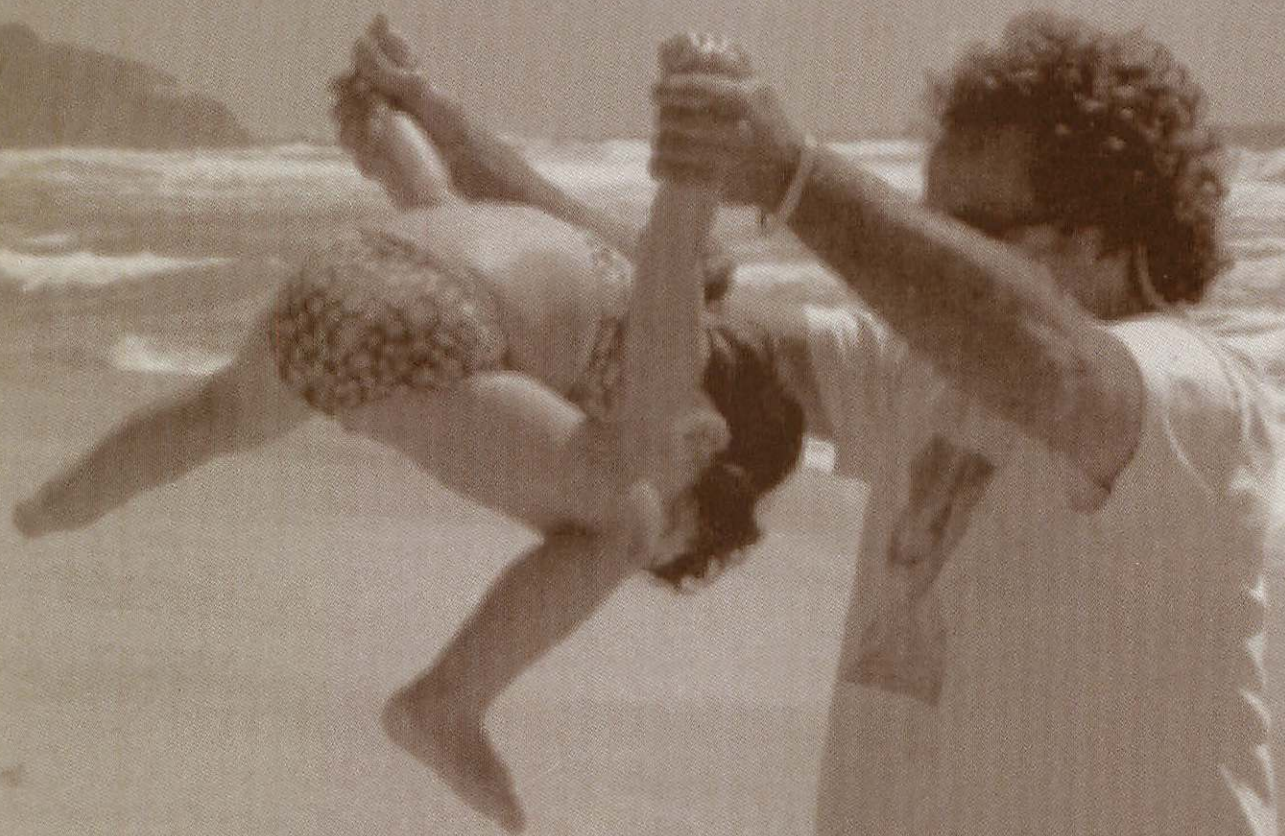


RECLAIMING

Q U A R T E R L Y

The Magazine For Witchcraft And Magical Activism



*Parenting In
Reclaiming*

Reclaiming

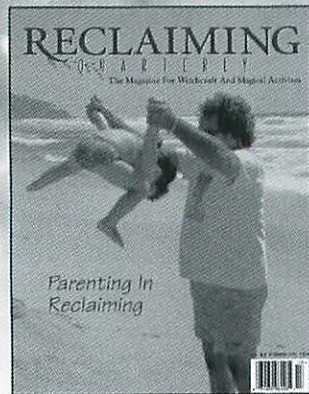
A Center for Feminist Spirituality

P.O. Box 14404
San Francisco, CA 94114

Events Line
(415) 339-8150

www.reclaiming.org
quarterly@reclaiming.org

Reclaiming is a community of women and men working to unify spirit and politics. Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force. We see our work as teaching and making magic — the art of empowering ourselves and each other. In our classes, workshops, and public rituals, we train our voices, bodies, energy, intuition, and minds. We use the skills we learn to deepen our strength, both as individuals and as community, to voice our concerns about the world in which we live, and to bring to birth a vision of a new culture.



COVER ART
photo by Yoav

COVER DESIGN
by Snow

Snow has lived in San Francisco for the last eight years. She keeps herself busy working as a web developer and doing her own art. Snow can be reached at raleyv@earthlink.net

BACK COVER DESIGN
Amanda Karin

The RQ cell is

Jennifer Privateer
lily
Snow
George Franklin
Kat Lilith
Aimee Vincent
Lynx
Lisa Dillon
Elka Eastly
John Fox

production help from

Lothlórien, Jim Negrette,
Suzanne, Jonathan Furst,
Jade Paget-Seekins,
Robin Parrott, Ron
Avitzur, Gretchen Whittier

Special thanks to

Rain, Fern, Georgie,
Madrone, Tami, M. Macha
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Regional Pages Credits
— see page 38

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RECLAIMING


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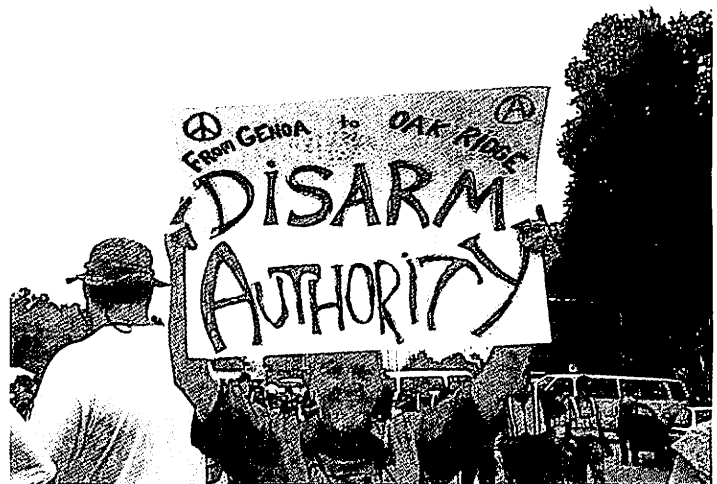
*Disarming authority from Genoa (pages 8-13)
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Photo by Irish Flambeau.*

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To Our Readers...

WHEN WE LAST left the indefatigable RQ staff, they were finishing up production on the Spring issue in the heat of their attic office, taking turns standing in front of the oscillating fan.

Well, the bad news is, San Francisco is even hotter in late Summer. The good news is, we adjourned to the back patio, dined on blueberries and tomatoes, and pulled together the Fall issue in style.

In this issue we present another in our recent series of theme sections, this time focusing on Parenting in Reclaiming. The past year saw two all-ages Witchcamps (in Texas and California — see page 39), and the time seemed right to visit this topic.

We have also wanted to carry an article on midwifery for the past year. As luck would have it, the article we've been dreaming of showed up just in time for the parenting theme. We're starting to think magic works.

Upcoming issues will feature themes on Labyrinths, Diversity, Aspecting, Initiations, Food and Water, and more. You can be part of shaping these theme sections by contacting us — see inside covers for details. And we especially welcome poetry, art and photographs pertaining to these topics.

