope for recovery until the 2001 holiday shopping season. How much of this is due to the boycott is impossible to determine.

We do know that Gap-Fisher deforestation continues unabated, sweatshops proliferate, and the number

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www.gapsucks.org



British Columbia campaign makes strides

SAVING SALT SPRING ISLAND

by Karen Clark

[In recent issues, RQ has followed the efforts of residents of Salt Spring Island, British Columbia, to save their home from wholesale logging by Texada Corporation. Karen Clark updates readers on victories and setbacks of recent months. For background, visit www.groundworkmag.org]

IT IS SO QUIET here, and I am realizing more and more that the true luxuries in life are clean air, quiet, beautiful surroundings... all of which I am immersed in here on Salt Spring Island.

I have amazing, heart-warming, inspiring news about the logging of our island. A first breakthrough has happened — a parcel of precious eco-sensitive land has been sold at fair market value to one of the environmental trust organizations interested in protecting Salt Spring. The piece of land contains the largest Gary Oak meadow in North America.

I have been doing some amazing magic around Texada, opening and speaking to the deeper seed in the men that hold the destiny of our island in their hands. Most of these men are wily, worldly, political, self-interested robber barons of one sort or another. This magic of seeing something deeper in them, calling to them from my depth and the depth of the other women who have joined me in this magic, has been immensely healing.

Andrea Collins



LADY GODIVA JOINS THE FIGHT

LADY GODIVA TOOK to the streets of Vancouver's business section this fall, wearing only a blonde wig and beige panties, followed by an honour guard of five bare-breasted women. Lady Godiva has brought new power, momentum and hope to our community, as well as huge amounts of media attention and scrutiny. Truly inspired Goddess/women direct action! The press was out in droves, and this has got things moving. Eco-sensitive packages are being negotiated right now, and the Federal and provincial governments may create a national park in one of the most beautiful and sensitive parts of Texada holdings. The grand vision of saving all the land is no longer possible, but if we protect key parcels and our watershed

that would be a victory indeed.

Sunshine reflected in the raindrops in the branches of the trees surrounding my house taught me that they are the precious diamonds, the precious gifts and bounty that Spirit leaves us every moment of our life. They are fleeting, they are beautiful and they feed us in the deepest parts of our being, if we are but present to receive, gracious enough to honour, and wise enough to be change.

I am off to do magic tonight in the last old grove stand on the island — the latest area that is being targeted for destruction. May our prayers and power protect the few remaining elder trees on our island.

CALENDAR UPDATE

THIRTEEN THOUSAND copies of "Saltspring Women Preserve and Protect" were sold in less than four months! \$100,000 has been donated to purchase secondary watershed land and sensitive Gary Oak meadows.

YOU CAN support Salt Spring Island by ordering copies of the calendar, "Salt Spring Women Preserve and Protect," a powerful example of the magic of community of dreaming a new world into being. The calendar features lovely sky-clad eco-warrioresses of this island — women aged 18 to 74 that have put their energy, creativity, hearts and bodies in the forefront of our community's efforts to save our forests. \$19.95 Canadian from www.savesaltspring.com

STRIPTEASE FOR THE TREES

Baring illegal logging in Mendocino County, CA



A SMALL CROWD of concerned citizens, fronted by the legendary bare-breasted poet "La Tigresa," successfully stalled timber operations that threaten the world's two tallest trees at a logging site adjacent to Montgomery Woods State Park in Mendocino County. Reciting her "Earth Goddess" poetry topless, as the loggers respectfully listened, La Tigresa was supported by local residents, mothers with babies, children and dogs, who were all there to express concerns over the environmental impacts of this logging plan.

The timber company was delayed long enough for the California Department of Forestry (CDF) inspectors to come out and find violations of the forest practice rules. Although the logging company was cited for violating the law, they are still allowed to continue the cutting. Two major concerns here are erosion and "blowdown" caused by cutting the buffer zone around the park. Montgomery Woods is nestled in a narrow canyon, where increased high winds can topple these exceptionally tall trees, some over 350 feet tall.

The erosion, caused by logging on the steep terrain immediately above salmon spawning beds in the headwaters of Big River, has been identified as a major factor in the dramatic decline of salmon populations. California Department of Parks and Recreation,



which runs Montgomery Woods, has been negotiating to purchase this privately-owned land and add it to the park, but has yet to satisfy landowner Bill DeRidder's asking price. Local residents are outraged at the so called "cut and run" tactics of "out-of-town land speculators" such as Bill DeRidder and his partner Rick Priest. Both have been reported to Mendocino County's environmental prosecutor, Barry Vogel, by local residents for questionable logging practices.

Fishers, and is immediately above a known salmon stream. La Tigresa and nine other forest activists are currently facing charges of trespass, and are challenging a restraining order to stay off the nearby property of Mendocino Redwood Company (MRC).

MRC is owned by the Fisher family of San Francisco which also own the Gap, Banana Republic and Old Navy clothing stores. They have been accused of unsustainable forest practices by local residents and activists, despite recent "certification" as a provider of "sustainably harvested timber."

La Tigresa and the other Mendocino Ten held a rally in Fort Bragg in February to expose the timber industry's practices and the watered-down certification process — which still allows the use of toxic herbicide spraying in forests and the cutting of old growth trees. Trial is set for May 7.

La Tigresa is the subject of a documentary called "Striptease for the Trees." Contact www.earthfilms.org



HEADWATERS HOTLINE

Stay tuned to the latest news and actions at Headwaters Forest — call the
(510) 835-6303

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).

Activists, including La Tigresa, vowed to continue to be present at the Montgomery Woods logging site. The hillside contains important habitat for Spotted Owls, Peregrine Falcons, Mountain Lions, Pacific

Big Moose Lake

Adirondack Mountains • Summer 2000

Lacy - the hemlocks against the fading sky
Lacy - the ferns growing close down to the lake
And the solid trunks of the trees,
Cedar, hemlock, yellow birch
Grown close to the shore of the lake.
Earth, the Mother, gathers the lake in her arms
As the peaceful twilight fades to night.
The loons call to each other
Their ancient cries echo and feed my soul.

And yet... and yet,
The plentiful rain this year has brought,
carries destruction and death more than life.
Corporate cronies bring tears to our land,
Filled with acidic bitterness from tall stacks of smoke.
And we so complacently accept their greedy gifts.

How can we let this happen?
How can we let this take place?
We play and we swim and we socialize.
We turn our gaze from the truth.
There are no dead fish floating here,
All looks so innocent,
~~so-much-the-same~~ as fifty years ago.
We can fool ourselves, while it breaks our hearts,
Because hearts, true hearts, can never be lied to.

— by Evergreen Erb



Times Round

Three times round
The circle of breathing.
Mind body spirit
Maiden Mother Crone.
Drop into the rhythm and
Feel it deep.
Floating around elsewhere
Not engaging,
Having a blank relationship
With my thoughts.
Slow, lazy clouds
Green grass and blue skies.
Green grass and blue skies.
I am opened
I am empty
Dancing like a ribbon on a tree.
Take me
Where you will,
I follow
Mind body spirit
Maiden Mother Crone.
A gentle drum calls to me
My shadow is elastic.
Morgaine's fingers spell the dance

Kindness to the sky
Kindness to the directions
Kindness to the center
The above and the below.
Voices like vine and root and wind
We sing the ancient songs together.

— by Otter Bendeigid

photos by Ewa O.

Sliding Fingers of Rain

the rain slides like fingers
through the night
reaching into my mind, my dreams.
the rain falls like a lover
to the ground
to be absorbed, embraced
by the dark feminine
body of the earth
who receives the wet, the moist kiss,
the tears of her sky lover
and becomes fertile with trees and fields of scarlet poppies.

i remember the dark night
when i opened to my grief
and it was strong and flowing
like the rain
and my heart grew fertile
like the earth
to love the world
with the same abandon as scarlet petals opening
risking everything to be alive
in a field made wet
by the fierce, sliding fingers of love.

— by Aryeh Shell

Temple of the Body

At a reading
I am reminded of how, when young
I painted pictures on my lover's back
The way the Ancients
Decorated the temple
A sacred act
Working sometimes with brush and colour
Sometimes with tongue, saliva, sweat
Wetting the skin as if
Preparing the plaster to receive a fresco
Recalling too, how the ancients
Adorned their bodies
With tattooed images of the divine
Made holy places of their bodies
Filled their shrines
With images of monolithic mother gods
Breasts waxing full
Bellies heavy with promise
A miniature replica
Hanging pendant
Between my breast
Decorates my body
Making holy my flesh

— by Selchie



Breaking the Boundaries of Sex and Love

WHEN THE RQ cell met to plan our Spring/Beltane issue, we brainstormed many different ideas and possible themes, landing appropriately enough on sex and love and their infinite expressions as the organizing theme.

With so many options in our local community for creating relationships and potential partners, it seemed difficult to know where to start. Yet one thing was clear...

talk to Madrone! What follows is not a complete summation of the alternative options for sex and love, but a launch pad to dive deeper into these topics.

In mid-February, I met with Madrone in her Oakland home to gather her insights and perspective on the broad themes of sex and love as well as hear some of her stories from her years as a Reclaiming teacher, sex workshop facilitator, and adventurer. As a sexual healer and counselor Madrone actively engages in deep healing work around body trauma and abuse. She conducts workshops for both men and women who come to participate for a wide variety of reasons, including desires for connection and touch, help with

body issues, trauma, and breaking free of patterns of their sexual selves. Both men and women can be victims of incest and sexual trauma, and these experiences remain in their bodies whether they are conscious of them or not. Anyone can be a victim or a perpetrator, regardless of gender, socioeconomic class, race, etc. When we negotiate the risky waters of sex and relationships, we bring with us all of our body lessons and memories.

Many people do not get what they truly want, even if they are conscious of what that may be. Often sex is mistaken for love, because people are in deep patterns developed from childhood experiences, including low self-esteem, a victim pattern, deep shame that leads to promiscuity or rigidity, and self-blame. Madrone's workshops provide a safe place to learn better personal boundaries, discover one's needs and limits, and take risks. "I think my class is pretty much for the adventurous but it's also gentle," Madrone says.

It is often easier for men to come to the workshops because they tend to feel less objectified than women. For example, in one boundary exercise from the workshop, the women are often afraid of offending the other person in partner work, because girls in our society rarely learn how to draw



Photos by Lisa Dillon/RQ

boundaries, especially sexually. When I attended an all-female workshop led by Madrone a few years back, I was immediately challenged by having to undress in a small group. We had permission to do this either on our own or with the group's help. Right away I felt vulnerable and exposed. I saw there is much we cover in our everyday lives that hold power.

Madrone guides this space to create room for all kinds of people. Her own experiences and fiery nature combine in her as warrior-priestess. Influenced by (and friends with) many of the sexual pioneers of our time, Madrone holds space for healing to occur. She cites Annie Sprinkle, Betty Dodson, Joseph Kramer, Jawala, Susie Bright, Carol Queen, and Pat Califia as true pioneers.

She has witnessed a shift in the politics of sex. "It is less shameful now than in years past to teach about sexual liberation." Politically-aware organizations like PONY (Prostitutes of New York) and Coyote (Call Off Your Old Tired Ethics) fight back against prostitution laws and are well organized. The stereotypes of prostitutes as desperate drug addicts do not reveal the whole story. Many women see "sex work" as more than basic survival; they are politically empowered and practice sacred sexual healing.

This does not preclude the possibility of sexual abuse or oppression, even in the generally accepting environment of the San Francisco Bay area. There are still hate crimes perpetrated on queers and "others," however defined. Gay pride has had to come a long way from "a bundle of fags thrown on the fire," a reference to gay men literally being burned to death. Such terms are cruel reminders of the ignorance and misguided hatred toward queers.

ALTERNATIVE OPTIONS

THESE DAYS THERE are many progressive organizations and practices from which to choose, from the politically astute, organized sex workers to play parties (or sex parties), to polyamorous relationships.

Play parties allow guests to act out role-playing, have casual sex, and see how others handle boundaries in an environment of mutually consenting adults. Just as there are many expressions of sexuality, there are many types of play parties. Madrone sees the value of getting lots of support to act out fantasies in this atmosphere. "Different personalities bring out different parts of one's sexual self," Madrone says. Local author and sex activist Carol Queen hosts "Queen of Heaven" parties, invitation-only parties where you must be on a list to be invited and you must take responsibility for any guest you bring. Each party has a certain set of rules, like no unsafe sex (condoms, lube, and other supplies are provided), conversational chitchat is kept at a minimum, and if it is a single-sex party, no members of the opposite sex are allowed. The unwritten rules (in co-ed parties) are that men are not supposed to approach women and if women are interested, they will let the men know. "Sex parties have been effective in helping people break free of sexual oppression and body image issues."

There are also public sex parties that are open to everyone, which are not screened and therefore present their own moralities. The Power Exchange in San Francisco is an example.

Polyamory is another expression of sex and intimacy. There are many definitions, but such relationships involve varying numbers of people and can be monogamous or not.

Which brings us to resources.



Books and Resources

Much has been written on the subject of polyamory. Good books for reference are *The Ethical Slut: A Guide to Infinite Sexual Possibilities* by Dossie Easton and Catherine Liszt. For a more theoretical read, try *Polyamory: The New Love Without Limits*.

A good resource for help and information is San Francisco Sex Information at www.sfsi.org, (415) 989-7374. They handle questions of all shapes and sizes and provide references and referrals.

Also, Carol Queen's books and her website, www.carolqueen.com, are excellent resources. Her website has helpful links and suggested books for further exploration.

For information on Madrone's workshops and counseling, contact (415) 789-7674 or www.reclaiming.org

UNDERNEATH

HAVE YOU EVER wondered what truths our bodies hold? If you haven't, then you might consider taking some time to reflect upon the reality under our skins. For some this should be easy. For others there lies a journey to the depths of an unshakable reality.

by Kyle Lark

On a very base level, there exists within all of us organisms that dictate our lives. No matter our education, geographic location, or religious inclination. "Duh," some of you may say. Yes, there is an accepted consciousness — well, maybe a better way to phrase this is to say there is

accepted belief — because I should not assume that everyone is awake, or even waking up to the reality that despite hue we are all made the same. It is this undeniable truth that is often hardest for me to move beyond because I am aware of other universal truths that are in constant opposition to the ideal.

living in America — are told is the most powerful and acceptable form of masculinity out there — the White Male.

In my flight to fantasy I learned greater truths. First, despite how I talked, dressed, danced, or my zip code I was still black. Some may consider this an unavoidable reality, but I was operating on a Bay Area aesthetic — "we are all just people." This was made clear to me in two very poignant ways. I was either shunned completely or I was hunted like my ancestors were years earlier — for their black bodies and nothing more. At this same time I began to give myself over sexually to a great deal of men who, both parties would agree, wouldn't be seen with me outside of the dark corners and rooms we shared. The reason for this being that just as my color could not be denied, neither could my "flaming" sexuality.

I often found it difficult to be this sexual undesirable. I say sexual because I was rarely tricked into believing that it was anything else. Yes I had my issues with weight and I've never been the "boy toy" type, but never to the degree which crippled my quest or my gains. It was merely the way I chose to react to this situation. I denied the reality of the risks and compromised my body any chance I could get. I began to exist, sexually, on this level of self-sacrificing satisfaction.

I am a black man who happens to fancy the company of other men. This does not make me unusual in 2001, but the aspect that does is the fact I like all types of men. I can be honest and say that when I initially accepted my sexuality I was extremely selective in who I chose to pair up with. I would only have relations with the fairer set. Call it an attraction to the opposite that everyone accepts as being the Bay Area norm. Call me a "Snow Queen" in search of my true American dream man. Or I can tell the truth and say that my own internal racism led me away from myself and to what we — as in everyone

Photos by Lisa Dillon/RQ

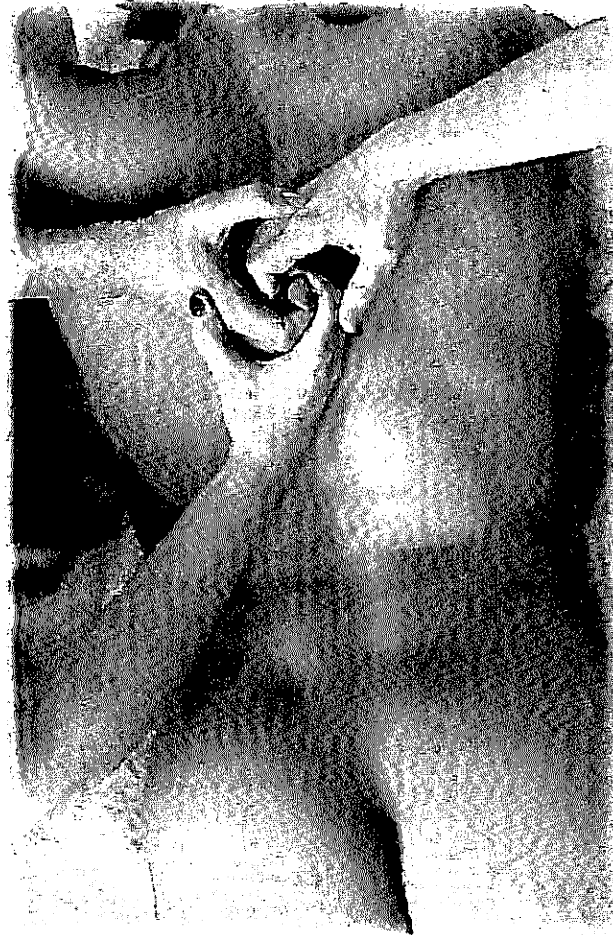


UNDERNEATH

My ignorance of the truth led me to greater ones that hid in depths of my person.

In September of 1995 I was diagnosed with HIV. It could not have come at a worse time. I was a sophomore at a private college, which was very much in opposition to all of my lives. As I struggled to create a place for myself amongst America's newest Nuevo Riche I had to somehow balance my impending death. Yes this is an extreme way of looking at things, but I must defend my position by looking at both realities. There I was in the midst of the future. Kids who get out of bed everyday to prepare their lives. I was one of them who had serious plans of becoming this world-renowned author, and I had just as much momentum as the lot of them. I also, on the other hand, was somehow managing to deal with the fact I was a carrier of a virus which took no hostages and had no remedy. This constant conflict overwhelmed me and I gave in.

I began to drink and frequent places throughout campus where sex existed on an unseen- and unspoken-about level. Through bathroom stalls I was allowed to sink further into my misery. I somehow managed to graduate, but by that point I was so completely hooked on methamphetamine that I could have been struck by a car and have gotten up and quickly found another hit before the pain set in. I was gone as were my hopes of the life I had spent so much time and money to secure. I had become what I had wished for in my high school



yearbook — “to live less than zero.”

When I decided to come up from zero — there had been four years of hard-core damage done to my body. I had lost several friends who had refused to watch my descent. I had been through several jobs. I moved across the country only to continue my drug use. I destroyed my credit and most upsetting I had lost the voice I had worked so hard to cultivate and make separate from anyone else's. What I was left with was a black man who had HIV and a drug habit that was destined to kill him.

I got help with the drugs and have

lived my life in constant awareness of how close zero is and will remain. I continue to deal with the reality of my actions. I wonder if I infected anyone in my selfishness. I often wonder about the one who infected me and the condoms I bought that night. I think about the children that I won't create. And until this moment I was plagued by the truth that lies within me. You see more than any other element — my race, my sexuality, the creditors' calls — HIV and desirability dictate my life. I want that to cease because there is so much beauty in my chocolate skin, there are masses of love in my human heart, and there still remains a voice that promises to make everything else inconsequential. I don't think one disclosure has that much power. I know that

truth in itself is greater than a society's projected fears and ignorance. What I have learned in this atypical tale is that there is a power I possess which is the strongest any man, woman, or animal can — it is a love of self. Yes, this is easy to say and most difficult to realize, but until you have given yourself away and earned it back you will have a different truth. Let's just hope it is not for very long.

Kyle Lark is currently plotting his move from the suburbs to the big city. Kyle is also still on the hunt for his “Dan Connor.” One day.

Rediscovering Pagan Traditions

by Juanita Schläpfer-Miller

THE CHILDREN DECORATE large sun-shaped cookies with copious icing and edible glitter. Their older sister is baking bread and kneads into it her wishes for the coming year. The mother tells them all a story about the death and rebirth of the sun. Later she will put a candle by the bed of each child to keep vigil for them throughout the longest night of the year. They will all get up at first light, gather with their friends on an east-facing hilltop, and sing songs until the sun rises on Winter Solstice morning.

We are Witches who celebrate the seasons and rites of passage in our families' lives with rituals like the one I have described above. We use the word *Witch* even though it makes some people feel uncomfortable, because it is the truth and is the best word to describe who we are. The word comes from the Celtic *wicca* — to bend or shape

(energy), which is what we do. This can also be called magic or the art of deliberately changing consciousness. In other religions, this would perhaps be described as meditation or prayer.

It is important to me to raise my child to see the Earth and all beings as sacred. To see herself as part of the interconnectedness of the Earth and its elements, plants, humans, and other animals. To hold something sacred means to respect and love it and to not want harm to come to it. For if we believe in the sacred, we will not be wasteful of the Earth's resources, and we will strive for the equality of all beings. My hope as a mother is that if my daughter sees her body as sacred, she will not abuse it with drugs or alcohol or allow others to physically abuse her.

I want her to be aware of and respect the spirits of her ancestors so she is grounded in time and appreciates her life as part of the circle of life of all beings.

For small children, the spirit in everyday life can be shared by a walk along the lake, or by

planting something in the garden or in pots on the balcony. In our tradition, the seasons and rites of passage are celebrated, so the shortest and the longest days of the year are made special by a ritual, and events in our lives do not pass without markers.

In Switzerland, as in many other European countries, there are many surviving pagan traditions such as "Secheleuten," the burning of winter, the children's kurbislicht parade, the pre-Julian calendar new year celebration in Appenzellerland. Most Christian holidays were grafted onto existing pagan celebrations — of course, or the people would not have gone for them! Christmas at the time of Winter Solstice, the birth of the sun. Easter, the rebirth of Christ, at the time of the Spring Equinox, an ages-old celebration of spring and birth — hence Easter eggs.

But paganism as we practice it today is a minority religion with a stigma. Witches are at best comically stereotyped and at worst vilified by popular culture — a residual attitude from the 16th century Burning Times. It is not without some trepidation that I write this article, thus exposing myself — "coming out of the broom closet" as it is known.

There are personal spiritual practices that we can do as a family but religion for me is also about community. It is important for a child to know that she is part of a tradition. It is also fun to celebrate with other families. How to do it as a family in isolation from my community in San Francisco remains to be seen. I want my daughter to see that our religion is only one way of explaining the world and that there are many other explanations.

Juanita Schläpfer-Miller is an artist/scientist who lives in Switzerland with her partner Beat and almost-two-year-old daughter Tashi.



Fertility Awareness Method

FERTILITY AWARENESS METHOD, also known as the symptothermal method, is a birth control method that combines the monitoring of basal body temperature, vaginal mucus, and cervical position on a daily basis to determine a woman's time of ovulation during her menstrual cycle. The Fertility Awareness Method is 99% effective, according to a study done by Fairfield University in Connecticut in 1974. In contrast, the Pill has a success rate ranging from 97% - 99.9% due to the "imperfect use" variable.

I felt like I finally had an option that allowed me to be in charge of my body

The Method is based on dividing the menstrual cycle into three phases. Phase I consists of the duration of a woman's period (average is 2-7 days). Phase II begins on the last day of menstruation and ends three days after ovulation. Phase III is the third day after ovulation until menstruation begins again. By keeping track of these fertility indicators, a woman is able to determine when she is at high risk of getting pregnant. During the high risk phase, a barrier method of contraception such as a condom should be used. The Method comes with a set of Rules that are easy to understand and apply once the three phases have been clearly charted.

Who is likely to be successful with this method?

Amanda: This method of family planning is useful for someone who is diligent and somewhat organized. Keeping a chart day to day, every month is really the only way that this method can be guaranteed. Also, it helps to have a cycle that is, for the most part, regular and reliable.

It is my personal recommendation

that if readers are interested in using the Fertility Awareness Method, they find a certified teacher before attempting it.

John: This method of birth control does not protect either participant from STDs, etc. It should not be used as a birth control method for casual sex, [but for] couples who are committed to each other and want a natural form of birth control without

confusion or guesswork.

How does it compare with other birth control methods that you have used?

Amanda: Over the last fourteen years, I have tried several methods of contraceptives on my Doctor's recommendation. I found them all to have negative side effects.

I have used chemical contraceptives, namely The Pill and the Depo Pravera shot. I never liked taking a chemical that changed my body's normal behavior. I gained weight and suffered increasingly from migraine headaches. If I ever forgot to take a pill for a day, I was paranoid for the rest of the month that I might be at risk of becoming pregnant.

I also tried using barrier contraceptives — both the cervical cap and the diaphragm. I

found them to be difficult to position correctly, uncomfortable, and desensitizing. I then developed an allergic reaction to the spermicides (something I only discovered later to be a very common side effect).

Finally, when I heard about the Fertility Awareness Method, I felt like I finally had an option that allowed me to be in charge of my body. It was very empowering to know that I didn't need to rely on chemicals or doctors for a

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Photos by Lisa Dillon/RQ

What Is

Instinctive Eating?

By Zephyr Ano Tarletz

I LIVE ON the Big Island of Hawaii at a beautiful place called Pangaia, where my family and I practice sustainable homesteading using Permaculture principles, the Bio-Intensive Mini-Farming teaching, and local wisdom.

I moved here in 1992, looking for a place to live where I could eat fresh fruit all year. For years I have been very focused on understanding food, its relationship to health, sustainable lifestyle, and bodily happiness. Earlier, in 1990 I changed my diet and began “instinctive eating,” which is a particular way of eating raw foods using our inborn instincts. This marked a great change in my investigation of food. In this essay I want to share with you the essence of what I’ve discovered over these last 9 years of happily eating this way. In 1996 I published a book about the subject and since then I have been more formally teaching instinctive eating. I consider the basic understanding of our instinctual relationship to food to be critical information for anyone who eats, regardless if they find themselves actually drawn to practice this particular diet.

All diets are based on some understanding (or misunderstanding), whether scientific, nutritional, cultural, spiritual, ethical, or intuitive. And all diets have varying degrees of effectiveness and pleasure for different people at different times. The reality is there are a lot of diets to choose from — if you are a Homo Sapiens. But if you are any other animal on this diverse Earth there is only one diet to choose: Instinctive Eating! Let me explain.

Instinctive eating is not a new way

to eat. It isn’t the latest twist on vegetarianism, body-typing, Eastern wisdom, or native diets. Rather, it is the inherent living system for selecting, eating, and digesting foods within our animal biology. The way it works is simple, magical, and mysterious. Imagine it’s 50,000 years ago. You are hungry, walking on the beach, looking for food. Essentially, the only foods available are raw, whole, organic, and wild — what I call an “original” food.

Next to a salt water pool you find a pile of seaweed, a group of rocks, a clan of clams, a maggot-covered fish, fifteen fallen crabapples, and a broken, evacuated beehive, laden with honey. How do you know what to eat and what not to eat?

Simply put: the nose knows. Like a dog, you smell the foods, look for the best smelling item, and put that one in your mouth. If it tastes good, you eat it, and then forage for some more of that food. This is most significant. The smell of a food is valuable sensory data to the instincts. The pleasurable of the smell indicates that it might be nourishing food. If, after passing the nose test, it also passes the taste test, then you know (bodily) that this is a good food for you at this moment. It’s that simple and direct!

So, why would you stop eating? This is the magical part. An original food’s taste will actually change in your mouth as your body’s nourishment needs are met (the ones that this particular food offers). In other words, the honey or seaweed that first tasted exquisite will become less and less delicious, until it is

actually painful to try to eat! Really! The sensory experience changes, even though the food remains the same. In other words, the body is a most sophisticated signal-receiving and data-processing organism. It’s perfectly designed to prevent gluttony via the taste change, for even if you are still hungry, you will not

be able to eat more of a particular food, as long as you are sensitive to

How do you know what to eat?

Simply put: the nose knows.

your body’s messages to stop. Why? It just won’t taste good anymore (unless you use condiments to mask and extend the flavor of this now non-nourishing edible). This basic process is effortless and present in all animals. Essentially, instinctive eating produces a radical reduction, or even removal, of food-related confusion, suffering, and hopelessness. Using it yields tremendous liberation, pleasure, and the security that you’re eating the best foods for you, as well as profound long-term health benefits.

So what happens if you eat a non-original food that no longer accurately communicates to your instincts? Let’s take a look: A crabapple’s smell and taste clearly reveals the essence of what that crabapple is, what its “nutrient makeup” is, and what its subjective value to you is. But that same apple which smells wonderful to you might not smell good to your friend because s/he doesn’t need it. However, apple pie is a different story. The smell (especially right out of the oven) no longer honestly and accurately represents the essence of the food. And because of the cooking

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Alchemical Prayer

by Oak

IT WAS SOMEWHERE after one in the morning when I awoke to the loud and persistent sound of an alarm.

I sleepily grabbed my alarm clock and kept pushing down the off button. Finally, I threw it across the room. The sound persisted. Thinking it was one of my eight-year-old son's many watches and gizmos, I staggered into his room. The sound was down the hall. I went there. Flames danced on my dining room ceiling. They swallowed up the walls. Our altar to the dead was being consumed by fire. It was a dream. It was my life. I ran and shook my son, my son who can sleep through anything, even a shrieking smoke alarm. I shook him and miraculously he woke in an instant. Run, I said, run down the back stairs. Wake Patti and Karl. Get everyone out of the house. It's on fire. Casey did not argue or fuss. He sat up with wide awake eyes, got up and ran to the downstairs flat.

Soon, we were all standing on the sidewalk across the street in various states of undress. I had on only my leopard print flannel pajama top. I would run back into my house twice more; once to put on pants and once to find our two beloved cats. I am told that when I ran to find the cats, I ran straight

up the front stairs and through the fire. I don't remember this.

I do remember the neighbors gathering, bringing us blankets and words of comfort. I remember gazing up at the smoke and flames. Remnants of a nursery rhyme kept running through my head. My house was on fire and the children did not burn.

Bay Area writer Anne Lamott has said that her two favorite prayers are "help me, help me, help me" and "thank you, thank you, thank you." Standing barefoot on that cold November sidewalk, watching our home ablaze, hearing the fire truck sirens screaming as they drew near, and holding my son close, those two prayers simultaneously suffused body and soul, blending and becoming one powerful alchemical prayer. All photographs of our beloved dead were gone, along with my favorite paintings, my cabinet of essential oils and the good upholstery of our comfortable living room. All the objects I loved were going up in flames, yet the beings I loved were alive and unharmed. My heart stretched with grief and gratitude.

After the hoses quenched the flames I was left with my home standing, but severely damaged by fire and smoke. The fire marshal asked us what we thought caused the fire. Being Witches, we of course had theories. Casey thought the ancestors were mad that George

Bush might be president. Karl believed the house spirits were upset that I had recently painted the kitchen and hallway and ignored the other rooms. Patti and I had a few nights before done a Feri invocation at the Spiral Dance. Patti thought the fire was a sign that we should not do Feri magic together. My partner of twenty years had recently moved out. I thought perhaps

the fire was a cosmic joke to rib me about worrying about the impending division of furniture and CDs. That worry had certainly gone up in smoke. The break-up of our home and family was now made physical. The fire investigator would later ascertain that magical theories aside, the material cause of the fire was a halogen lamp.



My astrologer coven sister Reya had told me of the power of the Uranus transit I have been going through, saying this year was like the Tower card in the tarot for me. Old structures were coming down and my life was undergoing a shake-up. Looking up at the smoke pouring from the broken windows, I found myself wishing for a little more metaphor in my life and not so much mythic literalness. As the years have gone by in my devotion to the Craft, the story line of my novel life has become a living example of magical realism. Although at times (like when my house is on fire) I fantasize a civilized quiet spiritual life as an Episcopalian, for the most part I am grateful for this wild ride.

As a Witch, it is normal to look for

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Magical Concoction

for fighting fire and surviving times of trauma

two parts Hydrogen
one part Oxygen

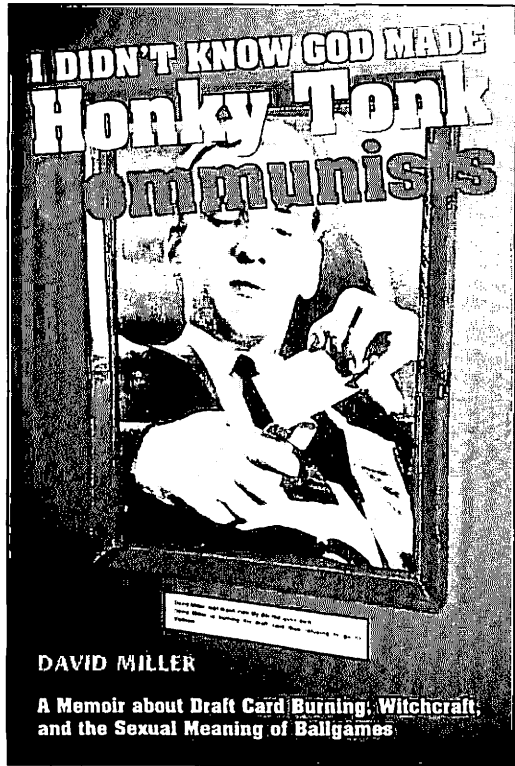
Mix these two together and you have a miracle. This will put out fire, quench thirst, and when warmed up and put in the bath will revive flagging spirits. Even without essential oils.

Memoirs of a

by David Miller

Draft-Card Burner

After getting involved in the civil rights and peace movements during college in the early 1960s, David Miller — today a Reclaiming teacher and activist — went to live at the Catholic Worker house in New York City. The CW, founded in the 1930s by Dorothy Day, ran both a monthly newspaper and a house of hospitality. The volunteer staff at the CW house in New York City divided their time between serving soup to hungry people and engaging in nonviolent direct action for peace and social justice.



I DIDN'T KNOW GOD MADE Honky-Tonk Communists

DAVID MILLER

A Memoir about Draft Card Burning, Witchcraft, and the Sexual Meaning of Ballgames

This article is excerpted from *I Didn't Know God Made Honky-Tonk Communists*, by David Miller, which will be published this Spring. \$18.95 in bookstores — but RQ readers can pre-order the book for just \$16.95, including postage.

Send checks payable to: Regent Press, 6020-A Adeline St., Oakland, CA 94608, (510) 547-7602, regent@sirius.com

WITHIN DAYS OF moving to the Catholic Worker house in New York City in June 1965, I wrote to my draft board in Syracuse to tell them where I was but that I would not cooperate with them in any other way.

I enclosed my draft registration card and my notice of classification card in the letter. It was important to me to keep the local board apprised of my whereabouts, not because it was the law to do so (which it was) but rather because I did not want to be accused of “dodging” the draft.

The draft board’s response was to reclassify me #1-A delinquent, which was the highest classification possible. It meant that my name went to the top of the list. When the next call went out from the Selective Service headquarters in Washington to muster the conscripts, I would definitely receive a GREETINGS from Uncle Sam.

In August 1965, the major anti-war organizations called for a large demonstration in Washington, DC to protest the war in Vietnam and to mark the August 6th and 9th anniversaries of the atomic bombings of Hiroshima and Nagasaki. Our Catholic Worker van was brought into service to transport us from the city and farm to the Capitol.

Washington was true to its reputation for hot, humid August weather, and the Capitol Police were decidedly uncool. They were edgy, irritable, and provocative as they ringed the Capitol Building.

On August 10th, a day after the demonstrations, outraged Congressmen L. Mendel Rivers (D-South Carolina) and William Bray (R-Indiana) regaled their colleagues with vituperative rhetoric about the unruly, unwashed mobs who had roamed the streets of Washington. To the perceived indignities suffered by the country at the hands of these demonstrators, Rivers and Bray boiled down their legislative solution to a bill in the House of Representatives that would add four words to the Selective Service law. The words were “knowingly destroys, knowingly mutilates.” These words referred to the draft registration and classification cards that all men in the United States between the ages of 18 and 35 were required to obtain and keep in their possession. Mr. Rivers and Mr. Bray were the only House members to speak to the bill.

Mr. Rivers: “Existing law provides a penalty for anyone forging or altering a draft card, but there is no specific prohibition against destroying or mutilating a draft card. The purpose of the bill is clear. It merely amends the draft law by adding the words “knowingly

destroys, knowingly mutilates” draft cards. A person who is convicted would be subjected to a fine up to \$10,000 or imprisonment up to 5 years. It is a straightforward clear answer to those who would make a mockery of our efforts in South Vietnam by engaging in the mass destruction of draft cards... This is the least we can do for our men in South Vietnam fighting to preserve freedom, while a vocal minority in this country thumb their noses at their own Government.” [111
Congressional Record 19871]

Mr. Bray: “The need of this legislation is clear. Beatniks and so-called ‘campus-cults’ have been publicly burning their draft cards to demonstrate their contempt for the United States and our resistance to Communist takeovers.... Just yesterday such a mob attacking the United States and praising the Vietcong attempted to march on the Capitol but were prevented by the police from forcibly moving into our Chambers. They were led by a Yale University professor. They were generally a filthy, sleazy beatnik gang; but the question which they pose to America is quite serious... This proposed legislation to make it illegal to knowingly destroy or mutilate a draft card is only one step in bringing some legal control over those who would destroy American freedom.” [Id.]

After these speeches, the bill was brought to a vote and passed the House by 393 to 1 with 40 not voting. Three days later (August 13, 1965), the House bill went through the required readings and passed the Senate. On August 30, 1965, President Lyndon Johnson signed the bill into law.

The new law had fatal constitutional flaws. It was aimed at curbing public dissent against the war in Vietnam and the draft, and it was completely redundant. If you were already required

to be in possession of your draft cards, it did not add anything to say that you must not destroy the cards. The existing prohibition against forging or altering a draft card was aimed entirely toward any attempt to use a draft card for the purposes of false identification. That



part of the law had no application to the destruction of a draft card. And, the possession rule itself made no sense. As long as you had registered for the draft and kept the local board notified of your current address, the authorities had all they needed to send you the happy GREETINGS. The cards had no intrinsic purpose other than to serve as a means of notification that you were registered and what your draft classification was. The possession or non-possession of draft cards meant nothing substantively to the operation of the Selective Service System.

The public destruction of a draft card, however, meant a great deal politically. Congressional outrage was directed at protesters who destroyed their draft cards publicly. Whether draft cards were destroyed at the demonstration in Washington, I cannot

say. It may have happened. But cards were certainly destroyed in the past. In fact, my comrade Chris told me that he had done so at an earlier demonstration. What angered Rivers, Bray, Thurmond and their ilk was the public display, the symbol of resistance. The four words, “knowingly destroys, knowingly mutilates,” were enacted into law to clamp down on the symbolic, public display of resistance to the draft and the war in Vietnam, not to further any rational purpose in the running of the Selective Service System.

That August, I received my GREETINGS to report for induction into the Army in early September in Syracuse. I traveled to Syracuse from New York a day early. I can't recall a

specific conversation with my family but they knew that I would refuse induction.

On the day appointed, I took the bus downtown to the office building where the induction center was located. Instead of entering the building, I unfurled a sign I carried that read “End the Draft, Stop the War.” I marched in a solitary circle in front of the entrance.