Our activist pages highlight the protests in Genoa. Regular RQ contributor Starhawk, who was in Genoa, reflects on the meaning and challenge of those events — even as dozens of Reclaiming Witches head to Washington, DC for the late September protests of the World Bank and the IMF.

Our Magic pages include a ritual to cleanse medieval instruments of torture, reflections on team-teaching, and a delicious seasonal recipe from the Kitchen Witch. (The recipe was taste-tested on the RQ staff, always willing to take the extra step in service to our readers.)

On a happy note, thank you to everyone who has contributed to our Office Fund appeals. Your support is making a big difference to RQ!

And so we head into the dark of the year — our favorite season, since the attic cools off and we can relax in our penthouse digs. See you next quarter.

— The RQ Cell

Witches' Yellow Pages

The 2001 edition of *Witches' Yellow Pages* (WYP) is here!

WYP is a venue for advertising the rich variety of crafts, products, talents, and services offered by the pagan community.

Find out how to get your copy on page 51.



A vintage Reclaiming Newsletter cover by Bob Thawley, from Fall 1990. Reclaiming Newsletter was published from 1980-1997.

From Our Readers...

Dear RQ,

I was glad to see the letter by Oak, Denise, Patti, Fern, Patrick and Sorrel in the Summer issue of the RQ, responding to Tami's earlier letter. Having been at last year's Spiral Dance, I had strong feelings myself on seeing the Faery invocation, and it helped me crystallize thoughts about some of the magic we do.

The invocation of the Fey at the 2000 Spiral Dance felt less like an invocation to me than a spellworking, and as such I felt it was out of place in that ritual setting. (Frankly, I don't think it is even necessary to invoke the Fey at the Spiral Dance.) It would have been much more fitting as a separate ritual or street theater. Yet even as a spellworking, I had problems with it.

The gist of the invocation/spell seemed to be that the Fey were rising, or being called to rise, to oppose the rape of the Earth, corporate greed, genocide, etc., although I don't remember it being explicitly stated (were we opposing all greed, all manipulation and violence?), and the lettering on the structure was hard to read in the darkness. Whatever the exact target, the priest/esses, as instruments of the will of the Fey, were using Faery energy to tear apart the ugly structure. On the surface, this seems to fit with Reclaiming's activist

continued on page 53

Invoking Time...

by Maggie nicAllis

One of the many things to come out of SpiralHeart WitchCamp this year — and one of the easiest to write about as RQ goes to press — is a new entity being invoked in ritual space.

What I most want to share with RQ readers is an invitation to create new relationships with Time.

If this little essay achieves its goal, Witches across the land will begin invoking Time in their everyday personal rituals, their regular circles and covens, and in large public rituals. Witches everywhere will experiment with different ways to call Time and different gifts and assistances to request of Time — and then share their experience.

In our first ritual on Saturday night, we were asked to release our stories — the stories we tell ourselves, and the stories others have told us about ourselves — and release their power over us. We were invited to be free to create ourselves newly in the moment.

By Sunday night's ritual, this invitation had already blossomed as a new invocation — of the Guardian of Time. Throughout the week, in all-camp rituals, in small-group rituals, and in path rituals, people invoked Time in various ways.

Some invoked Time as a deity —

Find out more about Witchcamp on page 38

whether the only one called, or one of several (with Minerva, Gaia, Pan, and the StoryTeller in the one I attended).

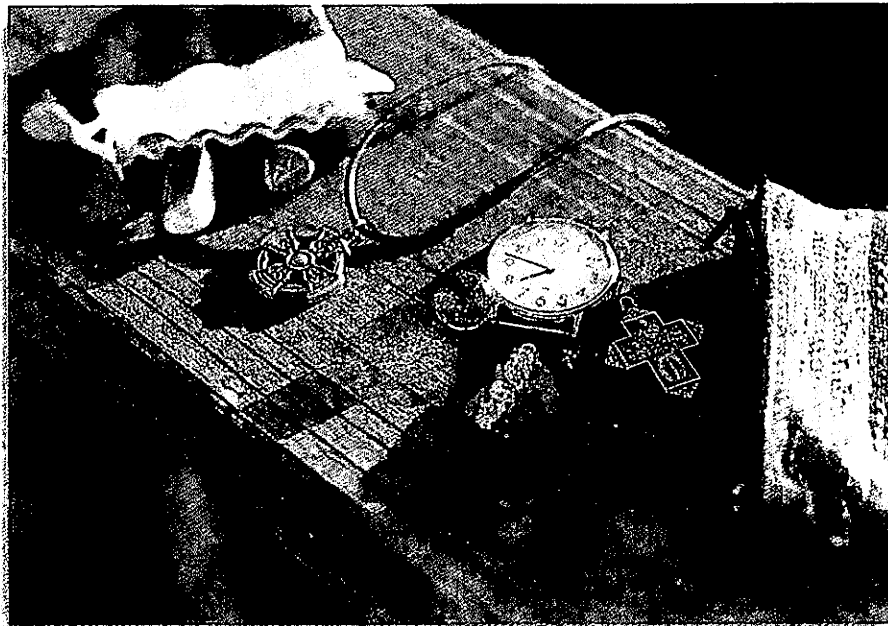
Others invoked Time as an element, calling East, South, West, North, Time, and Center — or Center, and then Time. Witches experimented with associating Time with Edge, or with the skin boundary of the circle/sphere we

physical realm.

Over and over, in various ways, we honored Time as a friend and released our old “stories” about Time — “I don’t have time,” “it’s too late,” “there isn’t any time left for __,” and even “I’m late.” Over and over in ritual space we began to learn the ways in which our modern culture’s ideas of Time have

become frozen, and we began to thaw them out.

I don’t have a conclusion for you at this moment. I’ve just been home from Camp a week, and in that week I’ve only learned a few dozen “times” about my relationship with Time. But what I’ve learned might be an instructive example. In just seven days I’ve



cast. Witches experimented with calling Time as if associated with no Place, or every Place.

Twice I saw the Guardian of Time invoked as an intermediate kind, after (and separate from) “Elements” but before “Deities.”

Priestesses asked Time to be with us, assisting us in completing the work we were about; to be our ally, available and elastic to allow for all the work we mean to do. We asked that we learn to bend and shape time, rather than being slave to mechanical clocks or other rigid notions of how Time operates in the

accomplished a lot. And the most important thing is that I’ve done all of it with ease and grace, free at last of that nagging, anxious flutter inside (the one familiar from Alice in Wonderland’s white rabbit: “I’m late, I’m late...”). I’ve accomplished much more than in prior re-entry weeks after Camp, and more than in many “regular” weeks — and all of it without feeling pressured or driven. It’s a revelation and a delight, and I recommend it to you all.

Maggie nicAllis is a life-long Witch, who discovered Goddess religion in the early 1990s and has never looked back. She lives in central New Jersey.

Backpacking the Elements of

by Brook, Cynthia Mealy, Jim Negrette, Amanda Mehrer, Ethan Davidson, Pegasus

FOR SIX DAYS at the end of May, eight of us went on a journey together, both magical and physical. We backpacked into the wilderness at the northwest edge of Yosemite National Park. Along the way, we worked with the five sacred elements as would be done in a Reclaiming Elements of Magic class. And each evening we worked a ritual cycle about a story, "East of the Sun, West of the Moon."