After walking around for a half hour, a college friend emerged from the Armed Forces Recruiting Center adjacent to the induction center. John and I had played together on our

continued on next page

continued from preceding page

championship intramural football team at LeMoyne College in Syracuse. John looked at me and shook his head slowly from side to side with an expression that seemed to say “how could such a nice guy go so wrong.”

At last, he said, “I don’t understand, Red. Why are you doing this? The way you play football, you could just go over there and knock those gooks down.”

An involuntary smile began to cross my face at John’s comment but I caught myself and said softly, “It’s not the same thing, John.”

Shortly after John took his leave, the director of the local draft board came out to speak to me. He asked if my father knew where I was and what I was up to. Again the smile began to cross my face at the implication of his questions. Once more I caught myself and replied that I did not think my father knew where I was. The board director retired inside to leave me in my solitary circle.

Expecting to be arrested for refusing induction, I continued circling for another hour. Finally, I decided to fold up my sign and return to my mother’s house. When no one came to arrest me in a day or two, I hopped a bus back to New York.

In late September, I heard by letter from my local draft board that the induction notice had been canceled on the day I refused induction. The process would have to begin once more. Perhaps the board felt that they had erred procedurally. That could lead to a successful legal defense for refusal of induction. Maybe they wanted to give me another chance. In any case, a new classification card was enclosed in their letter, still #1-A delinquent. This time I

held on to the card. I did not have a plan in mind but I did know that peace movement people talked about confronting the new law at some point and with a draft card, I could be part of the action.

It turned out that I did not have to wait long for an opportunity. In October, 1965, peace groups and sympathetic labor unions called for “International Days Of Protest” in opposition to the increased U.S. military buildup in Vietnam. On Friday, October

15th, a rally was set for the afternoon at the Armed Forces Induction Center on Whitehall Street in lower Manhattan. On Saturday, the 16th, a parade down New York’s Fifth Ave. would hopefully attract many thousands. These demonstrations were to coincide with others across the country and in



Europe.

A fellow member of the Catholic Worker family, Al Urie, approached me a couple of weeks before the October 1965 “Days of Protest” and asked if I would speak for the draft non-cooperator position.

I felt flattered to be asked. A wave of apprehension swept through me but I did not mention it. What reason could I have to say that I was apprehensive about the prospect of speaking at a rally? Al assumed I could. Of course I could do it.

I told Al, “A five minute speech about non-cooperation. Sure I’ll do it.” Al nodded and said, “Great.”

Two weeks was a long time. I could certainly think of what to say, write it out, and memorize it in that amount of time. Soon the leaflets were distributed listing seasoned orators on the peace

rally circuit. My inner apprehension rose when I saw myself in that lineup. I lived in a cool, quiet panic as the rally drew closer.

Finally, two days before the rally, I seized upon a solution. I would burn my draft card at the rally. That would take five minutes. With a deep sense of relief, I informed Al and close friends at the Catholic Worker that I was planning to burn my draft card at the rally. Al reminded me that it was against the law. I assured him that I knew.

Tom Cornell, a close friend at the Catholic Worker, argued that I should not burn my draft card alone. Wait, he suggested, until a large contingent could be organized to burn cards. Then it would be more difficult for the Feds to arrest and prosecute people for that offense. Alone, I would stand out and be picked off more easily, thereby creating an unfortunate precedent.

Tom made perfect sense but I did not let him know that. I was in no mood to be swayed. If I did not burn my draft card, what else would I do? I would be back to having to give a speech.

I mulled his advice over in silence long enough to give the impression that I was carefully considering the alternatives. Then, without revealing my private fears, I confided to Tom, “I still think I’ll burn my card.” Tom let my statement stand as I left his home to return to my bed in Little Italy, to sleep on the course I had set for myself.

October 15, 1965 dawned — a cool, crisp fall day with a promise in the air of a warm and sunny afternoon. After lunch at the Catholic Worker, I took the IRT downtown to Battery Park. When we arrived at the Armed Forces Induction Center, police barricades had been set up to separate the ralliers from a gathering of onlookers and hecklers on the other side of Whitehall Street. The rally site ran along a narrow side street next to the induction center. Halfway down this side street, a sound truck with a platform and microphone atop it faced towards Whitehall Street. This arrangement produced the image of a

continued on page 60

KIDS' PAGE

The Kids' Page is a place for the young people of our community to share their writings and artwork. This issue, we feature a poem by Allegra Bick-Maurischat and artwork by Avalon.

RQ welcomes artwork and writing by kids and youth (the Youth Page returns in future issues).

Contact RQ, PO Box 14404, San Francisco, CA 94114, (415) 255-7623, quarterly@reclaiming.org. Please contact us before sending original artwork.

The Most Wonderful Things in the World

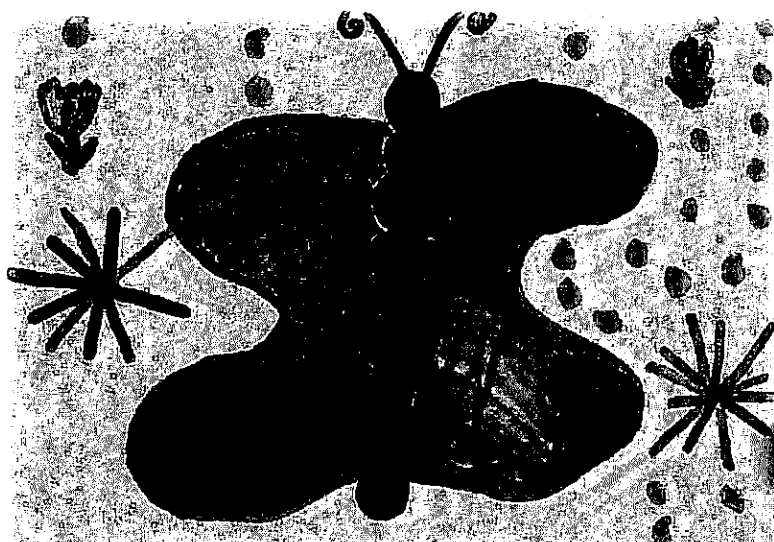
by Allegra Bick-Maurischat

The most wonderful thing in the world;
A baby's hands. The gentle breezy touch reaching up to stroke your cheekbone.
That tiny palm stretching in and out like a Sea Urchin.
The most wonderful thing in the world; A baby's hands.

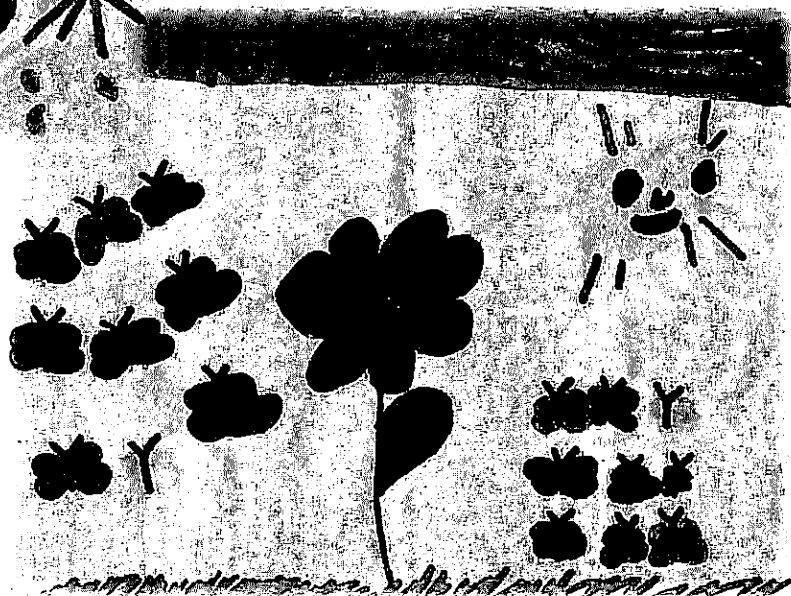
The most wonderful thing in the world;
A baby's lips. The soft cooing sound flowing from that irresistible mouth.
That croon that could wake the morning, hypnotize the night.
The most wonderful thing in the world; A baby's lips.

The most wonderful thing in the world;
A baby's nose. The noiseless breathing pattern that has worked every day since the hour, minute, second that you took your first, sweet river of air, your first breath.
The most wonderful thing in the world; A baby's nose.

The most wonderful thing in the world;
A baby's cheeks. The soft, pillow of flesh. Red tinted, squishy mountains of sweetness that I could squeeze forever, until you grew impatient of innocence.
The most wonderful thing in the world... A baby....



Spring artwork by Avalon



RQ Seeks Parents' Writing & Art

Reclaiming Quarterly is planning a theme section of an upcoming issue on Pagan Parenting and related topics. This could include articles, rituals and spells, artwork, photos and poetry. We are especially interested in how Reclaiming-tradition parents are passing on practices to their kids.

For more information, contact quarterly@reclaiming.org or call (415) 255-7623.

Who Will Own the Water?

The Free Trade Area of the Americas

"Tell us more about your home, Charlie. Who owns the water?"

"What do you mean?"

"I mean the water. Like to drink, and grow your food. Who owns it?"

"Nobody owns it. You can't own water where I come from."

"Somebody's got to own it," Littlejohn said. "Somebody always does."

"We believe there are Four Sacred Things that can't be owned," Bird said. "Water is one of them. The others are earth and air and fire. They can't be owned because they belong to everybody. Because everybody's life depends on them."

"But that would make them the best kind of thing to own," Littlejohn said. "Because if your life depends on it, you've got to have it. You'll pay any price for it. You'll steal or lie or kill to get it."

"That's why we don't let anybody own them," Bird said.

— Starhawk, *The Fifth Sacred Thing*

I can't write fiction these days. "Once upon a time, Jennie, a council of kings plotted to take over the earth. Realizing that armies and dictatorships were crude and obvious forms of control, easily seen and resisted, they instead dreamed up a series of trade agreements so obscure and convoluted that people could barely follow what

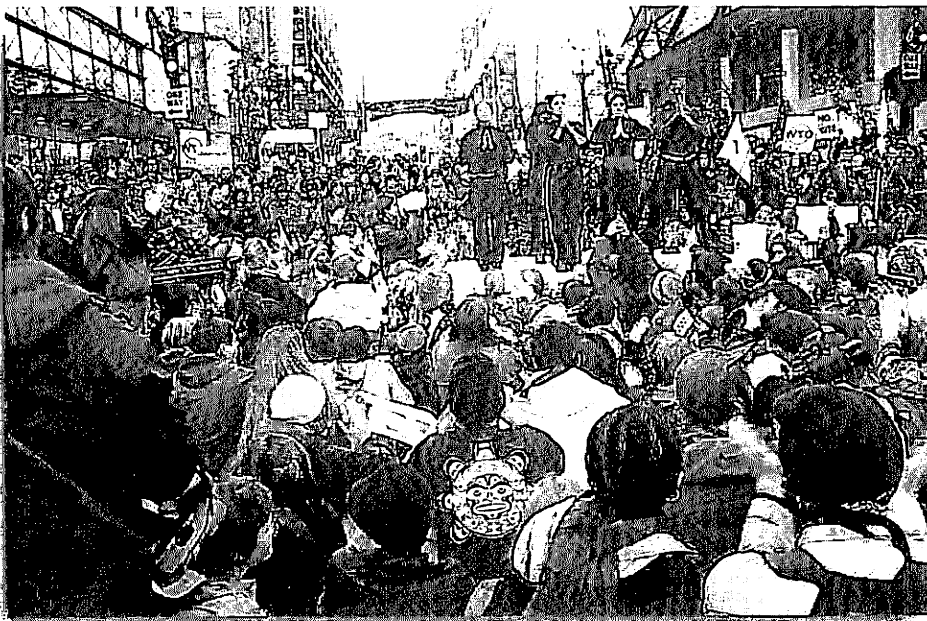
they meant. 'We'll just get the heads of governments to sign these,' the kings said. 'We'll give them lots of money to be sure they do. And the people won't know, until it's too late, that their own governments have signed away their water, their resources, their right to run their own schools, hospitals, prisons, and libraries, their right to make laws to

protect their environment or the safety of workers. We will rule the hemisphere, and then the world!' Not fiction.

In April, in Quebec City, thirty four heads of state from North and South America will set in motion a trade agreement that will allow corporations to sue governments in corporate courts, that will open up the water resources of the hemisphere to privatization, that will turn over to corporations the services we once expected democratic governments to provide: schools, hospitals, medical care, libraries, prisons, child care, elder care, museums, utilities, postal services, publishing, broadcasting, and more. The Free Trade Area of the Americas, or the FTAA, is the next step in the undeclared war to consolidate corporate rule over every area of life.

Who does water belong to? Water is life. We might say that every living being has a right to live and therefore a right to water. That water belongs to everyone and no one, to the salmon and the egret and the frogs and the child playing in the stream. And that the first task of human organization should be to guard, conserve, and fairly share the waters that grow our food and quench our thirst, so that everyone has enough, so that the land can flourish and the children be fed and the salmon return each year to their ancient spawning grounds. We can envision that world, where gardens flourish and no child goes hungry. We can dream of it. But if we want to live in it, we are going to have to fight for it now.

Another true story: In Bolivia, a subsidiary of Bechtel Corporation took



photos from Seattle 1999

left by Ben Read • opposite by Anne Hill

over the water delivery system. Immediately water rates rose beyond the means of many people. The poor were spending a third of their meager income just to buy water to drink. They rebelled. In massive, mostly nonviolent uprisings they blocked roads and took over buildings all around Cochabamba. The police and the army were not nonviolent. People were shot. Some died. The uprisings continued, and the government gave in. Now water is distributed by a people's committee, La Coordinadora. Bechtel had reregistered its subsidiary in the Netherlands, which has a bilateral trade agreement with Bolivia that protects the interests of large corporate investors. Bechtel is now suing the Bolivian government for hundreds of millions of dollars in lost potential profits. When a rich corporation sues a poor country, it is literally taking food out of the mouths of hungry children. It is as if Bechtel marched into Bolivian hospitals to throw sick people out of their beds, confiscate their medication, and rip the casts off broken limbs. Or as if they padlocked the doors of classrooms, tore half-read books out of children's hands and sent them out to the fields to work, knocked down the walls of their houses and replaced them with plastic and pieces of tin.

There is no safe, easy, legally sanctioned way to fight this battle. The details of these agreements are negotiated in secret. There is no public forum where we can vote on whether we agree or disagree with their provisions. Our governments have become so controlled by moneyed interests that they no longer serve to protect us. In the United States, in our last national election, we were asked to choose between two men who were both strong supporters of the takeover. And even that choice was denied us by a legalized coup.

In Quebec City, the authorities began in January to erect a nine-foot-high fence that encloses a four kilometer perimeter, to keep protestors away from the meeting. They have cleared an entire prison. They are threatening to arrest



anyone who gathers for any reason. They turn away suspected activists at the border.

And in a far corner of the galaxy, a tiny band of rebels plots to dismantle the greatest conglomeration of political, economic, military and police power the world has ever known....

Earth. In Chiapas, a small farmer loses his land when NAFTA allows the U.S. to flood the Mexican market with our cheap, surplus corn. The corn, genetically engineered to kill pests, kills the butterflies which once migrated across the continent. The corn strain once grown by the small farmer, bred by generations of his Mayan ancestors to be intimately adapted to the hills of his land, is lost forever when he loses his land. The Mayans believe that we are all made of corn.

Air. The hole in the ozone layer grows. A Canadian corporation sues the state of California for banning a toxic additive to gasoline and thereby causing them loss of profits. A corporation from the U.S. sues a Canadian government for banning an additive in its gasoline. Cities choke on exhausts, and automakers stall on alternatives. Meanwhile the pressure to extract more and more oil sends drilling teams protected by armies to commandeer the

lands of indigenous people who believe that oil is the Mother's blood, and if we take it from her, we will die.

Fire. The earth heats up: the climate changes. The U.N. now estimates global warming is progressing much faster than anticipated, that the earth's temperature may rise by ten degrees. The world's governments are unable to sign a treaty to reduce carbon emissions, for fear of causing an economic downturn and reducing corporate profits. Already forty percent of the ice caps have melted.

Victory. Every time the benevolent mask falls away, and the naked force that underlies the system is revealed, we win a small victory. Every time we resist intimidation, every time we gather in spite of their precautions, every time we dare the cost of raising our voices, we win. The cost may sometimes be high. But there is no safe way to avoid this struggle. And although it is not easy to step out into the streets in the face of clubs and tear gas and the threat of jail, it is easier now than it will be in five years or three years when they intend to ratify these treaties, or in twenty years, when two-thirds of the people in the world will be without adequate water. The fight is more hopeful now, when seventy percent of the ocean's oxygen-

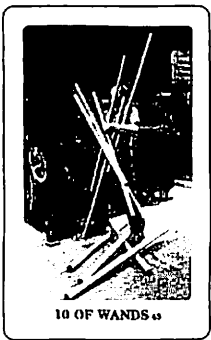
continued on page 62

The New York Tarot

reviewed by Olwen Aurora Borealis

USING BLACK AND white photography, the New York Tarot deck features mid-1980s New York City as a backdrop for the major and minor arcana. Published in 1987, the deck is the creation of Giani Siri.

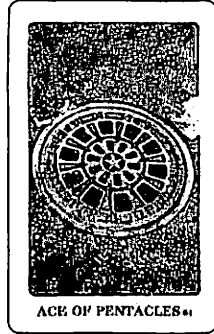
The down-to-earth New York Tarot came about in response to that time



when Wiccans studied serious Ceremonial Magick more than magical activism. Instead of wizards and spirits, its photos boast a pizza-carrying Queen of Pentacles and a Knight of Swords

standing proudly in front of Saint Marks Books.

Imagine a Coney Island Wheel of Fortune or manhole-cover Ace of



with a syringe and Transport (The Chariot) as a subway car protected by a Guardian Angel.

This deck has more cards than the average Tarot. In addition to the regular court cards there are Children. These represent the potential of the suit. The deck also comes with twelve cards for the astrological signs.

I've used this deck for twelve years. It's proven to

Pentacles. Here Quentin Crisp embodies Strength, and Margot Adler is the High Priestess, with *Drawing Down the Moon* by her side. See Death

give clear, mumbo-jumbo-free information. Predictions tend to come true very quickly, even on the same day as the reading. It's not hard to get a feel for these cards, as the symbolism is very modern. It's great for pagans who love



the crazy, eclectic beauty of cities and desire real-life images to work with.

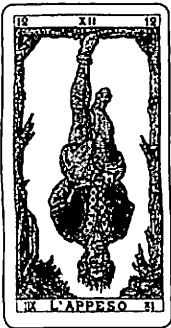
Several of the cards may be viewed at the Tarot Passages website, www.artoftarot.com/newyork.htm

Contact Sirius Endeavors, 5482 Hay Point Landing, Smyrna, DE 19977, (302) 653-5437, siriuse57@hotmail.com



Tarot Passages

www.artoftarot.com



TAROT PASSAGES is an outstanding online resource featuring hundreds of reviews of tarot decks and books.

We discovered this site while searching for images of the above-reviewed New York

Tarot. The New York deck stumped San Francisco magic stores — not an easy task. We put out a cry for help over the Reclaiming email listserves (visit www.reclaiming.org for more info), and

Michele Jackson, who has reviewed many decks for Tarot Passages, directed us to the site.

Luckily we were on a mission to view the New York Tarot images, or we would have gotten lost in the site's 440 reviews of decks, with several cards from each deck pictured (shown here: The "Antichi Tarocchi Italiani" deck).

Visit Tarot Passages at www.artoftarot.com



RQ welcomes magical articles and reviews

Reclaiming Quarterly welcomes articles, artwork, and reviews on magical tools and oracles. We have carried pieces on tarot, the Kaballah, and astrology, and are open to other topics.

We especially like getting short reviews of 200-400 words.

RQ also carries articles on spellwork, such as last issue's Solstice spell for the renewal of the Earth and Indigenous Peoples.

Send writings, or contact us with an idea, at quarterly@reclaiming.org

Not online? Call RQ at (415) 255-7623, and mail articles to PO Box 14404, San Francisco, CA 94114.

Layne Redmond

Roots of Awakening: Chanting the Chakras

This CD is an excellent introduction to the principles of chakra meditation. In three long chants with drum and other accompaniment, master frame drummer Layne Redmond and her associates take the listener on a journey through the body's energy centers.

The chants are composed of Sanskrit seed syllables, such as "vang" and "lang," and there is a specific set of syllables that corresponds to each chakra and its visual representation or yantra.

The first chant, "Garland of Letters," is slow and hypnotic — it has a lulling effect without dulling the brain. The music is spare and focused on the rhythms of the frame drum, which are stately and steady. The seed syllables of the first through sixth chakras are chanted in order, beginning and ending with AUM, and the overall effect is one of a holy procession.

"Lotus of Light," the second chant, consists of the fifty letters of the Sanskrit alphabet, chanted quickly twenty times for the thousand petals of seventh chakra. I felt as if I were being pulled along by the arm with some urgency,

and yet the drone style of the chanting had a very calming effect. It was like being the eye in a small musical hurricane.

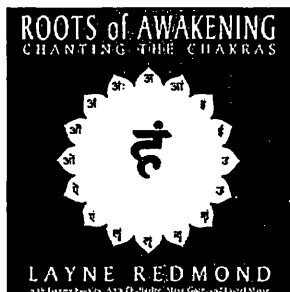
The final chant, "Elements into Light," takes you on a journey through the first six chakras by going through the Bija Mantras, or key frequencies, of each one. They represent the elemental energies associated with each chakra being drawn through the body.

On a musical level, *Roots of*

Awakening is an interesting mix of Middle-Eastern style drumming with sitar, flute, and other instruments, all played by talented musicians. The rhythms are deep and hypnotic, and the use of windwands and udu drums give the music an aboriginal flavor at times.

As an aid for meditation, this CD is also satisfying. The booklet gives a good overview of the chakras, their various symbols and syllables, and the overall philosophy of the system which I found very helpful as a novice. And whether you're particularly interested in the chakra system or not, the chants and music serve very well for coming to a sense of intense concentration and timelessness.

Reviewed by Carol Gunby



Madonna

Music

"Music... makes the people... come together," proclaims Madonna in the opening song of her new album.

Madonna, veteran singer for almost twenty years now, indulges us in another exploration, this time a crafty mix of techno-beats and club music. Sporting a Technicolor country-themed outfit and with a red slipper below the CD in the case, Madonna covers many ranges and moods. She laments her "Runaway Lover," confides in us that "Nobody's Perfect," and tells us she's "Gone" in the end. I enjoy "What It Feels Like For a Girl," with its sing-songy chorus of "Do you know... what it feels like for a girl... in this world?" This does not sound whiney but rather assertive for a woman we all know has seen some of the most interesting trends in music happen in front of and around her.



There is something wonderful about Madonna as an icon, whether one embraces her as such or not. Madonna is an artist and pioneer who is seeing other female singers follow in her footsteps, having lasted in the ultra-competitive music industry since the early 1980s (and much has changed!)

Although I'm not your typical mainstream music fan, I find this album wonderful to listen to all the way through. Madonna sounds solid here, playing with different computerized sounds and with her own voice. She enlists talented producers and songwriters, including Mirwais Ahmadzai and William Orbit. For the flavor-of-the-month culture we live in, "Music" goes a long way towards satisfaction.

Reviewed by Jennifer Privateer

Ten Rap CDs More Interesting than Eminem

What got lost in the Great Debate about Eminem (a talented rapper with seriously confused ideas about the sources of his pain) is that over the past few years there have been a crateful of hip-hop CDs more interesting than his two releases. Don't hold your breath waiting for the corporate-sponsored Grammy's to wake up — check these out:

- Jurassic 5 *Quality Control*
- Black Eyed Peas *Behind the Front*
- DJ Shortee *The Dreamer*
- Bahamadia *BB Queen*
- The Coup *Steal This Album*
- Mos Def & Talib Kweli *Black Star*
- Orishas *A lo Cubano*
- Lauryn Hill *The Miseducation of Lauryn Hill*
- Anti-Pop Consortium *Tragic Epilog*
- The Roots *Things Fall Apart*

Reviewed by George Franklin



for young adults

Circle of Three

By Isobel Bird

Mike Ford (aka Snufkin, Michael Thomas Ford, and currently, Isobel Bird) has just published the first three books in a young adult fiction series about teenagers exploring Witchcraft. (He uses the Isobel Bird pseudonym to distinguish his young adult work from his adult stuff, which includes several humor books and a syndicated column.)

I whipped through these three books (the series is called "Circle of Three" — the first book is *So Mote It Be*). I was particularly impressed by the joy and accuracy with which he portrays the modern craft. It made me want to become a Witch all over again.

The books are written for an audience unfamiliar with Witchcraft. They are never condescending or sensational, yet they are real page-turners.

I highly recommend the series for any young people you know who are curious or who would simply like the reinforcement of seeing the alternative world given some respect in print.

Published by Harper Collins.

Reviewed by Archer



People of the Earth The New Pagans Speak Out

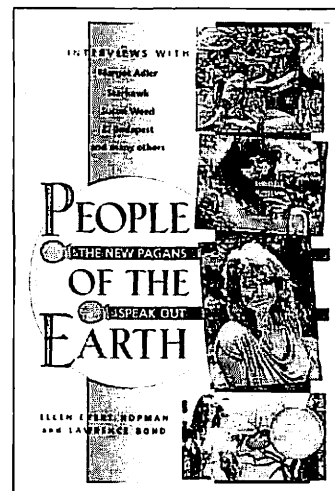
By Ellen Evert Hopman and
Lawrence Bond

How do Pagans define Paganism? How were they attracted to a Pagan path? What issues do they consider important? Read the answers, written in their own words! Hopman and Bond have compiled insightful interviews with over 60 Pagans. They let the People of the Earth speak for themselves — and speak they do, as diverse and fascinating individuals. Hopman and Bond approached a wide range of Pagans, from authors and community leaders, to students and military personnel, assembling over 400 pages of interviews and resources. Each interview discusses how the person came to Paganism, and what key challenges they feel face Pagan culture today.

Selena Fox and Dennis Carpenter describe how Circle Sanctuary was founded in 1974, and the challenges they have faced over the years. Isaac Bonewits explains how Druidism differs from Wicca. Oberon Zell talks about the Church of All Worlds, the Gaia Theory, and much more!

Each in-depth interview is quite multifaceted and very thought-provoking. Each person shares views on a variety of personal experiences, social and theological opinions. From persecuted store owners, to history scholars, to just plain Pagan folks — never before has such a mosaic been assembled. Margot Adler, Starhawk, Susun Weed, Z. Budapest, the Frosts, Alexei Kondratiev, Earthspirit, CoG, and many others. If you've ever wondered about a certain aspect of Paganism, here's your chance to find out more, direct from the source.

Hopman and Bond do an excellent job representing the many different facets of Paganism. This was no easy task. Their section entitled "Paganism from Norway, Greece, Egypt, Israel, and Italy" is a wonderful cross-cultural view!



A rare treat is the interview with Theodore Parker Mills, a High Priest of Isis, who has touched the lives of many over the years.

They also provide a bibliography of over 200 books and articles for readers to delve deeper. And as a special bonus, Hopman and Bond have assembled a 19-page resource guide, listing newsletters, groups, and merchants. A guide like this is a valuable tool for anyone interested in learning more about Pagan culture first hand.

Educational and entertaining, *People of the Earth: The New Pagans Speak Out* will definitely speak out to you — in a way most other books never have!

Published by Destiny Books,
(800) 246-8648

Reviewed by Link

RQ welcomes reviews

Reclaiming Quarterly welcomes book and music reviews from our readers. Share your latest "find" with other reclaiming folks. We especially like getting short reviews of 200-400 words. We love email submissions, but you can also mail reviews to us.

Contact quarterly@reclaiming.org,
(415) 255-7623, PO Box 14404, San Francisco, CA 94114.

I First Met You in Trance...

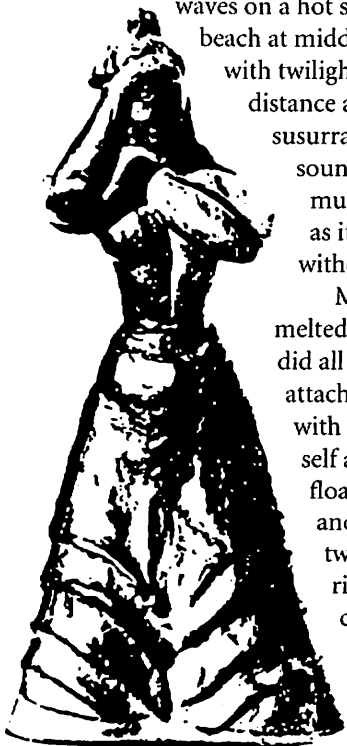
by Otter Bendeigid

I FIRST MET you in trance. You stepped from behind the Old-one, and I was dazzled by your calm golden presence. We lay awhile on the grass together, and your body and your energy calmed and invigorated me. I was like a parched land when the first drops of rain fall onto the scabbed earth, opening and softening it. I opened myself as the earth does, and you entered me. Entering my body and entering my within effortlessly. Why not? We are and are not the same. You are essence and I am this year's model of that essence.

The quality of your skin and the golden hair on your body called me, as also did your smell. There is something of cedarwood and rosemary about you, it tickles my nose and draws me in, as a shaded leafy copse in the forest will.

I rest in you and rise in you; passion is soaring and crashing like waves on a hot sunny beach at midday, cooling with twilight to distance and a soft susurruration of sound that is as much within as it is without.

My flesh melted away as did all attachments with my human self and we floated clean and pure like two gulls riding the currents



above the waves.

I realized that you also lived within the one I now lie with, perhaps you wait in all and everything. That is my hope and my suspicion. It would ease and delight me to have data, but intuition and feeling are far more relevant to my experience.

When our eyes met over the waves, there was a soundless crack of connection, of penetrating one into the other, and sliding back again. Like water held long in two cups, parted and then joined again in a silver bowl beneath the full moon.

The moon is radiance more penetrating and cooling than the bright sun and I think I have found you in both. The effortless joining of our commonality is breathtaking. For a moment, all stops within as the shining slide into each other begins again, then the warmth of duality creates the third. There is me, there is you and there is us.

We three walked on the soft, dewy grass of Beltane morning having sat up all night in ritual and trance and in the loving connection of the circle. I was seeing in shadows the glimmering and the sparkling of the new day, of the new season, of rejuvenation and of birth. I felt as much as saw the colors and the shapes, there were no straight lines, no edges anywhere. It was all texture and depth. One thing faded into another and

became its origin and its descendant. The tiny diamonds of dew on the rich grass of Spring tingled on the bottoms of my skyclad feet, diamonds soft and cool and deep as any universe.

There it was — the laughter. After the long night's vigil, to walk upon the earth and the grass, to feel deeply the below and the above as one, to hear your laughter and feel my slowly swaying dance coming from and to the same place. The Ever place.

For twenty thousand years we have done this. We take breaks in Summerland, getting refocused and recharged, but we always come back to this place and this moment which is now and also forever.

We are the keepers and the watchers, the sentinels and the warriors who guard the Earth's bounty and fertility. Those we stand against are many, as they have been before, yet we know that we have patience and the strength to wait through the decay and death rattles of this tired Western Drama.

You and I will stand in tomorrow, holding hands and watching the strange and beautiful flowers that grow from the corpse of the West.



graphics: ancient Goddesses from the Mediterranean and Near East



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.

Thanks for the Help!

The following people helped gather regional news for this issue of Reclaiming Quarterly:

- | | |
|------------------------------|------------------------------|
| Pat Hogan, BC | Cynthia Breen, CA |
| Rowan, OR | Patricia Storm, MO |
| Liz Shipley, Germany | Tari Parr, IL |
| Gretchen Laymon, NC | Selchie, VT |
| Sarah Campbell, PA | Amy MoonDragon, WA |
| George Franklin, CA | Maggie nicAllis, NJ |
| Liz Rudwick, England | Lily, CA |
| Barbara J. Walker-Graham, FL | Dawnstar and Molly Grady, NM |

Witchcamp 2001

MidWest (Missouri) • June 2-9

Dreamweaving, (402) 455-4044, Camp@dreamweaving.org, www.dreamweaving.org

California • July 1-8

Madrone Productions, (415) 789-7674, vetiwitch@hotmail.com, www.reclaiming.org

Germany

No camp scheduled for 2001

British Columbia • July 29-August 5

Pat Hogan, (604) 253-7189, path@lynx.bc.ca

Avalon (England) • late July, TBA

Liz Rudwick, 011-44-020-8281-7346, alfo@btinternet.com

SpiralHeart (MidAtlantic) • August 4-11

SpiralHeart, (301) 977-6417, info@SpiralHeart.org, www.spiralheart.org

Vermont • August 25 - September 1

Raven, (802) 425-2984, molekno1@together.net or Evergreen, (802) 899-3231, evergreenerb@mindspring.com

Tejas Web Samhain Witchcamp • October 27 - November 3

Moonying, (713) 668-2721 or Midnight, (512) 373-4435, witchcamp@tejasweb.org

Witchcamp

A Week Of Earth-Based Spirituality And Magic

HELLO TO ALL new and returning campers. Come and study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work.

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

What is an Intensive?

SEVEN DAYS OF ritual and magic designed for people who are dedicated to powerful spiritual learning experiences and personal growth. This intensive is not a festival. It will expand your unconscious awareness, push your edges and likely change your life. The intensive is sequestered for the entire seven days. Please plan to attend the entire week. Also, we don't allow children due to the intensity of the work.



Regional Highlights



Above: For Yule, North Carolina folks created a "cave" and did a trance journey inside, attended by many spirits. They emerged to starlight and hopes for themselves, the world and Native peoples. See page 41 for NC events. Photo by Gretchen Laymon.



Diagonal Photos

*upper left: CA Witchcamp, by Otter
middle: Walpurgisnacht (Beltane eve) 2000 in Munich, courtesy of Hanna and Martina
lower: Pagan Flea Market at CA Witchcamp, by Otter*

A New Resource for Reclaiming

Announcing the formation of the Reclaiming Community Resource Committee (RCRC—pronounced Resource)

The intent of RCRC is to seed and feed Reclaiming communities by helping interested folks locate community mentors, guest teachers/artists, organizer mentors, priestesses and magical activism resource people. Watch the Reclaiming website for more information (www.reclaiming.org) or contact BrightFlame, brtflame@ptd.net, or Midnight, (512) 373-4435.





Weavings from the Northeast

Vermont Witchcamp Folks

Fourth Annual Wild Ginger Camp

June 1-3, 2001

A weekend of myth, ritual, and magic with Wild Ginger, a community of Witches working in the Reclaiming Tradition — join us to explore the charge of the Goddess: "... I who am the beauty of the green earth and the white moon among the stars and the mysteries of the waters, I call upon your soul to arise and come unto me..." The Charge's magic can move us into places beyond the everyday to reconnect with what is really important to us.

Children, men, and women are welcome. Includes accommodation and all meals. Childcare will be provided during rituals. The extent of programming for children will depend on the number registered. Some work exchange and scholarships are available.

Cost for adults is \$100 until May 15, \$120 after May 15. Scholarships are \$25 to \$50. Work exchanges \$50 (all in Canadian dollars). We suggest a contribution of \$30 per child to help us cover accommodation and food costs. Children need to be registered by May 1.

Contact Meander at meander@lon.imag.net
We are able to accommodate sixty campers.
Register early to avoid disappointment.

Scholarly Discussions on the Northeast Web

IN VIRTUAL SPACE a discussion of our roots has emerged. Challenges to what has been understood by us to be our collective story have come from many quarters.

Were the burning times as bad as all that? Does it matter how many were burned at the stake? Were all those murdered during the Witch trials "really Witches"? Can we disregard the knowledge that this is what they were convicted of? Can we ignore the impact of the powerful few on the practices of the many? And what about old ways and ancient times? Was there a single, paleolithic, mother

goddess? Can we trust sources that we believe have a patriarchal agenda? If we cannot believe Gardner, must we necessarily cut ourselves off from the richness of tradition and practice he offered us? Is believing in and creating a form for spiritual expression a sufficient foundation for spiritual practice or faith?

Some of these questions seem "heretical" from the perspective of "right thinking" modern Pagans and Reclaiming Witches. The discussion reminds us about the continuums we exist in: oppressor - oppressed, believer - doubter, right - wrong, and our ever-changing positions. Creating space for a discussion where varying points are respected reminds us to "make a place at the table." It suggests that the "answers" (where they exist) may not be as important as the asking.

Finding the balance between remaining open to many possibilities and trusting our internal sense of knowing would seem to be in keeping with the words of the Star Goddess: "And you who seek to know Me, know that your seeking and yearning shall avail you not, unless you know the Mystery: for if that which you seek, you find not within yourself, you will never find it. For behold I have been with you from the beginning, and I am that which is attained at the end of desire."

And whether you believe in her or not, it has been foretold that this shall be our working when we merry meet again at Vermont Witchcamp [see below]. If you're coming to the Wild Ginger weekend intensive [see above] you'll meet Her there, too!

Thanks to those who participated in this discussion; in particular I would like to note the contributions of Archer, Donna, Feather, Sandy, and Tara.

Blessed be, Selchie

Vermont Witchcamp

VERMONT WITCHCAMP 2001 will be held August 25-September 1. Contact Raven, (802) 425-2984, moleknol@together.net or Evergreen, (802) 899-3231, evergreenerb@mindspring.com

Classes & Workshops in the Northeast

BrightFlame offers classes and workshops in Dianic and Reclaiming-tradition Witchcraft, such as Elements of Magic, Pentacle of Iron, Tree Wisdom, and Ritual for Womyn. She also produces events from time to time, including workshops and rituals by special guests. Contact brtflame@ptd.net or (610) 982-0448.

MidAtlantic Community SpiralHeart and the Eastern Seaboard

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

Atlanta, Georgia

Elements of Magic. With Flute and Sarsen.
April 13-15

Other local classes in Atlanta, Athens, and Macon are planned. Contact Sarsen, mabonwy@mindspring.com or Flute, flute000@yahoo.com, (770) 618-8728.

The Atlanta group has regular open events. See contacts above, or visit <http://pagan.drak.net/reclaiming>

continued from preceding page

Huntsville/ Birmingham, AL

An Elements of Magic class is scheduled for the last weekend in March in Huntsville, AL. See page 48 for descriptions.

Contact Gretchen, GretchenLay@earthlink.net, (919) 528-4949 for these and other Reclaiming core classes.

Lancaster County, PA

Ritual Priestessing I.

This workshop is designed for those who are moving into priestessing in their home communities and/or at Witchcamps. We will focus on the priestessing skills of reading and moving group energy, working the center and the edges when energy is raised, and tending group and individual energy during ritual. Participants will have opportunities to lead a spiral dance, anchor, aspect, and hold the energy of an elemental.

The Pearl Pentacle will be the magical focus of the weekend. Participants will explore the points of: love, law, wisdom, liberty,

and knowledge, as well as the energies which flow between the points. This advanced work requires a strong commitment to remaining embodied while holding the energy of mundane, magical, and non-human realms. Participants will work with strong boundaries and personal responsibility. This workshop is a prerequisite to Ritual Priestessing II, to be held later this year.