Since this story includes the winds of the four directions, we used those as the magical container for the trip. Each day, the appropriate wind carried us through our day, as in the story, each wind carries the heroine towards her destination. We broke camp and hiked four of the six days. We spread the class ("path") work out during the day: some before hiking, some on the hike, and an exercise or two after the hike. We tried to balance the Elements of Magic exercises with being in, working with, and attending to the Elements as we found them.

We did path work on Air day high on cliffs with magnificent views and a steady breeze. On Water day, we were at a lake. On Fire day, we worked between a grove of trees and granite shelves, and, of course, had a fire later that day for the ritual. On Earth day, we moved together through the woods in a magical state called "dropped and open attention." Center day was the longest hike, which we used as an opportunity to observe the

centeredness of ourselves and the group.

We each brought our gifts into the circle. Each of us had the opportunity to do personal work in the rituals, to priestess them, to shape the energy, to weave in our politics, and to deepen our ritual making skills.

The trip was quite physically demanding. Backpacking can just be hard work. We helped each other out, spreading the weight around such that each was carrying her or his capacity.

The backpacking got us out into Her glory, directly living with and experiencing Her Elements each and

awesome beingness in which we were able to live close to Her and in which and through which we continuously made magic, day and night.

Being with a small group of people engaging with the elements, and doing pathwork and ritual every day in itself was an incredible intensive experience. Add to that the fact that we were in the wild 24/7, under the sky and stars, on the earth, around the water and trees. It was a dream come true, to feel so connected, so fully engaged with the Goddess in everything and have her coming out of our pores organically in our rituals. There was also the plus of the fact that it was a dark moon the first night we camped together, and a beautiful growing crescent as we hiked through the week.

The opportunity to co-create the rituals every day was a great gift. Since this trip I've felt much more confident in my priestessing skills, and my creativity has exploded.

This is an experience that I will always remember and treasure. It was pivotal for me personally, and I hope to see more opportunities for Reclaiming Classes and ritual making in the wild.

— Cynthia Mealy



every moment of every day. By backpacking, we were largely sheltered from unwanted contact.

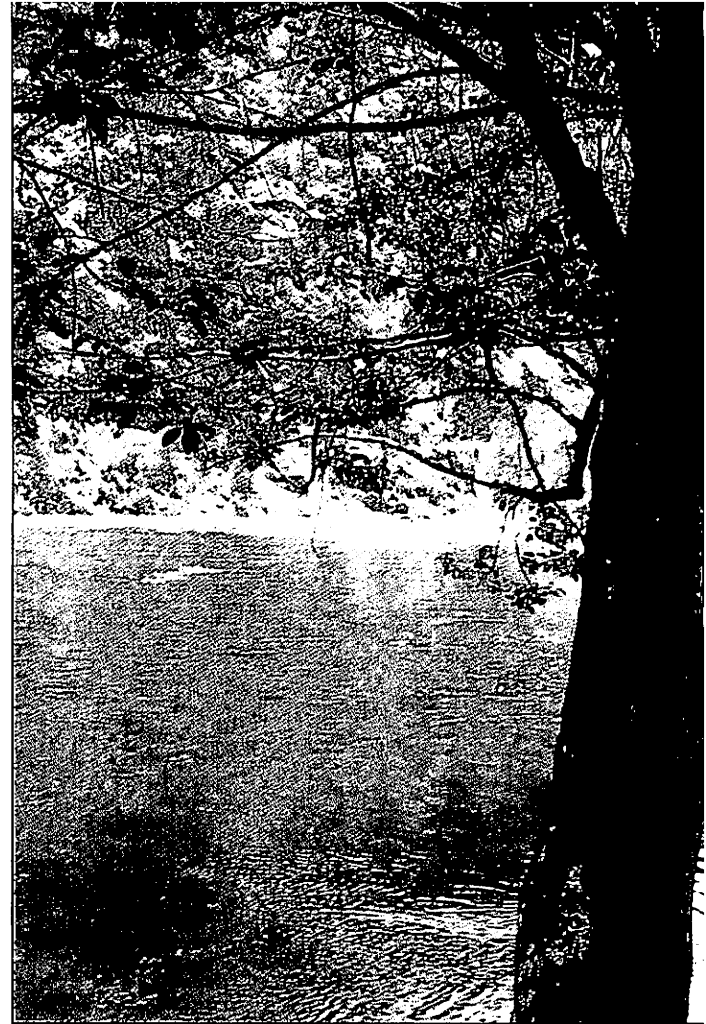
— Brook

WE SPENT SIX days together, co-creating our lives, personally, physically, and magically. The Goddess provided Her

"ELEMENTS IN THE Elements" sounds like the trite title of some over-hyped media event, but is there any better way to experience Elements of Magic than surrounded by the elements of nature? We camped, hiked, and found wildness on the exposed granite bones and muscle structure of our Mother Earth. We breathed in and were wind-blown by the cool clean mountain air of the Sierra. We danced around, cooked over, and saw visions in elemental fire. We drank, swam, and were cooled by the cold, clear waters of Kibbie Creek and Lake. Earth, Wind, Fire and Water all in their natural elemental form. These natural elements, strong magic worked together, and the spirits, Goddesses, Gods, and fairies

Photos by Erica Holmes Starks

Magic Magic Magic



shaped eight individuals into a tribe, a family. Eight individuals living together, depending on one another, bonded by mystical visions of elements aspected in incredible rituals and shared mundane tasks such as simultaneous brushing of teeth around the last bear canister to be closed. An initiation for some, renewal for some, reinforcement for some, powerful transformation for all.

High mountain Gods worshipped at sunrise with a cool breeze in our faces; a pause in dinner preparations to watch the sun set behind our camp and thank the Goddess for yet another wonderful day; simple food that tasted better than any before (especially canned tuna on crackers in the middle of a long hike); peaceful, solitary meditations and powerful shared ritual; these and 10,000 other magical moments bonded us and left me feeling stronger, healthier, and more deeply spiritually touched than ever before in my life.

— Jim Negrette

THERE WERE NIGHTS when our imaginations competed with mosquitoes until blessed movement at sunrise. Then, red and golden glow filled the valley with sacred presence. My soul stepped into the wind that morning, over the cliff's edge, to ride the waves with the ravens.

For me, the ascent into the granite landscape was an orchestra of divinity. All the while we grew on each other, pushing buttons, finding power, watching the clouds hover over the peaks of the Sierra in the distance. We soaked up the moon's growing light, becoming mirrors. Clinging to that tactile granite hill, we explored her curves and crevices and cleansing pools. I worshipped the gardens of alpine flowers, green rushes, and singular pine trees that collected in the few spots where soil could gather. The smell of wild onions danced around us like summer fog.

I marinated in divinity in wildness. In that context, all was speechlessly sacred. The surprisingly blessed part was that our cluster of human creatures who collected for this journey became ingredients in this magical stew. The path of those in my tribe became just as sacred as the manzanita bush impossibly growing from a crevice in the granite. To me, we had become a wild tribe, hungry for the deep work, listening for the strength of Her flow, open to the bits of wisdom whispered on the wind, to the messages bubbling up from the ground.

— Amanda Mehrer

SACRED SPACE in the wilderness deepened my connection with Mother Earth and her elements. It also left me feeling strong in my body. A large part of the magic for me was the connection to the group and the individuals present. It was my Witchcamp, and I loved it.

I worried that we'd only have the water we carried in for all our needs. Have you ever noticed how heavy and awkward water is to carry? So after a long first day of hiking I thought I was imagining a phantom body of water, a small lake. It looked so clear and calm and wonderfully wet — I wasn't hallucinating! I stripped my heavy pack and clothes to submerge my body in this refreshing water.

The flip side of the water gift was a veritable cloud of mosquitoes that descended on us before dusk (and stayed all night). I mean clouds, our magic that night included the mosquito dance with people wearing rain gear to prevent the

mosquitoes from biting right through our clothes. It certainly wasn't what you'd call ritual finery, but the magic had begun and more important issues were ahead.

In the end, it felt like we'd cast so many circles that we just existed in sacred space 24/7. It made for quite an interesting re-entry; I was stunned to see my kitchen cabinets at home so full of food choices. I came home feeling excitedly strong in my physical body and so alive in my spiritual body.

— Pegasus

ON THE MORNING (of the last day), we packed up, then did a group appreciation, where we went around the circle and gave each person positive feedback. Cynic that I normally am, I found this quite touching.

We did our last hike, arriving back at our parking area and the shocking site of cars. We met for lunch at the restaurant, our first meeting in "civilization" since our orientation. It became obvious

continued on page 51

Ghana Coalition Says No to Private Water

Accra, Ghana

A national forum held in Accra, Ghana in May founded the Ghana National Coalition Against the Privatization of Water and drafted the Accra Declaration.

World Bank policies require the Government of Ghana to privatize water in order to gain access to external assistance and soft loans. Five multinational corporations have bid for the urban water service in Accra, most of them with annual sales larger than the GDP of Ghana — and all of them with proven records of social irresponsibility.

To speak out against the worldwide attempt to commodify water for the profit of a few, contact these people:

- Honorable Mr. Kwamena Bartel, Minister of Works and Housing, mwh@ighmail.com

- Mr. Peter Harrold, World Bank Resident Representative for Ghana, pharrold@worldbank.org

- Trade Union Congress Secretary General, tuc@ighmail.com

- Commission on Human Rights and Administrative Justice, chraj@ighmail.com

- Speaker of the Parliament, parclerk@ghana.com

Please send a copy of your messages to ramenga@isodec.org.gh

For a copy of the Accra Declaration, contact ramenga@isodec.org.gh or isodec@ghana.com

U'wa Use Ritual to Hide Oil

Columbia

Experimental oil drilling by Occidental Petroleum (OXY) in North-East Colombia on land belonging to the U'wa people has been given up after the well failed to produce. The company's withdrawal from the Gibraltar 1 site has been greeted as a victory by the U'wa, who have carried out a sustained campaign of non-violent resistance, in which a number of people have been killed by security forces, since the drilling rights were granted in 1992. The U'wa had recently turned to traditional religious rituals to "hide the oil" from the drilling — and they appear to have succeeded.

For more information on the U'wa people's fight for their land, visit www.ran.org

Revolution from the Heart of Nature

San Rafael, California

The 12th annual Bioneers Conference, October 19-21, is the pre-

eminent gathering of environmental visionaries with practical solutions for our most pressing environmental crises. These biological pioneers peer deeply into the heart of nature to devise strategies for restoration, which is destined to be the central enterprise of the years ahead.

The Bioneers present a biology founded in natural principles of kinship, interdependence, cooperation, and community. Participants represent a wide array of fields ranging from biology and botany to industrial ecology — organic farming and gardening to activism and the arts — spirituality and integrative medicine to indigenous traditions.

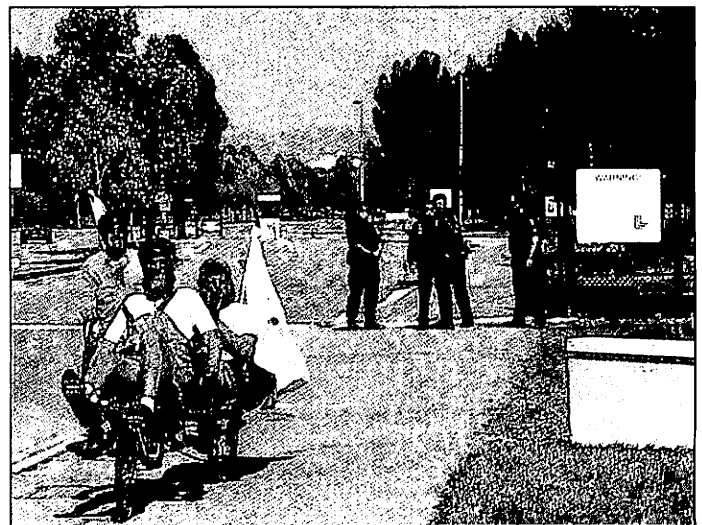
The restoration of the biosphere's imperiled

ecosystems and the healing of its human communities must be a central focus if we are to achieve a new era of cooperation, compassion, and interdependence. The Bioneers show us it is possible.

Presenters include Janine Benyus, J.L. Chestnut, Wade Davis, Amy Goodman, Julia Butterfly Hill, Sandra Ingerman, Frances Moore Lappé, Hunter Lovins, Dr. Tieraona Low Dog, Lynn Margulis, John Sellers, Paul Stamets, John Todd and Dr. Andrew Weil.

Call (877) BIONEER, fax (505) 986-1644, www.bioneers.org, info@bioneers.org

(See also RQ #77, Winter 2000, for article on attending the Bioneers conference, "Cross-Pollinating Revolution.")



Bicycle activists, including the riders of this recumbent two-seater, rode from Berkeley to Livermore, California — 30-plus miles — around Hiroshima Day this August to join a protest at the nuclear weapons lab at Livermore. The lab has been the site of dozens of civil disobedience protests over the past 20 years. Photo by John Daniels.

Free Speech Radio News

On the airwaves

Free Speech Radio News (FSRN) is a progressive half hour news show. It started out as a weekly show but since May has been produced daily and airs on over 40 public/community radio stations nationwide. FSRN is a production of Pacifica Reporters Against Censorship. It was started after 40 freelance reporters for Pacifica National News (PNN) went on strike in January of 1999 because of the firing of PNN's news director and for censorship of legitimate news stories.

This is part of the struggle to take back Pacifica, founded by radical pacifists in 1949 as a voice for the left, from a group of board members who have been trying to silence dissenting voices from the airwaves.

For more information, to check for the show on a station near you, or to listen to the newscast, visit www.fsrn.org

To learn more about the struggle for Pacifica, check out www.savepacificanet

Ottawa: Warm-up for G8?

Ottawa, Ontario

The NATO Parliamentary Assembly meets in Ottawa in October. The NATO PA consists of pro-NATO politicians from

member states. The *Ottawa Citizen* referred to the meeting as a "dress rehearsal" for the G8 meetings planned for Canada next summer.

Protesters will gather across from the U.S. Embassy on MacKenzie Ave. on Saturday, October 6, at 1 p.m. This is one block from the NATO PA meetings.

Organizers plan a Festival of Creative Nonviolence, and have invited activists "from far and wide" to come to Ottawa and take part in creative activities to counter NATO's warmaking.

To join the e-list, send the following message to majordomo@flora.org:
subscribe no_to_nato

WTO: Coming to Your Town?

Two years after their defeat in Seattle, World Trade Organization will meet again from November 9-12, in Qatar, a small Middle Eastern nation, which the WTO hopes will distance them from protest.

People across the globe are planning resistance in their local communities during this meeting. This is an opportunity to define corporate globalization in terms how it hurts our communities, our lives and our struggles.

News on local and regional actions will circulate via the Reclaiming activist list (see page 47). Or contact dsolnit@yahoo.com

Feral Cheryl

Anti-fashion icon of the new millennium?

Australia and the internet

Feral Cheryl may be the world's first anti-fashion doll. She is ungroomed, unconventional, and earthy — and there are no accessories to buy.