With Sage Goode and Pomegranate Doyle. April 7-8. \$85-\$150 sliding scale. Limited to 35 participants. Contact Sarah, sarahcam@gateway.net

New York City, NY

The Iron Pentacle. See description on page 48. With Gwydion. April 7-8, in New York City. Contact Harvest, (646) 279-7795, harvest_fire@excite.com

Research Triangle, NC

Elements of Magic classes. See description on page 48. With Gretchen. Contact Gretchenlay@classic.msn.com

Also see www.queencityreclaiming.org for other Reclaiming events in the Charlotte/Queen City region.

Raleigh, NC

The Iron Pentacle. See description on page 48. With Sage and Gretchen. April 13-15, in a rural area north of Raleigh. Contact GretchenLay@earthlink.net

Asheville, NC

An experiential group based on the Twelve Wild Swans has begun! We meet bi-weekly, Thursdays from 7-9 p.m. Each time we cover a section of the book in a spiral path. Co-facilitation also spirals around. Come share and create sacred space. Contact Sharon Circle, sharoncircle@hotmail.com

Southern Delaware

Facing the Wild. Journey to the inner realms to meet the primal forces that feed our beings. Through the tools of trance, mask, voice, movement, and aspecting we will invite these forces to come forth, to show their faces, to share their songlines, to work with us for transformation. Calling on the Guardians of the elements, our allies, our ancestors, the Fey, and the spirits of the land, the weekend will culminate in a fire-lit ritual, weaving through twilight an ecstatic spell of healing to re-enchant and bring sustenance to all our lives in all the realms. With Bridgid McGowan and Sylvan. June 1-3. Sponsored by SpiralHeart and Seelie Court. See www.sapfire.com/wild.html for information.

Montclair, VA

Full Moon Gathering. "Once a month, and better it be when the Moon is Full, ye shall gather..." Join us for a full moon ritual and community celebration! Arrive at 7:30 p.m., ritual starts at 8:00 p.m. sharp. This is a drop-in, no-commitment, open event for all SpiralHeart community members, friends and family. If musically inclined, you're encouraged to bring drums or other musical instruments. Dale City area. Free, but donations gladly accepted for materials. Any profit is donated to the general Witchcamp fund. Contact apagan@his.com for dates and directions.

Lancaster, PA

Twelve-Step Meeting for Pagans. If you're a pagan recovering from substance or process addiction and attending traditional 12-step meetings, you can probably identify with the feeling that these groups' underlying identification with the Judeo-Christian "god of our fathers" tends to exclude many basic principles and spiritual

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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*



South East Friends of Reclaiming

Gainesville, FL/

MidAtlantic Community

THE SOUTH EAST FRIENDS of Reclaiming is 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.

Contact Cindy Nelly, (352) 377-0753, healgaia@hotmail.com, or Barbara J. Walker-Graham, (352) 376-3729, walkerbj@ufl.edu

BridFest Gathering

SEFR team priestesses WillowRaya, Truth, and Sadiya co-taught two workshops at the February 2001 BridFest Gathering in St. Petersburg. During the "What is Reclaiming Tradition Witch Craft, or How to Take It to the Streets!" workshop we discussed the the eclectic nature of Reclaiming. Based on personal empowerment, it is structurally non-hierarchical, engendering in most of its initiates a strong commitment to the work of the Goddess in the world. The Collective, the Community, the Craft Tradition — this is the triple face of Reclaiming. Our ritual style can be

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

Edge of Perception Springfield, IL

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, edgeworkers@aol.com, <http://members.aol.com/edgeworkers/>

Goddess Women Gathering

St. Louis, MO

Elements of Magic. Sunday, June 10. Pre-registration required. Contact Karen, (618) 345-2493 or San, (314) 416-4838, Barbrida1@cs.com

Summer Solstice. Thursday, June 21.

Fall Equinox. Saturday, September 22.

Winter Solstice. Friday, December 21.

Contact San, (314) 416-4838, Barbrida1@cs.com

Gaia Community Kansas City, MO

GAIA COMMUNITY meets for rituals and classes three Sundays a month, with our business meeting on the fourth. We've added two regular activities during the week: a drumming and dancing circle and a Shamanic journeying class. We are affiliated with the Unitarian Universalist Association.

Contact (816) 292-2846, gaiacommunity@pipeline.com, www.gaiacommunity.org

Diana's Grove Salem, MO

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 next page*).

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

Weeks and Weekends include shared housing and excellent meals. For details, check our web site at www.Dianasgrove.com

April 20-22. The Men's Mythic Quest. This weekend is offered by men from the Mystery School and Reclaiming community, Sun Ray and Todd. The Shaman finds the bones. He reconstructs his wild self. He drums as if his life and magic depends on it. Each man will find the Shaman within and live his story. If you have a drum, bring it. \$150.

May 11-13. The Earth is our Mother Mother's Day — join the nature lovers at the Grove. Kitty, our staff biologist and Vermont Witchcamp teacher, will be here. Explore the land with her and learn its secrets. If you are an herbalist, a botanist, or just curious, join us in the Adventure of Spring in the Ozarks. \$100

June 2-9. Midwest Witchcamp: The

*continued on
page 59*



Midwest Witchcamp

June 2-9 • Salem, MO

DREAMWEAVING is a group of inspired, hard-working, and hardy (some might say foolhardy) folks who put on Midwest Witchcamp. In 2001 our camp is once again being hosted by Diana's Grove, at the edge of the beautiful Missouri Ozarks.

Those who have been to Midwest Witchcamp before know to expect inspiring pathwork in the mornings, informative workshops in the afternoons, and empowering rituals at night. Of course we also offer optional activities like dance and movement, bodywork and massage, Tarot classes, late-night drum jams...

Our theme for 2001 is The Twelve Wild Swans, from the book by Starhawk and Hilary Valentine. Teachers include Starhawk, T. Thorn Coyle, Suzanne Sterling, and Jeffrey Alphonsus Mooney.

Contact
camp@dreamweaving.org,
www.dreamweaving.org,
or write us at PO
Box 53, Ames,
IA 50010.

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.

All events are open and take place in the Austin area unless otherwise stated. For more information, see www.TejasWeb.org, or contact info@tejasweb.org, PO Box 11586, Austin, TX 78711

Tejas Web Rituals

Beltane April 28, 6 p.m.

At Mayfield Park. Contact Lionheart, (512) 374-9631, ladipan@aol.com, or Suzanne, (512) 282-5541, mcanna@mail.utexas.edu

Litha/Summer Solstice June 16, 7 p.m.

McKinney Falls State Park Amphitheatre. Contact Juniper, (512) 329-9450, lauren@glenrose.com

Classes in Austin

Elements of Magic, Iron Pentacle, Magical Drumming, and a Circle Round workshop for adults on doing ritual with children. See page 48 for descriptions of some of these classes. Contact info@tejasweb.org, www.TejasWeb.org

Sacred Creativity Workshop. Saturday, April 28. With T. Thorn Coyle, Morgana, and Firefeather. Contact Morgana, (512) 478-5282, ethos@texas.net

Witchcamps in Texas

Samhain Witchcamp, October 27-
November 3 in Central Texas. With the veil
between the worlds at its thinnest

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The Enchanted Spiral New Mexico

NEW MEXICO NOW has its own thread of the Reclaiming Web. Folks who had attended Witchcamps all over the world found themselves together here in New Mexico, dreaming the same dream. This winter we taught our first six-week Elements of Magic class and in January 2001 officially organized The Enchanted Spiral.

We have formed cells around teaching, public rituals, communications, and political/social action. We hope to add other activities such as family support soon. We are also working with folks in Denver to form a Rocky Mountain network. Look for a Witchcamp here in 2003! Until then, we welcome Reclaiming Witches anytime. And Tejas Web folks, we owe you special thanks. Y'all come!

Reclaiming teacher Madrone will visit Albuquerque this Spring for a series of weekend intensives [see below]. And there will be another six-week Elements of Magic class in Santa Fe starting in April. Contact Anna Katherine, (505) 988-2583.

Contact The Enchanted Spiral, PO Box 286, Albuquerque, NM 87110, or visit www.theenchantedspiral.org. Or contact Molly Grady in Albuquerque, (505) 268-6068, mmlwov@aol.com; or in northern New Mexico, Raymond O'Regan, (505) 829-4069, sunraven@sulphurcanyon.com

And send us your Blessings.

by Molly Grady

Workshops in Albuquerque

Madrone (and student teacher TBA) is offering Reclaiming core classes in Albuquerque as weekend workshops. Friday evening, Saturday-Sunday all day. See page 48 for descriptions. Upcoming:

Pentacle of Pearl. July 20-22.

Rites of Passage. September 28-30.

Contact Dawnstar, (505) 352-2586

*graphic by
Bob Thawley*



ReWeaving

Los Angeles, CA

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) 506-7265, lunafire@earthlink.net, unless otherwise noted. ReWeaving info is now online at www.reweaving.org

Rituals in Los Angeles Area

Beltane - April 28

Litha - June 23

Lughnasa - August 4

Full Moon Diversity Intensive

Saturday, April 7 (till Sunday 10 a.m.)
Acknowledging our diversity; Releasing that which holds us in bondage from the past; Renewing what we want to reclaim from our diverse heritages. Suggested donation \$30-\$90. A Benefit to send ReWeaving folks to Starhawk's Earth Activist Training. Contact Cynthia Breen, mookiethefrog@hotmail.com, (310) 452-2981.

Workshops in Los Angeles Area

The Magic of Sexual Empowerment with Madrone. A powerful exploration of our sacred sexual selves. March 31 in Santa Monica. \$80-\$160 sliding scale. Limited to 20 participants. Contact Ilyana Moonfire, lunafire@earthlink.net, (818) 506-7265.

Enflame Thyself in Prayer: The Rhythm of Language & the Language of Rhythm with Jeffery Alphonsus Mooney. Finding the silence, finding the sounds. Speaking the words of power. May 5 at Point Magu State Park. \$20-\$40 sliding scale. Contact Cynthia, mookiethefrog@hotmail.com, (310) 452-2981.

more workshops on page 59

Portland Area Reclaiming Events

Portland, OR

ALL PORTLAND-AREA Reclaiming Events are listed on the Reclaiming Tradition Witches of Portland Website, www.aracnet.com/~ravnglas/indexA.html

We're Portland's Reclaiming Tradition community, and we're growing rapidly! Our organization includes the ritual planning cell, Hands of the Mother; our teachers' cell, PORTAL; and our political action cell, Nemesis Rising. We offer public rituals at each of the eight holidays, as well as workshops, classes, and creative collaboration of all sorts. All rituals are open to the public, and no one is turned away for lack of funds. Children are welcome at rituals when supervised by a caring adult. Volunteers can take roles in public rituals. Please visit our website for a full listing of Portland Reclaiming's rituals, classes, and events.

Hands of the Mother Rituals

Beltane, Summer Solstice TBA

Please see our website for details, or call Craig at (503) 235-0170.

Portland Reclaiming Classes

Embracing the Crone: Aging with Power and Panache. With Inanna and Kathy Bobula. A class for women over 45. May 12, 10 a.m. to 7 p.m. In the ancient world, the Crone was revered as the third aspect of the Triple Goddess: the Wise One who held the power of life, death, and rebirth. Today we live longer, healthier lives, and must decide how we want to spend this time and who we want to be. It is up to us to re-create a positive vision of the Crone and reclaim respect and usefulness in society. Join us as we share food, laughter, ideas and experiences, and create rituals to accept and honor our own crone-selves. Contact inanna@teleport.com or crowbob@aol.com

Turning Tide

Seattle, WA

For more information about Turning Tide, visit <http://members.home.net/sea.turningtide>, or contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

The Magic of Tarot

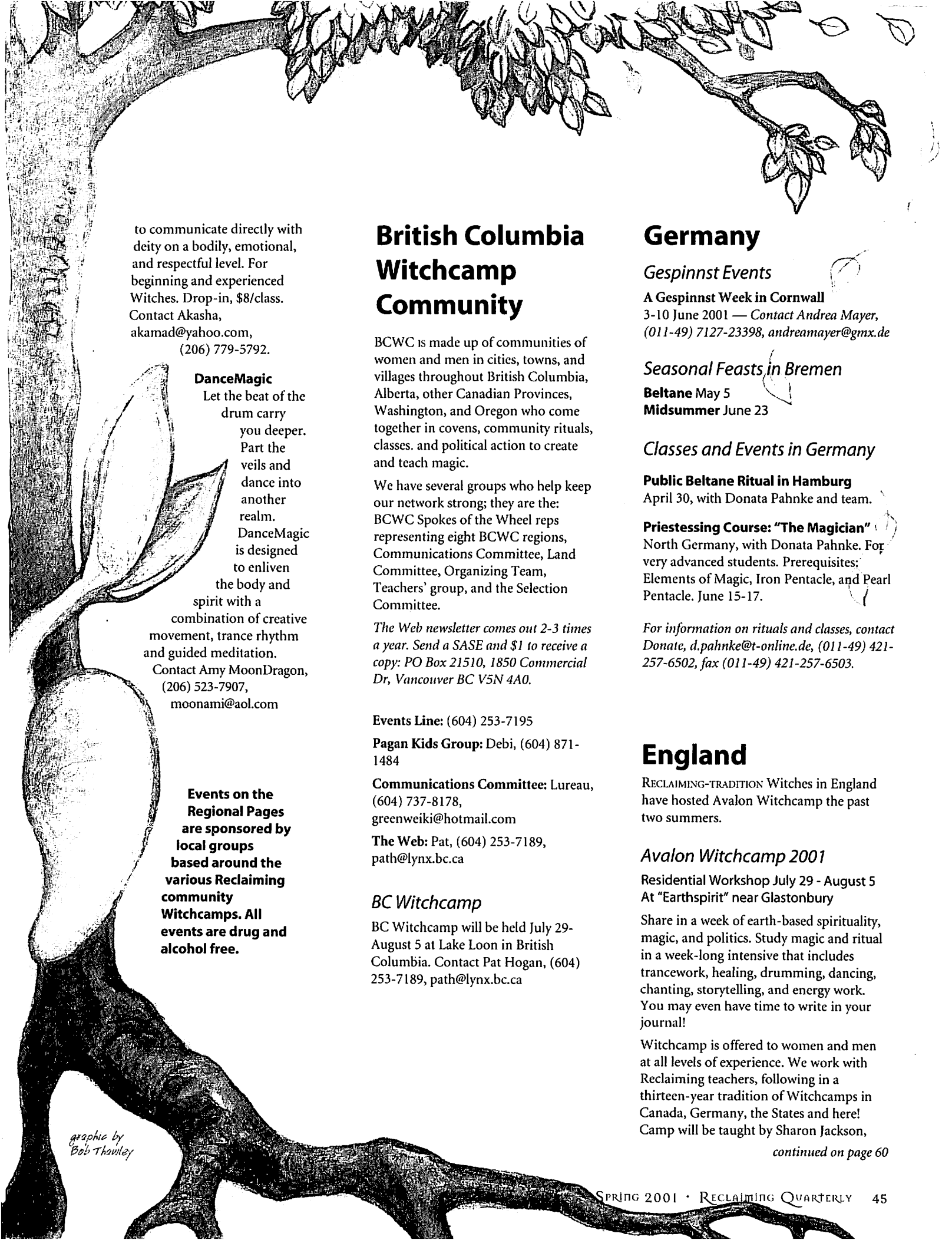
A six week class. We'll work with the cards as archetypes and messengers through trance, movement, and journal work. Learn to call on the energies of the cards for magic and growth. And of course, we'll work with divinatory meanings, layouts and techniques for giving readings to yourself and others. Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

Reclaiming Core Classes

Elements of Magic, The Pentacle of Iron, and Rites of Passage are being offered in the Seattle area. See page 48 for descriptions. Contact Akasha, (206) 779-5792, akamad@yahoo.com

1000 Faces Study Class

Taught by Akasha Madron, every third Monday of each month. We will visit a Goddess and/or God each month within ritual space. There will always be a story of the deity and magical home adventures for the time in between. Each deity will be asked ahead of time if we can visit and we will also learn about their cultural background and the political context within which they exist today. The purpose for this study class is to develop abilities



to communicate directly with deity on a bodily, emotional, and respectful level. For beginning and experienced Witches. Drop-in, \$8/class. Contact Akasha, akamad@yahoo.com, (206) 779-5792.

DanceMagic

Let the beat of the drum carry you deeper. Part the veils and dance into another realm. DanceMagic is designed to enliven the body and spirit with a combination of creative movement, trance rhythm and guided meditation. Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

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

British Columbia Witchcamp Community

BCWC is made up of communities of women and men in cities, towns, and villages throughout British Columbia, Alberta, other Canadian Provinces, Washington, and Oregon who come together in covens, community rituals, classes, and political action to create and teach magic.

We have several groups who help keep our network strong; they are the: BCWC Spokes of the Wheel reps representing eight BCWC regions, Communications Committee, Land Committee, Organizing Team, Teachers' group, and the Selection Committee.

The Web newsletter comes out 2-3 times a year. Send a SASE and \$1 to receive a copy: PO Box 21510, 1850 Commercial Dr, Vancouver BC V5N 4A0.

Events Line: (604) 253-7195

Pagan Kids Group: Debi, (604) 871-1484

Communications Committee: Lureau, (604) 737-8178, greenweiki@hotmail.com

The Web: Pat, (604) 253-7189, path@lynx.bc.ca

BC Witchcamp

BC Witchcamp will be held July 29-August 5 at Lake Loon in British Columbia. Contact Pat Hogan, (604) 253-7189, path@lynx.bc.ca

Germany

Gespinnst Events

A Gespinnst Week in Cornwall
3-10 June 2001 — Contact Andrea Mayer, (011-49) 7127-23398, andreamayer@gmx.de

Seasonal Feasts in Bremen

Beltane May 5
Midsummer June 23

Classes and Events in Germany

Public Beltane Ritual in Hamburg
April 30, with Donata Pahnke and team.

Priestessing Course: "The Magician"
North Germany, with Donata Pahnke. For very advanced students. Prerequisites: Elements of Magic, Iron Pentacle, and Pearl Pentacle. June 15-17.

For information on rituals and classes, contact Donata, d.pahnke@t-online.de, (011-49) 421-257-6502, fax (011-49) 421-257-6503.

England

RECLAIMING-TRADITION Witches in England have hosted Avalon Witchcamp the past two summers.

Avalon Witchcamp 2001

Residential Workshop July 29 - August 5
At "Earthspirit" near Glastonbury

Share in a week of earth-based spirituality, magic, and politics. Study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, chanting, storytelling, and energy work. You may even have time to write in your journal!

Witchcamp is offered to women and men at all levels of experience. We work with Reclaiming teachers, following in a thirteen-year tradition of Witchcamps in Canada, Germany, the States and here! Camp will be taught by Sharon Jackson,

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*graphic by
Bob Thawley*



Bay Area Reclaiming Rituals

Spring Equinox

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

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

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

Children are a special part of this ritual, and a hunt for colored eggs follows the ritual.

San Francisco — Sunday, March 18, in Beltane Meadow, Golden Gate Park. Gather noon, ritual at 1 p.m. Bring food and drink to share. [*Enter Park at Lincoln & 41st Ave. Go north two blocks, parking on right. Meadow is north of parking area.*]

Sonoma Children's Equinox — Saturday, March 24. Children's Spring Equinox picnic and egg hunt. Crafts, storytelling, playground fun. Ragle Ranch Park, Sebastopol. 11 a.m. to 2 p.m. Contact Cassandra (707) 887-8198, cassandrashafer@mindspring.com

Summer Solstice

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

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

San Francisco — Thursday, June 21 at Ocean Beach near Taraval Street. Gather 6 p.m., ritual at 7 p.m. Bring firewood, food to share and a towel if you want to plunge.

North Bay — call the Events Lines, (707) 793-2183 (Sonoma) and (415) 339-8150 (Marin).

Sonoma Children's Solstice — Saturday, June 23. Crafts at 4 p.m., ritual at 5 p.m., BBQ potluck at 6 p.m. See Equinox contact.