The dolls are 34 centimeters (13 inches) tall with dark hair, a realistic body shape, and pubic hair. They are made by hand, and the clothes, tattoos, and beads vary with each one.

Feral Cheryl goes back to early 1995, when Lee Duncan made a hippie doll as a joke for her sister's birthday. The doll was also inspired by a need for an alternative to a certain blonde fashion doll with her extensive wardrobe.

Feral Cheryl needs no fashion wardrobe, swimsuit, sportscar, wedding dress, beauty shop, holiday camper, etc. — and no sweatshop labor. The dolls are the product of a cottage industry in the hills of northern New South Wales, Australia.

Visit Feral Cheryl at www.feralcheryl.com.au
\$63 Australia (approx. \$49 U.S./\$80 Canada)





REFLECTIONS AND ANALYSIS OF THE
LANDMARK PROTESTS THAT LEFT ONE
DEAD AND SCORES INJURED, CAUSED
THE ECONOMIC POWERS TO SCALE
BACK THE UPCOMING WASHINGTON
DC ECONOMIC SUMMIT, AND
CHALLENGED THE WORLD TO
RE-DEFINE OUR COMMON FUTURE



RQ'S COVERAGE OF THE
GENOA PROTESTS CONTINUES
OUR FRONTLINE REPORTING
AND PHOTOS FROM THE WAVE
OF PROTESTS DATING BACK TO
SEATTLE 1999.

OUR WINTER ISSUE WILL
REPORT ON THE SEPTEMBER-
OCTOBER CONVERGENCE IN
WASHINGTON DC, WHERE
THE WORLD BANK AND IMF
ARE SCHEDULED TO MEET.



GENOA

AND

BEYOND



PHOTOS BY LISA FITHIAN

IN MID-JULY, THE G8 ECONOMIC SUPERPOWERS MET IN GENOA, ITALY. LIKE SEVERAL SUMMITS IN THE PAST TWO YEARS, IT WAS MET BY THOUSANDS OF PROTESTERS DEMANDING ECONOMIC AND SOCIAL JUSTICE. ITALIAN POLICE RESPONDED WITH VIOLENCE REMINISCENT OF THE FASCIST ERA, KILLING ONE PROTESTER AND BRUTALLY BEATING SCORES MORE IN A LATE-NIGHT RAID. STARHAWK REPORTS — SEE NEXT PAGE.



WHY WE NEED TO STAY IN

Since Genoa, there has been a lot of healthy debate about where the movement needs to go. The large scale protests are becoming more dangerous and difficult. The summits are moving to inaccessible locations. The IMF and the World Bank and the G8 and the WTO continue to do their business. Are we being effective enough to justify the risks we're taking? Should we be focusing more on local work, building our day-to-day networking and organizing?

I was in Genoa. Because of what I experienced there, including the moments of real terror and horror, I am more convinced than ever that we need to stay in the streets. We need to continue mounting large actions, contesting summits, working on the global scale.

Our large scale actions have been extraordinarily effective. I've heard despairing counsels that the protests have not affected the debates in the G8 or the WTO or the IMF/World Bank. In fact they have. They have significantly changed the agendas and the propaganda issuing forth. In any case, the actual policies of these institutions will be the last thing to change. But for most of us on the streets, changing the debate within these institutions is not

our purpose. Our purpose is to undercut their legitimacy, to point a spotlight at their programs and policies, and to raise the social costs of their existence until they become insupportable. Contesting the summits has delegitimized these institutions in a way no local organizing possibly can. The big summit meetings are elaborate rituals, ostentatious shows of power that reinforce the entitlement and authority of the bodies they represent. When those bodies are forced to meet behind walls, to fight a pitched battle over every conference, to retreat to isolated locations, the ritual is interrupted and their legitimacy is undercut. The agreements that were being negotiated in secret are brought out into the spotlight of public scrutiny. The lie that globalization means

democracy is exposed; and the mask of benevolence is ripped off.

Local organizing simply can't do this as effectively as the big demonstrations. Local organizing is vital, and there are other things it does do: outreach, education, movement building, the creation of viable alternatives, the amelioration of some of the immediate effects of global policy. We can't and won't abandon the local, and in fact never have: many of us work on both scales. No one can go to every summit: we all need to root ourselves in work in our own communities. But many of us have come to the larger, global actions because we understand that the trade agreements and institutions we contest are designed to undo all of our local work and override the decisions and aspirations of local communities.

We can make it a conscious goal of every large scale action to strengthen local networks and support local organizing. Aside from Washington DC, Brussels, or Geneva, which have no choice, no city is ever going to host one of these international meetings twice. Even now, Washington is considering relocating or limiting the upcoming IMF/World Bank meeting. But if we find ways to organize mass actions that leave resources and functioning coalitions behind, then each grand action can strengthen and support the local work that continues on a daily basis.

Summits won't remain the nice, juicy, targets that they are for long.



THE STREETS

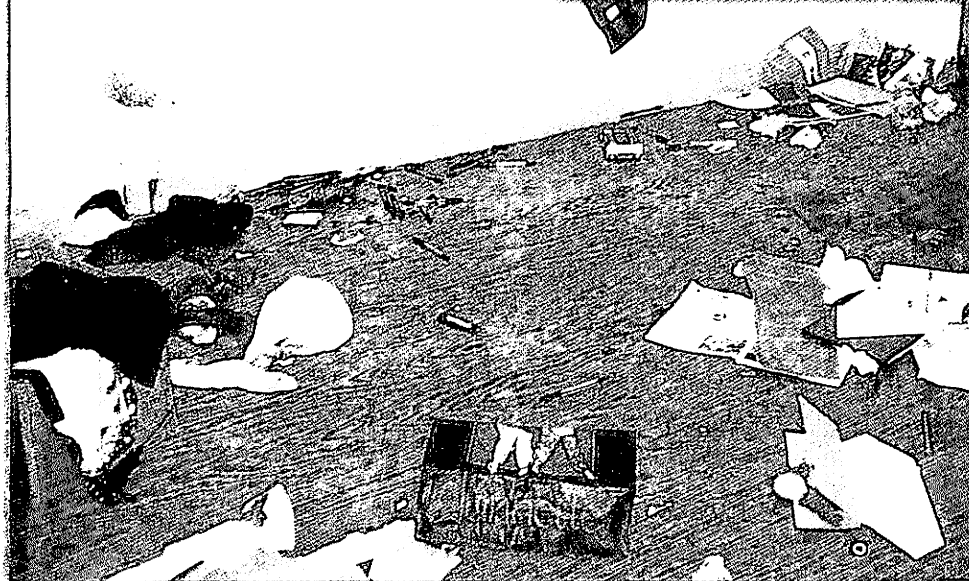
BY STARHAWK

PHOTOS BY LISA FITHIAN

Over the last two years, we've reaped an agenda of meetings that were set and contracted for before Seattle. Now that they are locating the meetings in ever more obscure and isolated venues, we need a strategy that can allow us to continue building momentum.

As an example, some of us have been talking about linked, large-scale regional actions targeting stock exchanges and financial institutions when the WTO meets in Qatar in November. The message we'll be sending is: "If you move the summits beyond our reach, and continue the policies of power consolidation and wealth concentration, then social unrest will spread beyond these specific institutions to challenge the whole structure of global corporate capitalism itself." Marches, teach-ins,

continued on next page



Photos

Upper right — a women's action brought the Living River to Genoa. A similar action was done at Quebec City last Spring [see RQ #83].

Lower left — an Italian affinity group approaches the barricades.

Lower right pair — On July 21, toward the end of the Genoa protests, Italian police raided the Diaz School, where many pacifist protesters were sleeping. "We went into the building," wrote Starhawk. "There was blood at every sleeping spot, pools of it in some places, stuff thrown around, computers and equipment trashed. We all wandered around in shock, not wanting to think about what is happening to those they arrested, to those they took to the hospital."



countersuits, programs of positive alternatives alone can't pose this level of threat to the power structure, but combined with direct action on the scale we've now reached, they can.

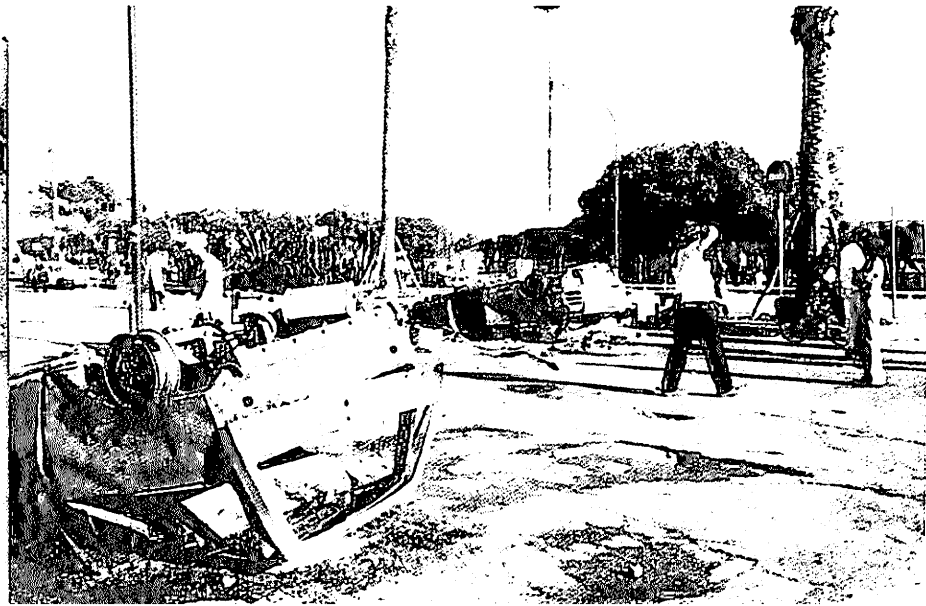
Of course, the more successful we are, the meaner they'll get. But when they use force against us, we still win, even though the victory comes at a high cost. Systems of power maintain themselves through our fear of the force they can command, but force is costly. They cannot sustain themselves if they have to actually use force in order to accomplish every normal function.

Genoa was a victory won at a terrible price. I hope never to undergo another night like I spent when they raided the IMC and the Diaz school, knowing that atrocities were being done just across the way and not being able to stop them. I ache and grieve and rage over the price. I would do almost anything to assure that no one, especially no young person, ever suffers such brutality again.

Almost anything. Anything except backing away from the struggle. Because that level of violence and brutality is being enacted, daily, all over the world. It's the shooting of four students in New Guinea, the closing of a school in Senegal, the work quota in a maquiladora on the Mexican border, the clearcutting of a forest in Oregon, the price of privatized water in Cochabamba. It's the violence being perpetrated on the bodies of youth, especially youth of color, in prisons all over the United States, and the brutality and murder going on in Colombia, Palestine, Venezuela... And it's the utter disregard for the integrity of the ecosystems that sustain us all.

I don't see the choice as being between the danger of a large action and safety. I no longer see any place of safety. Or rather, I see that in the long run our safest course is to act strongly now. The choice is about when and how we contest the powers that are attempting to close all political space for true dissent.

Genoa made clear that they will fight ruthlessly to defend the consolidation of their power, but we still have a broad space in which to organize and mount large actions. We need to defend that space by using it, filling and broadening it. Either we



TEXT BY STARHAWK

PHOTOS BY LISA FITHIAN

continue to fight them together now when we can mount large-scale, effective actions, or we fight them later in small, isolated groups, or alone when they break down the doors of our homes in the middle of the night. Either we wage this struggle when there are still living forests, running rivers, and resilience left in the life support systems of the planet, or we fight when the damage is even deeper and the hope of healing slim.

We have many choices about how to wage the struggle. We can be more strategic, more creative, more skillful in what we do.

We can learn to better prepare people for what they might face, and to better support people afterwards. We have deep questions to consider about violence and nonviolence, about our tactics and our long range vision, which I hope to address in a later posting.

But those choices remain only so long as we keep open the space in which to make them. We

need to grow, not shrink. We need to explore and claim new political territory. We need the actions of this autumn to be bigger, wilder, more creatively outrageous and inspiring than ever, from the IMF/World Bank actions in Washington DC at the end of September to the many local and regional actions in November when the WTO meets in Qatar. We need to stay in the streets.

For more news and resources, visit www.starhawk.org

*Starhawk is the author of many 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.*

Her regular RQ column appears on page 32.



THOUSANDS CONVERGE ON WASHINGTON, DC

In late September, tens of thousands of people are converging to protest corporate globalization in Washington DC, where the World Bank and IMF are meeting.

Events around the weekend of September 28-29 include a Women's Torchlit March, Surround the White House, a Critical Mass bicycle ride, actions targeting sweatshop labor and daily teach-ins on globalization, environmental issues, militarism, and more.

For more info, visit www.globalizethis.org/s30/

For ground-level coverage, visit www.indymedia.org



From Chatauqua to Witchcamp...

(...and Back Again)

photos and text by Robin Parrott

IN AUGUST OF 1999 I attended Chatauqua, my first activist camp. Chatauqua, organized by Rainforest Action Network to teach environmental awareness and direct action, happens every year in August. The five-day camp I attended was in North Carolina, where I was living at the time. I had little idea about being an activist or about the issues, but I sensed it would be an important experience for me. Still, I never realized what a profound impact it would have on my life.

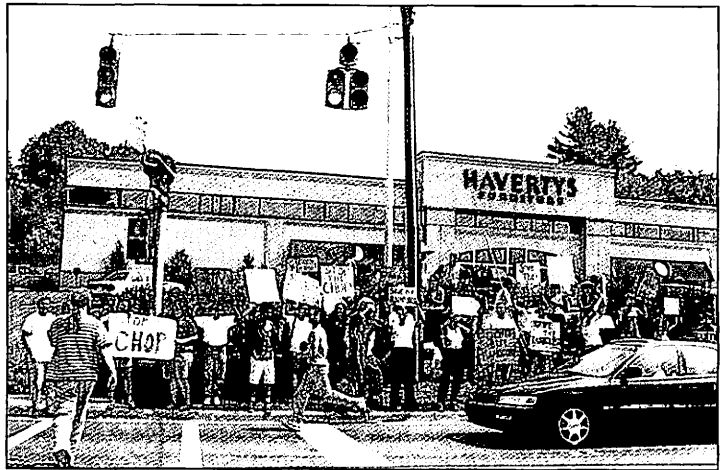
When Kim called me and told me to meet her at some activist camp in the mountains, I was mainly excited about seeing my friend for the first time in over a year. Kim was the only activist I knew, and I had always been intrigued by the work she did. With her fierce passion to change the world she glowed with a powerful light. I didn't think my voice could ever have the strength and hope of hers. She was an inspiration to me, as well as a driving force of transformation in my life.

Add to that the opportunity to meet over a hundred activists from around the globe, and I was blown away. It was an honor to be among such beautiful people and to get to know the dedication they held in their hearts.