Beltane/May Day

This is the time when sweet desire weds wild delight. The Maiden of Spring and the Lord of the Waxing Year meet in the greening fields and rejoice together under the warm sun. The shaft of life is twined in a spiral web, and all of nature is renewed. We meet in the time of flowering, to dance the dance of life.

Reclaim May Day — Saturday, April 28, San Francisco. Reclaiming again joins annual celebration. [*see page 10*]

San Francisco Maypole Ritual — Sunday, April 29, at Beltane Meadow, Golden Gate Park. Gather at noon, ritual at 1 p.m.

Bring flowers, food and drink to share. [*Enter park at Lincoln & 41st Ave. Go north two blocks, parking on right. Meadow is north of parking area.*]

Sonoma County — Saturday, April 28, Ragle Ranch Park, Sebastopol. Wreath-making at 1 p.m. Ritual at 2 p.m. \$10-20 sliding scale, no one turned away for lack of funds. Children's Beltane at 11 a.m. [*see below*]. Call the North Bay Events Line (707) 793-2183. [*From Hwy 101, take Hwy 12 West through downtown Sebastopol. Turn right on Ragle Rd. Turn left*

into park at Covert Lane. Parking costs \$3, or park outside on street.]

Sonoma Children's Beltane — Saturday, April 28, same location as ritual above. Children's wreath-making at 11 a.m. Children's Maydance at 12 noon. Family potluck picnic to follow. Contact Cassandra (707) 887-8198, cassandrashafer@mindspring.com

"Rite Here" Plans East Bay Rituals

The East Bay Ritual Planning cell, "Rite Here," is forming to plan Reclaiming-tradition rituals in the East Bay — see page 52.

Future San Francisco Rituals

Lammas — Sunday July 29

Fall Equinox — Saturday, September 22.

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

California Witchcamp 2001

Sunday, July 1 - Sunday, July 8

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

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

Witchcamp is offered to women and men at all levels of experience.

Newcomers can learn the basic skills of magic and ritual, working with the elements, movement, sound, and the mythological and historical framework of the Goddess tradition.

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

This year we are returning to Mendocino Woodlands. The camp is set among a mature Redwood/Douglas Fir forest, creating a beautiful, peaceful setting. The cabins are rustic, but pretty. Camping is also an option.

\$455-\$555 sliding scale for camping or sharing a four-bed cabin. Some doubles are available at a different rate. Includes all meals (vegetarian), workshops, rituals and accommodation. To hold a place at camp get your \$100 deposit in as soon

as possible.

Reclaiming is a Bay Area collective of women and men who link an inclusive feminist spirituality with a commitment to political and social change. We team-teach our intensives to provide a model of group empowerment. Our goal is to provide spaces for healing, training, and community building, to strengthen ourselves and support each other in bringing to birth the vision of a new culture.

Contact Madrone, (415) 789-7674,
vetiwitch@hotmail.com

Bay Area Cell Contacts

East Bay Ritual Planning Cell
Vibra, (510) 237-6207,
vibraw@aol.com

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

San Francisco Ritual Planning
Cell
Kim Chilvers, (415) 487-4370,
kchilvers@earthlink.net

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

Marin Ritual Planning Cell
Georgie, (415) 256-1844,
gdenison@hotmail.com

ECell (Web Page)
www.reclaiming.org,
info@reclaiming.org

North Bay Ritual Planning Cell
Susan Levine, (415) 664-4382,
nasusLD@aol.com

North Bay Teachers Cell
Tami Griffith, (415) 256-1766,
tegriff@hotmail.com

Samhain Cell (Spiral Dance)
Madrone, PO Box 14404, San
Francisco, CA 94114

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

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

Community Building Cell
Suzanne, cbc@reclaiming.org

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

Inside Cell (Prison Support)
c/o Reclaiming, P.O. Box 14404, San
Francisco, CA 94114

Raising/Razing the Fool!

Sunday April 1 • a Wart benefit

The San Francisco Witchcamp Teachers Cell (Fondly known as Wart) will put on a talent show — just like those fabulous talent-filled events you see at camp — as a fundraiser for the cell!

Local folks who teach at camps will present their talent or just plain entertain you. There will also be a silent auction at the event.

The show will be Sunday, April 1, at 4:00 p.m., at 225 Potrero between 15th and 16th Streets. Please come and help us raise money to cover the expenses to send our local representative to the annual meeting of teacher and organizer representatives from all the Reclaiming Witchcamps!

For information, or if you have an auction item to donate, contact Robin Dolan, (415) 621-0917.

Reclaiming Email Lists

In an effort to better serve our community, the ECell has set up several new discussion or announcement lists:

- Activist list [RWTO]
- San Francisco Bay Area Local list [BAR]
- International Discussion List [RIDL]
- Marin Ritual Planning announcements

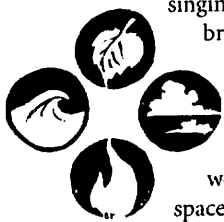
Join one or more by visiting
www.reclaiming.org/about/lists.html

graphic by
Bob Thawley

Bay Area Reclaiming Core Classes

Elements of Magic

Deepen your vision and focus your will, empowering yourself to act in the world. Practice magic by working with the Elements: Earth, Air, Water, Fire, and Spirit. Techniques include drumming,



singing, sacred dance, breath work, visualization, sensing, projecting and raising energy, chanting, trance work, creating magical space, spell crafting, and structuring meaningful ritual.

We hope to provide a 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. Deposit required.

Marin County

With Tami, Luanne, student teacher Kat
Begins Monday, April 9
Contact Luanne, (415) 460-6924

Sierra Mountains

This class will be a backpacking trip into the Sierra mountains. We will work with the elements as we live with them.
With Brook, Rock, student teacher April
May 23-28 (plus an evening planning meeting before the trip)
Contact April, (415) 550-6954

Reclaiming Recommends

Rhythm Laboratory

Witchcamp teacher extraordinaire Jeffrey Alphonsus Mooney hosts a weekly Rhythm Laboratory using body, voice and percussion. This San Francisco workshop is great for beginning or advanced players.



San Francisco

with Jeffrey Alphonsus Mooney
Thursday evenings
Call (415) 346-3900

Iron Pentacle

The points of the Iron Pentacle name our birthrights as free beings: Sex, Pride, Self, Power, and Passion. In this class, we will explore these aspects of our own authentic energy. Six weeks. Prerequisite: Elements of Magic or equivalent.



Not offered this quarter

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 Robin Dolan and Toni
Six Thursday evenings starting
May 10
Contact Robin (415) 621-0917

Pentacle of Pearl

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

Santa Rosa

with Beverly and friends
Six Friday evenings starting April 20
Contact (415) 339-8313

Reclaiming Classes — General Information

Classes are sliding scale \$75-\$150 unless otherwise noted. Scholarships and work exchange are sometimes available.

Classes are for both women and men unless otherwise noted.

Additional classes are announced through the year. Call the Events Line, (415) 339-8150, or see the website, 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.



Bay Area Reclaiming More Classes

Ritual Drumming & Chanting

Give voice to the rhythms of your soul with Ritual Drumming and Enchantment. Whether you have never drummed before or are an accomplished drummer of a

particular tradition, come learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn how to use simple frame drum rhythms to accompany meditation and trance, and to use exciting Middle eastern and African rhythms to raise energy.

We will weave our music into a ritual to practice listening and serving spirit. All types of drums are welcome and all levels of experience. \$75-\$150 sliding scale.

Mill Valley
with Beverly and friends
Five Mondays beginning
March 26
Contact (415) 339-8313

Tarot/Journey of the Soul

Learn to use the tarot for personal healing, to clarify relationship challenges, and for deep counseling for people in transition. You will learn some powerful tarot spreads and how to use them to encourage empowerment and transformation in yourself and others. Bring your deck or use one of ours. \$60-\$120 sliding scale. Carpooling from S.F. and the East Bay by arrangement.

Mill Valley
With Beverly and friends
Four Monday evenings starting May 7
Contact (415) 339-8313

The Spiral Dance of Renewal

Passion, Body, Breath

We will stretch, move, dance, sweat, chant, sound, sing, laugh, and cry. Spiraling in to release numbness, confusion, paralysis, anger, grief, and despair; spiraling out to join in community, connection, openness, inspiration, wonder, wildness, and joyful passionate action. This is a physically active class, so prepare to stretch your body and your soul. All levels of movement ability and experience welcome. Be willing to welcome your body's passion/wisdom. \$60-\$120 sliding scale. Carpooling from S.F. and the East Bay by arrangement.

Mill Valley
With Beverly and friends
Four Monday evenings starting June 4
Contact (415) 339-8313

Ancestor Wisdom

Learn to call on your ancestor guides with love and respect. Learn to create ancestor altars, to interpret ancestor guidance through divinatory tools, and to create rituals that honor their lives and the wisdom they have to offer us. \$45-90 sliding scale. Recommended reading: Chapters 5-6 of *Jambalaya* by Luisah Teish.

West Sonoma County
With Beverly and friends
Three Friday evenings starting March 23
Contact (707)865-WAND (9263)

Power and Mystery

"When you hear the call from the land below, it sounds both strange and familiar..." Descend with Inanna. Trance, dance, and learn to embrace your Shadow Self. The Shadow, or Self-hater, is the person we have no wish to be, yet learning to dance with our shadow leads us back to our buried potential, the treasure-house wherein lies all we have rejected out of shame, fear, patriarchal imprinting, and lack of love. Create a Self-hater Doll, attend the Master/Servant Masked Ball, the Self-hater Doll's Tea Party, and descend with Inanna. Class based on Starhawk's *Truth or Dare*. \$90-\$180 sliding scale.

West Sonoma County
With Beverly and friends
Six Friday evenings starting May 11
Contact (707) 865-WAND (9263)

SpellCraft

A sacred space for creating transformation through crafts. SpellCraft is an opportunity to work tangible magick in the company of others and combine your energies to empower your work.

We will create sacred space together. Students will be led through exercises to connect with their intention. We will each craft toward our own personal intention. Then as a group we charge our crafts using song, sound and/or movement. Basic materials are provided, though it always helps to bring your own. Previous ritual experience in the Reclaiming tradition is desired. So-called "non-artists" are especially encouraged to join.

Students are encouraged to participate for the full six weeks. However, drop-ins are welcome. \$50-\$110 for 6 weeks, or \$10-\$20 per session for drop-ins.

San Francisco, near 16th Street BART
With Elka
Six Wednesdays through early April
Contact (415) 837-1809, elka@eastlyarts.com

Additional Classes

See page 50-52, and visit www.reclaiming.org

graphic by
Bob Hawley



Bay Area Reclaiming More Classes

Bay Area Witchcamp for Kids — Yes!

Why should the grown-ups get all the Witchcamp fun? Last fall we imagined a day camp for Pagan children as a way to support our kids who may not have many playmates of their own religious tradition, and to nurture the future of our community. A hardy team of parents and other planners are now working to bring this project to fruition! The kids' camp is envisioned for toddlers through early teens, with age-appropriate paths, crafts, music, stories, fantasy play, psychic skills, and other delightful pastimes! Sort of like vacation bible school without the bible.

Some ways for adults and older teens to participate might include teaching or facilitating an activity; gathering/contributing materials... (glue, glitter and gossamer, etc.); helping find, or providing an accessible site to host the camp; making/providing lunches and snacks; sharing transportation or organizing carpools; providing supervision and companionship during the camp; and anything else you can think of! We need many hands making light work and lots of fun!

We are discussing schedules, activities and locations for the camp, but welcome responses from interested folks. *To receive our questionnaire, contact Brighde, pkallen@ucdavis.edu, (530) 756-6339.*

Earth Activist Training

May 4-18, Western Sonoma County, California
With Starhawk and Penny Livingston-Stark

Learn how to dismantle the old system and create a new one

A permaculture design course for visionary activists: Learn the skills to transform a piece of land, a community, and our political and economic systems. The tools we need to dismantle corporate globalization are the same ones we need to organize, strategize, and build a just, free and sustainable culture.

Spend two weeks in the coastal California hills learning:

- Nature and wilderness awareness.
- Diversity in ecosystems and in our movement.
- Pattern thinking in design, strategy, and movement building.
- Solutions that exist: alternative energy, organic farming, natural building, bioremediation, and restoration.
- Soil and forest ecology and ecological economics.
- How to collect, conserve, and clean water.
- Movement building, strategy, and direct action principles and practices.
- Consensus process, facilitation, and conflict transformation.
- How to transform fear, rage, grief, and frustration into creative action.
- How to stay grounded and centered in tough and challenging situations.
- How to create ritual and weave magic into action.

Core facilitators

Starhawk is a lifelong activist, direct action trainer, ecofeminist, and author of many books that link earth-based spirituality with political struggle. Penny Livingston-Stark is internationally recognized as a permaculture teacher and designer.

We are fundraising to provide this on a pay-what-you-can basis to activists. Work trades, payment plans and scholarships available. For those who can pay, we estimate the real cost of providing this program to be \$1200 per person — if you can pay more, that will help subsidize someone who can't. Please don't let money keep you away — we'll work it out!

Contact Madrone Productions, PO Box 410187, San Francisco, CA 94141-0187, (415) 789-7674, vetiwitch@hotmail.com

Ritual Skills Workshop Series

Reclaiming's San Francisco Ritual Planning Cell is offering a series of six workshops designed to build and improve public priestessing skills. Each workshop will focus on a specific skill set and offer both a forum for interactive exchange with experienced priestesses and a place to practice those skills with the opportunity for feedback.

March 24	Grounding, Casting & Energy Reading I
April 21	Directional Invocations & Dragoning, Gracing and Tending
May 19	Deity Invocation & Wheel of the Year
June 23	Cone of Power & Energy Reading II
July 21	Trance Weaving I & Story Telling
August 18	Trance Weaving II & Leading the Spiral Dance

All workshops are scheduled for Saturday, 10:00 a.m.-4:00 p.m. in Beltane Meadow, Golden Gate Park (rainy weather back-up TBA).

Contact Lann, (415) 929-4789 or Suzanne, suziegrey@yahoo.com

Additional classes on pages 48-52, or visit
www.reclaiming.org

Announcements

Starhawk travel schedule

For more info, contact the organizers of each event. Contact Madrone for bookings only, (415) 789-7674, vetiwitch@hotmail.com. Or write PO Box 410187, SF 94141-0187. Further events may be posted at www.starhawk.org

Sonoma County, CA

May 4-18

Earth Activist

Training — see page 50.

Starhawk's Spring schedule is

a whirling vortex of change. It seems likely that she will be spending a lot of time doing magical activism trainings and otherwise preparing people for political actions. Please check her website, www.starhawk.org

Gaia Grrls

September 2001 • California

Join other women Witches between the ages of 18 and 30 for a retreat in the redwoods, as we weave a powerful web of community!

Featuring workshops interspersed with personal practice and ritual, Gaia Grrls offers a sacred space to:

- renew your relationship with the earth
- deepen your personal practice
- develop your leadership
- focus your vision
- step fully into your power
- play with your mighty sisters
- celebrate and be celebrated!

For more information, call (415) 487-0584 or visit www.gaiagrrls.org

M. Macha NightMare travel schedule

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

Visit Macha's website

www.machanightmare.com

March 27 • Cotati, CA

Queerness and Spirituality interfaith panel, part of Women's and Gender Studies Lecture Series entitled "Queer Mirrors: Reflections on Gender and Power." Rachel Carson Hall 68, Sonoma State University, Cotati, CA. 7:30 p.m. Free. All are welcome! Contact www.sonoma.edu/People/Holmstrom/Queermirrors.html

March 31, 2001 • San Rafael, CA

Goddesses Alive! Slide presentation featuring 13 exquisite masks embodied by 13 priestesses. From Amaterasu Omikami to White Tara, these masked figures come alive in ritual. A moving presentation — some have called it breathtaking — that you won't see anywhere else. Short discussion follows. Opening and closing live performance by Mahal featuring Evelie Delfino S. Posch. Masks by Lauren Raine. Photos by Tom Lux. 7:30 p.m. \$10-25 sliding scale. Open Secret Gallery & Bookstore, 923 C St. (between 3rd and 4th Streets), San Rafael, CA. Contact (415) 457-4191 ext. 0 for advance tix.

May 26-27 • Chicago, IL

Macha will appear at Pagan Expo 2001. Contact Ed Hubbard, (773) 478-5370, edthepagan@aol.com, www.illinoispagans.com

June 2 • Santa Monica, CA

Earth Religion and the City, 11:00 a.m. - 12:45 p.m. Goddesses Alive!, 1:30-3:00 p.m. Unitarian Universalist Community Church, 1260 Eighteenth Street, Santa Monica. Contact ReWeaving, www.reweaving.org

Sounds & Furies

Women's Magical Tours

Economical trips, knowledgeable local guides, life-changing experiences, great friends and lots of fun! Trips run two weeks.

Contact Pat Hogan, (604) 253-7189, fax (604) 253-219, path@lynx.bc.ca

Beltane 2001 - Glastonbury, Avebury, Cornwall

Explore caves, stone circles, quoits, holy wells. Enjoy the beauty of the Cornish seascape. Guides: Kathy Jones, Glastonbury and Cheryl Traffon, Cornwall, plus guests.

October 2001 - Greece

Enjoy the mysteries, visit ancient sites, feast on Greek food, dance to her music. Guide Charoula Dontopoulos, a scholar and lover of the Goddess, was born and raised in Greece.

Brigit 2002 - Pele, Big Island of Hawaii

June 2002 (tentative) - Ireland w/ Starhawk

Rekindling Cambridge, MA

REKINDLING IS A community of women and men who share the vision of unifying science and magic. We are an open circle in the Reclaiming tradition.

Upcoming: a new bi-monthly discussion circle centered on Starhawk and Hilary Valentine's book *The Twelve Wild Swans*.

Contact (781) 641-1599, info@rekindling.org, www.rekindling.org

more announcements next page 

More Bay Area Reclaiming Classes & Announcements

Music and Magic!

This class combines singing, sound and magic. We'll explore different ways of using music in ritual, connecting magical intention with music, and creating songs. DJ and/or Robin have been directing the chorus for the San Francisco Samhain Spiral Dance Ritual for the last six years.

San Francisco

With Robin Dolan and DJ Hamouris
Summer 2001
Contact Robin, (415) 621-0917

Heart of the Flame

SacredSing & Rhythm Playshop

We will begin with easy-to-learn basic rhythm and vocal techniques. Then, utilizing these tools, we will begin an exploration into Deep Soul that will culminate in the creation of individual and group song prayers and stories. Our journey will include toning, chanting, drumming, movement, games, guided meditation, and improvisation.

Come learn how to create safe, sacred space to find your song, harmonize, and create with others. Suzanne and Beverly have four CDs of Goddess-inspired music between them. Come join them in this invitation to a juicy and ecstatic Spring!

All sorts of drums (and other instruments)

are welcome. No experience is necessary — just a desire to find soul freedom, healing, and joy through sound. \$75-\$125 sliding scale.

Monte Rio (probably)

With Beverly Frederick and Suzanne Sterling
Saturday March 31, 11-6 p.m.
Contact Beverly at (707) 865-WAND(9263)

Under the Veil: Anchoring and Tending

Anchoring, also called deep witnessing, is one of the most profound experiences a priestess can have. In a deep, meditative trance, anchors bear witness to the energy that fills sacred space and moves through a ritual. Tenders protect and care for the anchors, in both the physical and non-physical realms. This two-day workshop will explore basic tools and techniques, with the intention of training attendees to be anchors and tenders for rituals. Prerequisites: Completion of Elements of Magic and Iron Pentacle. Scholarships and trade are available.