I spent five days embraced in the arms of Mother Earth while sitting with all the devastating issues plaguing Her very existence. I didn't think I could take it all in. Looking at photograph after photograph of deforested land, the anguish and emptiness flooded my soul with pain and helplessness.

And genocide.

That was a new word for me. The dictionary says genocide is a systematic killing of a whole people or nation. It is one thing to see the land raped and pillaged but another to see a human being suffering and crying out for help. I felt so much anger that I didn't know what to do with it. It became



Direct action to protect old growth forests following Chatauqua 1999.

tears and then it became rage. I was lost in it. How does one embrace the pain of the world without being pulled down into despair?

I left camp feeling enlightened but helpless, not knowing where to start. Even though I had attended workshops on grassroots organizing and had experienced a nonviolent blockade with a real direct action at the end of camp, I felt like that type of activism was not for me. I wanted to do something, but I didn't know what.

In March of 2000 I moved to Berkeley with a vision that I could use my skills as a photographer to do activism. I moved into a house with four other activists, one of them a Witch involved with Reclaiming.

We all went to the A16 action in Washington DC soon after, and I experienced my first big direct action. I was incredibly moved by seeing so many people joined together, fighting for the world.

But I felt lost in all those people. There was something missing in my

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Faerie magic at California Witchcamp 2001.

STOPPING THE BOMBS AT OAK RIDGE

photos and text by Irish Flambeau

Did you know that there are 5,000 nuclear bombs on hair triggers worldwide? Catastrophic destruction and widespread death is only one mistake away. In 1995 the world was four minutes away from nuclear detonation when Russian computers mistook an American satellite launch for a nuclear weapon. We continue to sit with our feet hanging over the precipice of destruction.

The Gaia Reclaiming group in Georgia learned about the current state of nuclear armament from an ongoing campaign called "Stop the Bombs," led by the Oak Ridge Environmental Peace Alliance (OREPA). Twice a year, OREPA and its "Peace Partners" stage demonstrations outside the gates of the Y-12 National Security Complex in Oak Ridge, Tennessee — the last full scale nuclear bomb plant in the U.S.

This year, we decided to participate by holding our Lughnasadh ritual at the



take them three weeks and began with a three mile walk to King's tomb on Auburn Avenue.

During the walk we drummed, chanted and answered questions from motorists. King's tomb rests surrounded by a long rectangular reflecting pool next to an interfaith chapel; there the group of Buddhists, Pagans, Catholics, Episcopalians, and people of other faiths prayed and meditated. We returned to the dojo for a potluck meal where we

met activists from different faiths.

We saw the Buddhists again in North Carolina at a potluck dinner and presentation at a Unity-affiliated

gates of the bomb plant. (See end of article for more on the Oak Ridge facility.)

The first event we

participated in was the kickoff walk for a pilgrimage of a Buddhist monk and nun based in the Nipponzan Myohoji dojo in Atlanta. Members of this dojo have vowed to walk annually from Atlanta to Oak Ridge until bomb production ceases. Their dojo was intentionally placed in Atlanta, the resting place of Martin Luther King, Jr., in order to honor and continue Reverend King's work of nonviolent action. The pilgrimage would

church. The crowd was mainly senior citizens and included veterans supporting the peace action as well as people who had joined the pilgrimage, which is open to anyone. There were pilgrims from Japan, Australia and the U.S. The Buddhists spoke about the bomb plant, their walk, and a Peace Pagoda they are building in Tennessee as a focal point of peace. Someone asked the nun what her group is doing about "renegade nations like Iraq." She answered that they are working in the

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A band of protesters are arrested inside the fence at Oak Ridge. Top, Peace Pilgrimage. Photos by Irish Flambeau.

DIA DE LOS MUERTOS

San Francisco Marks "Day of the Dead" November 2

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

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

2001 marks the 21st year for this tradition in San Francisco. The procession and the beautiful altars in the Mission district's Garfield Park are organized by the Rescue Culture Collective, with the support of Reclaiming and other community groups. The evening of November 2, several thousand people will take part in the procession through the Mission district, led by



sacred standards and accompanied by drummers, dancers, stiltwalkers, fire-twirlers, and many others.

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

JOIN US FOR DIA DE LOS MUERTOS 2001

Help is needed with organizing during October, and with creating directional altars on November 2 at Garfield Park (25th & Harrison) beginning 1 p.m.

Join other Reclaiming folks in support of Dia de los Muertos — contact George, (415) 255-7623.



Dia de los Muertos 2000 photos by Rene Velasco



November Action at School of the Americas in Georgia

26 sentenced for 2000 protest

LAST MAY, 26 people received sentences ranging from two years probation to one year in federal prison for acts of nonviolent civil disobedience at the School of the Americas (SOA) in November 2000 in solidarity with the victims of SOA violence. The SOA trains "security" forces for Latin American governments.

Six months in prison was the average sentence. Protesters ranged in age from 19 to 88. Those still in prison need support and encouragement from the outside. See end of article for how to write these prisoners of conscience.

NOVEMBER RALLY AND ACTIONS

IN NOVEMBER 2001, opponents of the SOA will gather again in witness and protest:

- Logistics and orientation, peacekeeper trainings, jail solidarity trainings: Friday-Saturday, November 16-17
- Vigil and rally at the gate: Saturday, November 17
- Solemn funeral procession and affinity group actions: Sunday, November 18

NEW NAME, SAME SHAME

THE U.S. ARMY School of Americas (SOA), based in Fort Benning, Georgia, trains Latin American soldiers in combat, counter-insurgency, and counter-narcotics. Graduates of the SOA are responsible for some of the worst human rights abuses in Latin America. Among the SOA's nearly 60,000 graduates are notorious dictators Manuel Noriega and Omar Torrijos of Panama, Leopoldo Galtieri and Roberto Viola of Argentina, Juan Velasco Alvarado of Peru, Guillermo Rodriguez of Ecuador, and Hugo Banzer Suarez of Bolivia. Lower-level SOA graduates have participated in human rights abuses that

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Parenting in Reclaiming

An RQ
Theme section

Reflections on Paganism, Community, and Being a Parent

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photos by Yoav (top), DO-styles (middle), and Elizabeth Flanagan



Coming Home to Our Children

A LITTLE re-entry story to share... Upon arriving home after Witchcamp, our children came leaping and bounding out of the house to greet and hug us. They asked what our best experiences from camp were, and my Mom welcomed us (she had been caring for my son).

Then, as we were unloading the car and putting our tent out to finish drying, the children asked to put it up and sleep out. It was fun to have the four of us erecting the tent for a playful, inclusive continuation of camp energy... especially because Jim and I knew that, after a walk, we were headed for our nice, flat, soft bed. Of all of my years going to VWC, this homecoming was the sweetest.

— by Georgia/Lilithve, Vermont Witchcamp

Five Gifts Through My Children

by Mary Klein

LIKE THE PENTACLE that lies at the core of every common apple, there are seeds of pure God/dess in everyone. No person needs to plant them there.

As a parent, I have rarely given my children any overt spiritual guidance. (Their ages are nine and six.) At the same time, my years of motherhood have been years of spiritual deepening for me. Of all the people in my life, my kids are the ones I can tell most fully, "You help me see, see all in you, see you in me."