San Francisco

Toni, Patricia Morris, and Inanna Hazel
April 1 (Offered again in the summer)
Contact Inanna, (415) 661-6317 or Patricia, (707) 435-5453

Reclaiming Rituals in East Bay

Rite Here, the new East Bay ritual planning cell, will offer its first public ritual at Beltane or Summer Solstice. Date, time, and location will be announced on the Reclaiming events line, (415) 339-8150, and at www.reclaiming.org

Rite Here has a current membership of about 25 women and men who live all over the greater East Bay — from Davis to San Leandro, and Walnut Creek to Oakland.

The group's purpose is to do rituals for the Wheel of the Year among the hills, at the shore, and in the open spaces of the East Bay. Members have spent the last year doing private rituals, getting to know each other, and figuring out what they want the character of this cell and its work to be. They have been focusing on building diversity, children's needs, and accessibility.

Like all Reclaiming Cells, this is a working group, not a coven or a circle. Anyone interested in joining who has time, energy, and a cooperative spirit to commit is welcome to contact Rose, (925) 671-9510, Gina, (925) 689-3941, Brighde, (530) 756-6339, or Vibra, VibraW@aol.com

Announcements

Writers Group (Bay Area)

Gotta write? Trying to write? Promised Brigid you would write? Writing circle now forming in alternate San Francisco and East Bay locations. Call Luna (510) 763-3910, or email Deliso3@aol.com or Baylaurel1@aol.com

Subscribe to RQ

Your subscriptions to Reclaiming Quarterly make this magazine possible! RQ counts on its readers to keep us publishing. Every contribution counts. Please give as generously as you can — see back cover for details.

Circle of Love Gathers Aid for El Salvador

Reclaiming's Circle of Love asks your support of Marta Benavides' sustainable agriculture work in El Salvador.

In-kind or monetary donations are most welcome. For example, working Macintosh computers are needed by the Art School at the University of El Salvador. Please send donations to 1303 Wheatland Ave., Lancaster, PA 17603, (717) 390-0321.

With love from Marta and Cheryl

Magick 104

The Tarot Series

Class will meet one Saturday a month. We will explore the Major Arcana and spend a month with each card. No charge for this class.

San Francisco

with Lann and Morgaine
date TBA

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

Ritual Wear Workshop

We will meet one evening to plan and design and one weekend day to construct some truly fabulous ritual wear. This workshop will be sometime in the late spring or early summer depending on interest.

San Francisco

with Lann and Morgaine
Spring/Summer date TBA

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

Biking the Bridges

continued from page 11

up only paying \$15, which is still unfair, but much less than the \$100 listed as the fine. Adding insult to injury, I had to go to court four times to get this result.

CALLING ON CALTRANS

I am calling on Caltrans to restripe the Bay Bridge and add a small lane for biking. We could lower the speed limit to make it safer for the cars traveling closer together, which can barely be considered a hardship at most hours, given the traffic flow these days. The lanes are nearly 1.5 feet wider than the federal minimum, so there is some room to spare. You may not be aware that the upper deck was originally six lanes, three in each direction. However, it was only auto traffic, as trucks were kept to the lower deck along with trains.

Trains, did somebody say trains? Did you know that the Key (rail) system carried nearly 480,000 people over the Bay Bridge daily? BART is maxed out at about 280,000. And the new Bridge, the one Caltrans and the MTC claim is being built for the new century, is being built without rail capacity. Oh yes, they claim they will give us a bike and pedestrian path, while arguing with bike advocates about whether to put a path on the West Span. And even if the funding remains in place for the path, it is at least five years away, probably more like ten. To my mind, the project should be aborted until rail is given the priority it deserves.

Yes, these thoughts and many more have gone through my mind while taking in the splendid view over the rails of the Richmond-San Rafael and Bay Bridges, along with the sense of joy at knowing that I am still capable of doing it at 46 years of age.

If you would like to help in this campaign, contact Dress at (510) 597-1540, weddress@juno.com or the Bike the Bridge Coalition, (510) 273-9288, www.bikethebridge.org. And come to Critical Mass, on the last Friday of the month in many cities. Ride on.

Dress, who lives in Berkeley, CA, is "the possibility of magic, inspiration, and full access." Look for him and Morgan on their tandem recumbent cycle around the Bay Area.

Farm Witchin'

continued from page 5

on the porch and the dark emptiness of prairie pasture. To calm myself, I started singing:

"There is Power here
In the Darkness, in the Fear.
Let the Goddess draw you near
There is Power here."

I CONTINUED TO chant on the half-mile walk to

the ritual site. I slipped on the ice at least four times, my voice wavering, but never stopping. Once there, I heard a small sound like the mewling of a kitten. "Here, kitty, kitty," I pleaded, unable to see into the darkness, praying that a cute little furry familiar would make its way into my circle. Afraid to turn my back on the noise, I lit the fire from the North. Tried to light the fire. For forty-five minutes I sat on the frozen ground lighting and relighting the snippets of alfalfa I had hoped would work as fire starters. Everything was still so wet from the snow. Waiting, re-lighting, then waiting some more, I wondered if I had the balls — no, ovaries — to do a ritual in the dark with no fire. It would be the ultimate secret rite after all, a ritual under the cover of darkness. I was shaking. Anytime I heard a vehicle, my heart started pounding. Would someone be able to see my fire from the main road? Would my parents

smell the smoke from the house when they returned home from the community Thanksgiving Eve Church service and come dashing out hoping to avert a pasture fire? I'd taken as many precautions as I could, trying to remain on sacred ground in a secluded area. I thought of my

daughter, warm and cozy in the Lutheran Church, dressed in her pretty black and white church dress, being indoctrinated into the protocol of Christianity. What an ironic price to pay for a night of childcare.

Finally, the fire took hold in a small corner at the North. I lit candles in each of the four directions and unpacked the rest of my ritual supplies.

I purified. I slipped off my gloves to open the plastic margarine tub full of salt water. I traced a pentacle on my forehead, drew warrior marks on my cheeks. I plunged my already-freezing hands into the cold water, trying to transform pain, fear, and anxiety into confidence, clarity, and resolve.

I grounded. I noticed that the wind was blowing from the South, so that any scent from my fire would be carried away from my family's

continued on next page

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www.shamans-sf.org
www.druidry-sf.org

415.931.1934

Ongoing Gay Men's Jungian-Shamanic-Druid Group

These weekly long-term groups focus upon personally experiencing the gods, goddesses, and archetypes within and beyond one's self, stressing an alchemical approach to psychological and spiritual healing. Active psychological and shamanic processes will be used such as drumming, dancing, chanting, dream work, ritual, and otherworld journeying to transform and heal the self. These groups will occasionally meet outdoors in a sacred oak grove.

Farm Witchin'

continued from previous page

house. With relief, I imagined my root pushing through the icy ground and suddenly the fire blazed high. Ah, sweet relief! Out of the darkness, this fire urging me to continue with my work.

I cast the circle. Walking the perimeter of my sacred space, I could see only darkness as I drew pentacles at each of the directions. I invoked the directions through song. Singing alone on the top of hill with no one around is odd. When it is only you and the wind, and you try to sing as loudly as she, you realize quickly how very small you are. When I invoked North, singing "I am the wolf," the coyotes began

howling. I felt now that they were my sisters. They weren't there to gobble me up like the wolf in Little Red Riding Hood. They were invoking with me.

I invoked the ancestors: the native people of the land and my uncle Matt, who had planned to take over the family farm before he died. I invoked the Horned God and Oya.

I sang to Oya as I invoked her by lighting her candle and offering her frankincense. I poured her a glass of red wine and sprinkled the remainder of the bottle around the perimeter of the circle. Though I could not see it in the darkness, I imagined the snow around the circle dotted with crimson offerings.

I proceeded to offer my gifts to the land. In each of the doorways to the directions, I

buried objects that would symbolize my wishes on behalf of the land and commitments I would make to myself.

In the East I buried a bell. Oya! May you bless those who live on land with clarity to hear the needs and desires of the earth. May her wishes ring clear. In burying this bell, I pledge to gain clarity of purpose and to articulate my intentions.

In the South I buried my menstrual blood and used tampons. For days, I had been saving the tampons, blood, and a bit of water in an old mason jar with plans to bury this strange tea during the ritual, Oya! By the healing and destructive powers of fire, bless this land with fertility. Ask that she absorb all hatred toward women by absorbing these tampons. Let the passionate hatred and fear of my body die and let me honor her as I would honor the Goddess. I vow not to participate in the corporate feminine hygiene industry.

In the West I buried the pen my therapist gave me before embarking on this emotionally difficult trip to remind me of my emotional connection to California and my commitment to honoring my emotions and intuition. Oya! By the powers of water, free this land from sentimentality so that she may speak her will. Release the emotional tie-ups of the people who work her. I pledge to honor my intuition and ask for the courage to get my emotions outside of me and onto paper.

In the North I bury "I am" Papers. Before burying them, I walk around the fire, reading them. "I am a Witch. I am bisexual. I am a good mother. I make good decisions. I know what is best for me."

Oya! I ask the land to love all people, regardless of identity. I pledge to merge my past with my deepest nature. By burying these phrases in the ground, I root my identity in this land and pledge to be true to myself no matter what land I walk upon.

In the Center, I burn an old land spell. Frustrated with the cost of living in the Bay Area, and burnt out from trying to find creative ways to survive, I had, months earlier, created a land spell to ask for direction regarding my physical location. During those months, community had manifested to me in the Bay Area and I wanted to burn my spell to acknowledge the end of my search for place.

Oya! By the powers of the center, receive this land spell so that all who desire to live here are welcomed into the community. I pledge to open myself up to staying in the Bay Area. I ask for abundance in community and wealth so that I may have the resources necessary to utilize my energy for spiritual work.

I THANKED OYA for her presence in my circle. I turned to snuff her candle, but it had

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Rodney Karr, Ph.D.
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The group will be co-facilitated by poet, Druid, and Grove Mother of the Manannan mac Lir Grove, Jehanna Wedgewood, and psychologist Rodney Karr. Wedgewood is an internationally published poet who has been facilitating women's groups and poetry circles for the past 20 years. Karr is a licensed psychologist with 27 years of clinical experience and 20 years of study in Eastern and Western metaphysics. He is Chief Druid of the Grove Manannan mac Lir, Order of Bards, Ovates and Druids.



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blown out on its own. The coyotes were silent as I devoked. As I scooped handfuls of snow onto the fire, the night seemed clearer. I wasn't euphoric, but I was slightly calmer. My eyes stung from all the smoke and I was exhausted, but I didn't slip once on the walk home.

Back at the house, my family was changing out of their church clothes. I longed for the "cakes and wine" portion of the ritual. There was no one with whom to share my feelings, no personal feedback. There was only me to bear witness to the power of my ritual. I long for my sisters and brothers back in the Bay.

I had been waiting for that feeling of connection I was accustomed to experiencing in group rituals; like I had while looking into the eyes of nineteen hundred people while dancing at the Spiral Dance. During my solo ritual, I was never totally "comfortable," though I know I was in sacred space, both physically and mentally. Perhaps it was a natural side effect of invoking Oya. I thought if I didn't get past the fear, it wouldn't be a legitimate ritual. How wrong I was. This legacy of fear is part of our past, and truthfully, fear is an excellent teacher. There is a shadow side to magic. As much as we crave that sense of connection to our brothers and sisters, we need a time and place to test our own wills and doubts, to know that we are sure of our place in the universe. It is easy for me to dress up like a fairy and dance happily amidst this community of my brothers and sisters. It is so much harder to pile on layers of winter clothes and dare to howl alongside the wind and the coyotes.

Inauguration

continued from page 13

that solidarity.

It's not supposed to be that way—radicals are supposed to sneer at reformists; reformists are supposed to fear radicals. For that matter, political articles aren't supposed to have sonnets in them. Let's break those rules. Let's use everything we can, from blocking the streets to writing letters to the editor to behaving like

decent human beings even under the pressure of a sick society. Let's see the splendor in each other's work (even when it's work we ourselves would not choose to do). Let's enjoy the company of people we disagree with. Let's help each other to do useful work. Let's keep them busy guarding the parade while we inaugurate liberation behind their backs.

Yarrow is a geek priest and activist poet living and working in Richmond, Virginia. He meddles.

Boycott the Gap

continued from page 15

of good people who still don't know about the boycott is staggering.

WINNING IN 2001!

Our mandate is to convince the Fishers that their corporation will not recover until they change their policies of exploitation in forest and factory. To this end, SRBG hammered out a campaign strategy to win in 2001. Central to this strategy is an International Day of Action against Gap, Inc, at which we hope to have at least one leafletter in front of every Gap store on the face of the earth (approximately 3000). We have begun a tidal wave of outreach to campuses, environmental groups, and others around the globe—a tidal wave that will come crashing down on the Fishers, if they do not do the right thing by forest and workers. For Redwoods and Workers, boycott Gap, Banana Republic, and Old Navy!

Please envision the Fishers' vastly depleted forestland as a flourishing wildlife preserve, and see their contract workers living and working in dignity, earning a wage

that provides for their needs.

For those of you who would like to do more, please contact chalice@wco.com, (415) 731-7924, www.gapsucks.org

Mary Bull is the Coordinator of the Save the Redwoods - Boycott the Gap Campaign.

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Fertility Awareness Method

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reliable form of birth control.

John: I have experience with condoms and diaphragms in the past, both of which were awkward. My partner and I were often frustrated with the results: the condom was somewhat restrictive to me, and the diaphragm was painful for both my partner and I to use. And neither of us were interested in spermicides and pills.

What are the advantages?

Amanda: The advantages are as I mentioned above, the feeling of reclaiming my body and gaining personal empowerment. I know day to

day where I am in my cycle and I have a better understanding of my body as well as my moods.

John: Most importantly, it places the responsibility of birth control on both people.

What are the disadvantages?

Amanda: I can't think of many. I guess that it is important to remember to carry a basal thermometer with you if you are traveling or away from home, but it would be the equivalent of carrying condoms, a diaphragm, or pills with you.

John: Unprotected intercourse during Phase II is a no-no. Unfortunately, this phase is also when my partner is most interested in sex. So we are forced to find alternative ways of satisfying our sexual urges. So if there is a positive, FAM forces couples to experiment a little more.

Is the responsibility of birth control equally shared? How does this compare with other methods?


Amanda: My partner and I share in the responsibilities because it is important to the both of us to know where I am in my cycle. Good communication is key. I appreciate the fact that I have someone to remind me at 6 a.m. that I need to take my temperature.

John: I thought that this form of birth control would be a bit of a free ride for me. But I had always been a little clueless about the female menstrual cycle, so I actually got a lot out of the FAM course. It is still the responsibility of my partner to take her temperature every morning and check her mucus, but since we took the course together, talking about her body, charting her "readings," and discussing when we must be careful vs. when we can "have at it" is free flowing.

What has this method meant to you, how has it affected your life, your relationship to each other, your relationship to your sexu-

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ality, etc?

Amanda: I feel that I now own my sexuality. I no longer rely on artificial methods of birth control. This method has taught me a lot about my body and I feel more in control of my life choices. I also know that when the time comes when my partner and I do want to have children, I will know when I am at the most fertile phase of my cycle.

What have you learned about yourself, your partner?

Amanda: My partner and I took the Fertility Awareness Method class together. This was a very important part of our relationship. Both he and I learned more about the female reproductive system than we were ever taught in High School Sex Ed class. I think he gained a better understanding of my cycle and I learned that I need to communicate with him more on where I am in my cycle.

John: I think our sex is relatively uninhibited. If our sex life is mediocre, we know that the only thing to blame is ourselves, so it forces us to continually check in with each others needs and talk about how we can improve things.

Resources

Fertility Awareness Network, PO Box 2606, New York, NY 10009
Send a SASE (business size) for an info packet that includes an overview, book recommendations and suggestions for finding an instructor.

Planned Parenthood, www.plannedparenthood.org. While you're there, make a donation in Dubya's name!

Couple to Couple League, www.ccli.org. Christian organization. Good information on the website, including class searches by area code. Most likely appropriate for those individuals who are easily able to overlook religious differences.

If you search the internet, doing a search for "symptothermal method" will yield the most results.

Instinctive Eating

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process and the combining of many foods, the taste change is now either completely absent, muted, or blurred. But your body is genetically programmed to "believe" that if something smells good you might need it, and if it tastes good you do need it. So, it is totally natural to want to eat apple pie! Your body is following its innate intelligence. But the food is no longer living up to its end of the relationship by telling you the truth. It's saying to your instincts, via its always-attractive smell and taste, that it is an always-needed food. Well, need I say, this isn't always the case. Unfortunately, the symptoms of this tiny misunderstanding around food and instincts cause immeasurable suffering worldwide.

Nowadays there are extensive arts and sciences developed around non-original food, eaten in a non-instinctive way. But all are tragically unaware of our bio-instinctual system that is underlying every overlaid dietary system. Nevertheless, our bodies are always trying to function at peak performance—despite deceptive signals, difficult-to-digest foods, and minds and cultures that don't recognize or encourage the body's most dependable instincts.

To compensate for this we have developed or adopted various techniques for deciding what to eat, when to stop, and, indeed, what is considered food. These include myriad diets, cultural preferences, yin/yang theory, weight loss programs, eating until full every time, willfully stopping when your mind says you've had enough, austerity, bulimia, guilt, shame... the list goes on and on. These are all sadly ineffective and inferior approaches when compared to our inborn instinctive system,

continued on next page

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*My mother plucked me
from the great dance
of great birds
flying like stars, points
of light on maps
moving in the velvet wall
of night sky.
And I was called
the Daughter of Memory
and the Grandchild of Time.
Judy Grahn, Queen of Wands*

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which can be trusted to handle all our food-selecting, eating, and digesting processes with impeccable grace, intimacy, and effectiveness. It's the right tool for the job. What a relief!

So, what's the cost for this relief? Basically, there is one primary discipline: Eat only foods whose smells and tastes accurately represent their essences and which also communicate an accurate taste change. Practically speaking, this means selecting only whole, raw, and organic foods. To some this might sound like a frustrating limit, but many of us who have walked through this doorway have been surprised to discover an oasis of deep pleasure combined with sustainable health and Earth-intimacy. There are also some secondary disciplines. Eat only one food at a time so that the taste change (or stop) on that particular food can be most easily "heard." And provide yourself with a wide range of original foods to select from. Of course, having a bunch of other hairless apes to eat instinctively with also helps!

A final point. This instinctive system doesn't only work with raw fruits, vegetables, seeds, nuts, bee products, sea vegetables, fungi, and water. It also works with free-ranging, raw, and organic fish, meats, eggs, and insects. This might concern folks with ethical, moral, or spiritual considerations around eating animal products. These concerns are valid and true expressions of people's being, and I honor them. Nonetheless, the instinctive process exists prior to ethics, morality, and spiritual dogmas. In the natural world some animals are carnivores, some omnivores, and some herbivores. There are many schools proclaiming which kind of a "-vore" humans are. But regardless of the opinions of these different schools, the biological evidence shows that omnivorism is an integrous choice for many humans who surrender to their instincts. Instincts are an undeniable bodily truth. If you don't like the fact that raw animal foods speak the same language as other raw foods, you might have some soul-searching to do. For raw meats do smell and taste good to many humans, and are found to digest properly and nourish profoundly. And, yes, many other instinctive-eating humans find raw meat totally unnecessary for their diet, and this, too, is fine. In fact, it elegantly validates the instinctive process. No two humans have the same dietary needs, and indeed a single human's dietary needs will usually change as age and circumstances change.

Most of us have been trying to navigate the dietary maze in some form or other for quite some time. What I've found is that the body already knows the way, and as we follow its wisdom, the labyrinth becomes a delightful romp in the garden. I invite you to explore your own body and instincts and see if this message is validated in you. It might herald the beginning of a whole new sensibility around food, diet, health, and life altogether. It certainly has for me, and I wish the same possibility for you.

If you're curious, there are a few ways to explore instinctive eating. You can read Instinctive Eating: The Lost Knowledge of Optimum Nutrition, by Zephyr (me). It is available directly from Pangaia, RR2 #3950, Pahoa, HI 96778 for \$15. If you'd like to talk to me directly about anything pertaining to instinctive eating or sustainable living, call (808) 965-6069. You can also visit our website, www.rawtimes.com/pangaia.html

Florida/South East Friends

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described with the acronym EIEIO: Ecstatic, Improvisational, Ensemble, Inspired, Organic! We constructed a ritual aimed at saving the Itchetucknee River in solidarity with Itchetucknee EarthFirst! to stop the Itchetucknee cement plant and the destruction of this pristine waterway. [See RQ #81.]

The first festival of the Celtic year is dedicated to Brigid, the Goddess of Spring, to celebrate the return of light and life to the land. Known

as a woman of wisdom and bringer of light out of darkness, Brigid is also a healer, guardian of holy wells, keeper of the sacred fire, and the poets' Muse. During the "The Festival of Brigid" workshop, we took a trance journey to the Wells of Inspiration, Despair, and Self-Realization... and wove Brigid's crosses, symbols of protection.

Ocala Forest Bombing Range Protest

Protesting against the renewal of the U.S. Forest Service and U.S. Navy lease of the Ocala National Forest (ONF) as a bombing range, Witches and activists marched in solidarity to the Seminole Ranger Station in Umatilla, FL in February. This bombing range is the only continental range East of the Mississippi which uses live ordnance. The U.S. Navy and Air Force dropped 18,000 bombs in 1996 alone.

Vernal Equinox Celebration

Celebrating Oestara with beauty and laughter, SEFR team priestesses welcomed Spring at a public Vernal Equinox at Chapman's Pond, in Gainesville, FL. Chapman's Pond is a series of holding ponds for the regional utilities water reclamation project. The Audobon Society's association with GRU has provided a beautiful area for birds of many varieties to find a restored habitat. Oestara festivities included music, dance, and an egg hunt amidst the tall standing stones circle. This circle, as a work of art, parallels the standing stone circles of Scotland. A new addition to Chapman's Pond, its strong parallels to Western European spirituality has raised some community distress. Even so, the huge chunks of limestone are beset with small prayer stones inscribed with affirmations to God. In a grotto within one of the stones is wedged a small statue of Jesus, in another, a figure of Mary. Petroglyphs of Kokopelli, bear, and sun symbols have been chipped into the huge stones. In the center of the circle stands a 10-foot monolith. Upon it a huge eye has been carved.

Contact Cindy Nelly, (352) 377-0753, healgaia@hotmail.com, or Barbara J. Walker-Graham, (352) 376-3729, walkerbj@ufl.edu

Reweaving

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Earth Religion and the City: The Sacred, the Political, and the Personal with M. Macha NightMare. How can you develop a spiritual relationship with the place where you live? June 2 in Santa Monica. \$15-\$30 sliding scale.

Goddesses Alive! with M. Macha NightMare. A slide presentation featuring 13 exquisite masks embodied by 13 priest/esses. June 2 in Santa Monica. \$10-\$25 sliding scale. Space is limited, register by May 2. Contact Dori Herrick, dorincheryl@earthlink.net, or Cynthia Breen, (310) 452-2981.

Sex & Gender: Crossing The Divide with Flame RosaNegra. An experiential workshop exploring the barriers of sex and gender. July 21 in Santa Monica. \$20-\$40 sliding scale. Limited to 20 participants, pre-register by June 21. Contact Cynthia, mookiethefrog@hotmail.com, (310) 452-2981.

The Magic of Tarot with Amy MoonDragon. A tool for divination and self-exploration, an aid to magical work and connecting with the Goddess. August 11 in Santa Monica. \$20-\$40 sliding scale. Space is limited, please register by July 11. Contact Cynthia, mookiethefrog@hotmail.com, (310) 452-2981.

Diana's Grove

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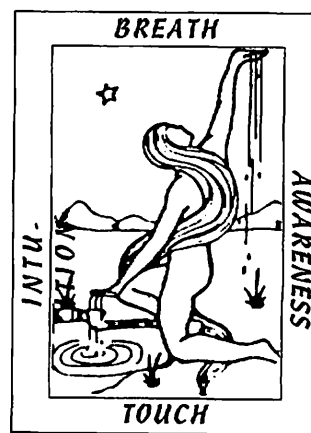
Twelve Wild Swans. See page 43 for details.

June 16-23. Drum Song: A Week with Ubaka Hill. As the Summer Solstice approaches, join us for a whole week of excellent food, company, and the hot tub and drumming. If we don't drum the sun up on the morn of the Summer Solstice, we can certainly drum it down as the longest day of the year ends. \$400.

July 7-14. Lunacy Women's Week. Instinct. What is that "instinct" called Lunacy? Why do we want to howl at the moon? What calls our soul to rise? What dissolves our edges so we, too, can be a part of the night? There will be three morning paths: find the moon within yourself, in myth and legend. \$350.

August 4-11. Tarot Intensive: Interviews with the Archetypes. One form of Alchemy is the magical combination of a storyteller and an image. Wisdom tells stories in a place called Imagination. The cards open the door to that creative realm of universal knowledge. They speak the language of dreams. Each card is a poem; the reader a poet. Spend a week hearing the mysteries contained in a tarot deck. \$350.

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Tejas Web

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point, this camp is destined for deep magic. This sacred time of year calls us to work with Dark Mystery, Ancestors, Shadow, Dark Moon, Rebirth, Regeneration... Samhain Witchcamp is in the Reclaiming tradition and is open to persons 18 and over. Contact witchcamp@tejasweb.org, or call Midnight (512) 373-4435 or Moonwing (713) 668-2721. Some scholarship assistance available.

Village Witchcamp (all ages) was held March 10-16 in Central Texas. See next issue for a report on this family camp. For more info, contact villagecamp@tejasweb.org, or call Grace (972) 436-2903 or Cathy (512) 892-2502.

Texas Witchcamps are known for excellent student-to-teacher ratios, intimate numbers, open hearts, gracious hospitality, and delicious food with vegetarian, vegan, and meat options. Tejas Web has hosted Witchcamps for the past seven years.

Tejas Web cultivates a community of diversity, embracing persons of many ethnicities, genders, ages, abilities, disabilities, experiences, spiritual backgrounds, and traditions. We are healing. We are power. Welcome home.

More details will be available soon on our web page at www.tejasweb.org

England

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Anne Hill, and Donald Engstrom. The week is an integrated course over seven days. There is a maximum of fifty men and women. Camp focuses

on a Goddess or Faery myth. During the day there are classes and workshops. After an early meal, the whole camp meets for an evening ritual.

The camp is based in Earthspirit, a converted farmhouse and barns in its own grounds situated near Dundon Hill, not far from Glastonbury. We have both dormitory and camping spaces and the food is high-quality vegetarian.

Costs, including full board: Dormitory £350, Camping £280. Some concessions/scholarships available: low waged £200, unwaged £100.

For details contact Susan Farley, [01267] 2817346, or Liz Rudwick, elizabethrud@btinternet.com, or Suzanne White, 75 Crowley Crescent, Surrey, CRO 4EF

MidAtlantic

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realities. In light of this fact, we're beginning a Pagan 12-Step meeting in the Lancaster area. This is not a substitute for the traditional 12-step meetings, but rather a once-a week alternative to breathe a sigh of relief within a circle of other recovering Pagans. Contact mbtucker@juno.com, (717) 665-2809.

Central Virginia

Quilt of Shadows Weekend: Building the Quilt. On-going event. Contact katya@SpiralHeart.org

Draft Card Burner

continued from page 30

political standoff in a shaded canyon.

A crowd of 500 supporters milled around the sound truck while a fluctuating crowd of 200 lined the sidewalk behind the barricades opposite us. Folk singers warmed up the ralliers while the hecklers shouted their all-time favorite anti-protester epithets: "Get a job," and "Go back to Russia."

The rally crowd responded heartily to the impassioned oratory of the speakers as the rally progressed. The applause and cheers of one side sought to overcome the shouts and hoots of the other. Preoccupied, I hardly noticed who spoke or what was said.

Al placed me towards the end of the list of speakers. I mingled in the crowd with my friends until, at last, Al approached and said, "You're next." News that someone was going to burn his draft card had been circulating among the press and ralliers, so an air of expectancy permeated the crowd as I made my way to the sound truck. Al gave me a brief intro, then descended the ladder. On cruise control, in a state of low level panic, I climbed the ladder to face the music.

Atop the sound truck, I turned to behold the crowd below me and the hecklers across the street. Dressed in a dark pin stripe suit that my mother bought me as a graduation present several months earlier, a white button down shirt, a narrow dark tie, and short hair, I presented a far different picture from what the public imagined as the typical anti-war protester. Not that I had image consciously in mind. I simply put on my best clothes because I was going to give a speech.

Surveying the assemblage, I suddenly discovered that I would have to say something. I could not just stand there and burn my draft card without a word.

The expectant crowd fell hush in front of me. The hecklers across the street ceased their ranting and watched silently. An erie stillness settled upon our canyon as the last rays of the fall sun clung to the tops of the buildings. I said the first thing that came to my mind. "I am not going to give my prepared speech. I am going to let this action speak for itself. I know that you people across the street really know what is



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happening in Vietnam. I am opposed to the draft and the war in Vietnam.”

I pulled my draft classification card from my suit coat pocket along with a book of matches brought especially for the occasion since I did not smoke. I lit a match, then another. They blew out in the late afternoon breeze. As I struggled with the matches, a young man with a May 2nd Movement button on his jacket held up a cigarette lighter. It worked just fine.

The draft card burned as I raised it aloft between the thumb and index finger of my left hand. A roar of approval from the rally crowd greeted the enflamed card. This awakened the momentarily mesmerized hecklers and they resumed their shouts.

As the card burned, I discovered that I had made no preparation for the card to be completely consumed. I dropped the card as the flame reached my fingertips. At my trial in federal court, the unburnt corner of my draft card, with a bit of my signature, was introduced into evidence. The FBI had been Johnny-on-the-spot in retrieving the charred remains of my card so as to assist in their prosecution even though I never denied that I burned my card. Future card burners used tongs or cans in order to complete the job.

The final thing I discovered was that I did not have an exit line. I mumbled into the microphone, “Well, I guess that’s one dead draft card.” I immediately regretted saying something that silly and flip and hoped that it was lost in the continuing roar of the crowd.

But it was over. Triumphant and relieved, I left the stage. But the crush of the media began halfway down the sound truck ladder so that I hung suspended in my descent. I had been transformed forever into David Miller, the first person to publicly destroy a draft card after the law was passed specifically prohibiting that act. Or, in the shorter but less accurate version, I became David Miller, the first draft card burner.

* * *

I WAS NOT arrested at the rally. But three days later the FBI swooped in on me in Manchester, New Hampshire, where I had gone with several Catholic Worker comrades to set up a literature table at St. Anselm’s College and talk to students about the CW and peace issues.

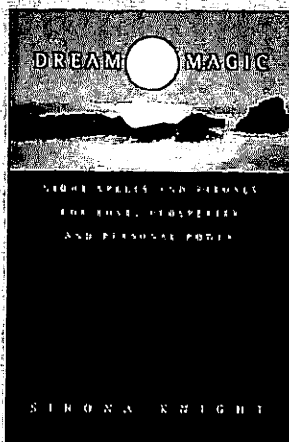
In jail overnight in lieu of \$500 bail, I listened to guys singing country songs after we were locked in our cells for the night. Finally I offered to sing a song, a country classic. The chorus goes a little something like this: “I didn’t know God made honky-tonk angels. I might have known you’d never make a wife. You gave up the only one who ever loved you. And went back to the wild side of life.”

A few seconds after I finished the song, a guy said, “Yeah, I didn’t know God made honky-tonk communists.” I took the comment as grudging praise. I knew for sure that the song was appreciated when another guy said, “Ask him if he knows Ring of Fire.” I was glad to oblige him with that Johnny Cash hit.

I made bail the next day. I remained free till June 1968 when the draft-card burning case finally lost in the U.S. Supreme Court. I served 22 months in federal prison in Pennsylvania from 1968 to 1970.

In the ensuing thirty years, I helped raise four daughters, did social
continued on next page

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Draft Card Burner

continued from previous page

work, practiced law, and moved from Catholic pacifism to ecofeminist Witchcraft. These days, I write, live, and teach within the Reclaiming community, demonstrate against corporate globalism, and shift the energy of our sacrificial warrior ballgame culture with a new dance that includes consensus politics and magical activism.

The story of David Miller's journey is told in his forthcoming book, "I Didn't Know God Made Honky-Tonk Communists," from which this narrative is excerpted. See page 28 for ordering information.

Scents

continued from page 27

the meaning and cause behind plot twists and turns in one's story. When the Tower hit my life, I had to ask if some of the upheavals were caused by structures I had built on shaky ground. If you build on a flood plain, it stands to reason you will eventually flood. On the other hand, the most carefully built structure can still be hit by lightning. As a Witch, I strive to work in harmony with the elements while

acknowledging their power. Earthquakes, tornadoes, hurricanes and volcanic eruptions are inevitable. Natural disasters are just that — natural. As I continue to sift through the wreckage of the past year, I realize that some of the structures and thought forms I had built were fundamentally unsound and bound to fall apart in the slightest storm. Other areas of my life I had build on solid ground with good structural engineering, yet these too came down with a bolt of lightning.

My son knows more about the Tower card than any child should. He has dwelled there for too long. Sometime in spring Casey and I will move back into our reconstructed home. It is my hope that we both will rise from the ashes of our past like the mythic phoenix and that Casey will remember that destruction leads to creation. I tell him stories of challenges leading to treasures. Mostly we try to breathe, cry and laugh. As Wavy Gravy said at Woodstock, "There is a little bit of Heaven in a disaster area." It is here that the prayers "help me" and "thank you" meld magically together. It is here that the fancy magic of aligning the three souls and cleansing the chakras, goes flying out the window, replaced by moment-to-moment gratitude for being alive, acute awareness of the beauty of the senses, and a

strong sense of the Fool's surrender. With open arms, I feel myself free-falling, asking the elements and that which I call Goddess for help, and more than anything, whispering thank you. Thank you very much.

Oak (aka Deborah Cooper) is a seasoned Witch, psychotherapist, aromancer, and artist. She has been a San Francisco-based Reclaiming Witch for almost two decades and is a complicated Aquarian.

Who Will Own the Water?

continued from page 33

producing plankton are already dead, than it will be when ninety percent or ninety-nine percent are gone. We have more to fight for, now, when some wildlands and some redwoods and some rainforests remain, than we will when all but a few lone specimens are gone. We are stronger, now, when some communities are still intact, some indigenous peoples still hold their ancestral lands, some memory of how democracy is supposed to work still motivates us.

Hope. We do actually know how to live. We know that it is more important that a child have clean water to drink than that

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another decimal point of profits is added to the holdings of a billionaire. We know that food can be grown without poisons, that energy can be made from the sun, that people live better with pride and dignity when they have a voice in decisions that affect them. Around us are a hundred, thousand examples of success: from a Zapatista encampment in Chiapas to a permaculture farm in Canada, from the small Grameen banks of Pakistan that truly serve the poor, to the MST (Movimiento Sim Terra) encampments of Brazil where landless campesinos occupy unused estates and turn them into flourishing gardens, to the Watershed Councils of California's coastal counties.

And so these days I'm not writing fiction. I'm spending more time training people to stay grounded and centered in the face of tear gas than in the ecstasy of ritual. I'm teaching magic in the context of activism. And I am willing to risk my creaky, middle-aged body and my personal freedom on the streets of Quebec City or Washington or wherever the struggle moves.

There are things that are too precious to own. They belong to everyone, or to no one, because everybody's life depends on them. Held sacred, treated justly, they could sustain a world of freedom and plenty. We can lose that world forever, or we can fight for it now.

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.

The J'Argon by Sea Raven

The Year is 2157. The United States has become a repressive theocracy, where a great Evil holds sway. **The J'Argon** is the leader of a spiritual alliance that has voice, but not vote, in 22nd Century global politics. She is the Fourth J'Argon, and the first woman to hold the title. The J'Argon's long-time lover, partner, and soul friend, the Arch Deacon of the National Cathedral, is a leader in the Liberation Underground. The Arch Deacon must open his prophetic Christian mysticism to the J'Argon's ancient earth-based magic and awaken his own Adept Power so that together they can defeat the Dragon.

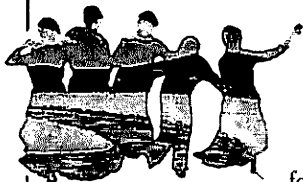


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Reclaiming Conclave Revises Articles of Faith

BRINGING TO A close a tumultuous — some would even say “anarchistic” — era in Reclaiming’s history, the first Conclave of the new Millennium has issued Revised Articles of Faith which will immediately be binding on all Reclaiming-tradition communities.

Unlike recent Conclaves which skirted controversy in favor of superficial consensus, the 2001 gathering dared to face the thorniest internal feud of recent years: how to spell the

Reclaiming sabbats.

Putting to rest the bitter disputes over what to call May Day, the Conclave came down firmly in favor of “Behltaeighne.”

And the festival around Halloween will henceforth be known as “Souwgh’mawhain,” following the ancient usage in the southeast corner of the region of Paughcastle in Cornwall. *[Please note that these letters — u, g, h, m, a — are not pronounced.]*

The Conclave also took steps to shorten rituals. Most notable is the merging of directional invocations. Henceforth, Reclaiming events will invoke north and east together (element: dust). South and west will also be merged (element: steam).

Regarding matters of personal practice, the Conclave ruled that grounding cords in private spellwork are not to exceed four inches in diameter. For public rituals, up to eight inches is allowed. And the expression “so mote it be” is to be used only under careful

continued on page D-114

Diversity documentary

The Color of Beer

IN THIS STIRRING documentary about race relations in the United States, fourteen men from seven different ethnic groups gather for an intense weekend retreat in Northern California. As the cameras roll, the men discover that their beer preferences are in inverse relationship to their skin color: the lighter one’s skin, the darker the preferred beer. This leads to bitter exchanges as participants devolve into shouting “Tastes great!” or “Less filling!” at each other.

The retreat takes a dangerous turn when it is revealed that one of the white men’s ancestors was a German brewer who held Mexican and Japanese beer in disdain. The white man’s inability to grasp the depth of his cultural conditioning threatens to undermine the entire weekend.

Just when the situation seems hopeless, though, a dramatic breakthrough occurs. During halftime of the Sunday afternoon football telecast, the fourteen men discover they can all agree on one thing: Budweiser sucks!

Running time 1:45.

Comes with discussion guide, tasting kit and calorie chart. Customized beer mugs extra.

Letters to the Vanguard

Dear Vanguard:

I have been having trouble getting out of bed lately, especially since you-know-who won you-know-what. Any advice?

X.L., Terre Haute, IN

RPWV responds:

In times of travail, always remember the words of RPWV Chairman Gusto Hail: “Out of the dialectical interplay of the opposing forces of the present will emerge a new synthesis — the future.”

As far as getting up in the morning, we would suggest buying a very uncomfortable mattress.

Dear RPWV,

As far as I can tell, you’re neither Revolutionary, Workers, nor a Vanguard of any sort. You might be Pagans, but I sure can’t tell from your newsletter. But hey, I admire your consistency.

A.R., Shreveport, LA

RPWV responds:

Says you!



Members of the Portland-based group “Reclaiming Our Wealth” proudly carry on Reclaiming’s tradition of magical activism. Photo by RPWV staffer Rowan Phillips.

The RPWV’s Greatest Hits

Coming this Fall: the collected works of Chairman Gusto — a complete (and very expensive) bound edition of the RPWV, plus other humor and satire from the pages of RQ. Don’t miss it!

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) 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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