Who am I to speak of Pagan parenting? To an outside observer, I might not appear to be Pagan at all. My children might call themselves Quakers, if you asked them to name their religion, or they might not completely understand your question. I attend to their spiritual health by attending to my own. By temperament, I'm a solitary seeker. I find encouragement and sanity among like-minded seekers that Life puts in my path. When I lived in San Francisco, I found such comfort among my friends in Reclaiming. Today, I find such comfort as a member of the Religious Society of Friends. Still, my (almost) daily spiritual practice involves a personal re-dedication of all my powers to the will of the God/dess, which in turn involves an invocation of the

Directions. So to speak of my experience as a Pagan parent, I can speak of these Directions and their expression through my life as a mother.



spaceships and homemade comics and bottlecaps and miscellaneous lengths of string and limp balloons and all inventions possible from cardboard and tape and stuff that once lay on the ground. Our home is a vortex of chaotic manifestation. At the same time, through my children, the North gives me Nothing. My separate identity becomes intangible. Even our bodies feel interconnected at times. I am not one self, I am part of us. I'm nothing. I'm somebody's mom.

THROUGH MOTHERHOOD, the East inspires me with a kind of quick discernment that I never attempted before. If you

waver with kids, you're lost. At the very least, you need to be quick to see that you really don't see. You need to say decisively that you just won't know until you think about it, so go away and stop pestering me. Weaning, tooth-brushing, teasing, TV, and countless other limits still to negotiate, the East blows away the fog and reveals the lay of the land around us. Some paths I have traveled before and some are totally new to me, but I view them all with heightened awareness because my kids are watching me choose my way.

THROUGH MOTHERHOOD, the South consumes me as fuel for relentless activity. My kids go, do, seek, find, try, make, preserve, destroy, with a cyclonic force that draws me in — as a participant, as a witness, as a detractor. The South compels me to channel my children's energies towards Life, to grow them strong and resilient. Constant effort is required of me — effort that's often repetitive, usually humble, and always thanks to the will of the God/dess. I nurture my children's growth by transporting their bodies to countless appointments, lessons, and practices; by refusing them access to certain amusements in our home; by acknowledging the urgency of their immediate perceptions. I fuel their wills by applauding their efforts to stretch themselves, by respecting their current limitations. My own will's impact on my children's lives is unmistakable, and

photos of Reclaiming parents and kids

left, lower right by Ewa O.

upper right by Loam

theirs on mine. I am left with no doubt that our actions do shape the world around us. This certainty steadies my will, sharpens my focus and persistence.

THROUGH MOTHERHOOD, the West accepts me in a way that I've never dared believe in. Not only do my children love me unconditionally, despite the times we despise each other, despite the times we act like monsters, but I see that other people love my children as well, love them unconditionally. My children have teachers who value them as the individuals they are. My children have friends who love them despite their incessant obnoxious behavior (and frequently love them because of it). Because the truth of that love is undeniable to me, a deeply buried store of mistrust is slowly melting away in my heart.

THROUGH MOTHERHOOD, the Center holds me down to serve as a touchstone for constancy. My children swoop back to me, time and time again, bearing tragedies, victories, insights, and discoveries. Each trip back is an unasked question. Is this right? Is this real? Is this good? Is this true? I respond reflexively, with ancient litanies of motherhood. It's all right. You're OK. You did great. That's so cool. Every invisible bruise,

every snub, every page of math and stupid joke and cute little bug and new best friend is a transformation for a child. And they grow so fast. And I've barely changed at all these last nine years, it seems. Yet I have. I hold much tighter to the Center, now that I feel it using me to pull my children onto its living path of truth and love. I feel an ever increasing urgency to seek my own true path of living transformation, and

whenever my kids catch me going astray (by failing to rinse out perfectly reusable plastic bags, by making rude comments behind people's backs, by breaking occasional traffic laws), you can be sure that I'll hear about it from them.

THE GOD/DESS suffuses everything. No special packaging is required. Someday, my kids may decide to worship Yahweh, or the Yin and the Yang, or the Holy Trinity, or the Four Noble Truths, or the Scientific Method, or the Utter Nihilistic Absurdity. I slice my own worship into five Directions because I find it useful. But an apple is an apple, no matter how you slice it. At the core of every apple are seeds put there by the God/dess alone. At the core of every person are seeds of truth and love. Picture them as you will, describe them as you will, worship them as you will, but do not confine them. The seeds of truth and love are close to the surface in children. Nurture those seeds in children, and their gifts will burst forth for us all.

Mary Klein is an adult literacy coordinator, elementary school farmer, and death penalty abolitionist. She lives with her husband and two children in Silicon Valley, California.



RESOURCES FOR PARENTS

- *Circle Round : Raising Children in Goddess Traditions* by Starhawk, Diane Baker, Anne Hill (see sidebar, next page)
- *Celebrating the Great Mother : A Handbook of Earth-Honoring Activities for Parents and Children* by Cait Johnson, Maura D. Shaw
- *Pagan Parenting : Spiritual, Magical & Emotional Development of the Child* by Kristin Madden (see review, page 36)
- *Wicca for Families* by Margie McArthur
- *The Family Wicca Book* by Ashleen O'Gaea
- *Celebrate the Solstice : Honoring the Earth's Seasonal Rhythms Through Festival and Ceremony* by Richard W. Heinberg
- *Earthlight : New Meditations for Children* by Maureen Garth
- *Tom Brown's Field Guide to Nature and Survival for Children* by Judy Brown, et al

BOOKS FOR KIDS

- *Grandmothers' Stories : Wise Woman Tales from Many Cultures* by Burleigh Muten, Sian Bailey (Illustrator)
- *The Witch Next Door* by Norman Bridwell
- *The Winter Solstice and The Summer Solstice* by Ellen Jackson, Jan Davey Ellis (Illustrator)
- *The Autumn Equinox : Celebrating the Harvest* by Ellen B. Jackson, Jan Davey Ellis (Illustrator)
- *Babushka Baba Yaga* by Patricia Polacco
- *All I See Is Part of Me* by Chara M. Curtis, Cynthia Aldrich
- *Grandmother Winter* by Phyllis Root, Beth Krommes (Illustrator)
- *When the Sun Rose* by Barbara Helen Berger
- *Flower Fairies of the Winter* by Cicely Mary Barker
- *Fairy Went A-Marketing (Unicorn)* by Rose Fyleman, Jamichael Henterly (Illustrator)
- *Grandfather Twilight* by Barbara Helen Berger (Illustrator), Patricia Gauch (Editor)
- *Dear Children of the Earth : A Letter from Home* by Schim Schimmel
- *Mufaro's Beautiful Daughters : An African Tale* by John Steptoe
- *Faeries* by David Larkin (Editor)

— Resources compiled by the organizers of *Witchlets in the Woods* (see page 39)

"Changing the world begins in the household. A change in the microcosm might lead to change in the macrocosm. Reclaiming's focus is on activism. Well —

"Parenting is

an interview with Tami Griffith

Tami Griffith is a Reclaiming teacher and priestess in Marin County, California. She and her partner Rick are co-parents of Rhiannon, who was born in 1996.

How do you share Paganism with Rhiannon?

The most important thing is teaching her about nature, about things I didn't know until I was an adult. It's not so much about understanding nature as about it being a joyous place to be.

The other day, we were driving to school. There's a lot where they had cleared the brush. Well, Rhiannon had a cow that they were messing with the lot where all these flowers had been growing.

I take her hiking regularly. We never go off trail so that the sacred wild can be preserved. At home, we garden. She has her own patch, growing tomatoes, flowers. We're growing our own food and eating it. I can't imagine

what that gives a kid as far as long-term understanding.

I try to mirror happiness and joy to Rhiannon. I want to cultivate her ability to be close to the Divine. How exactly do you do that? I'll know in about fifteen years.

My goal was not to raise a priestess, but to have a child. Of course, I had no idea what that meant. Live and learn.

Do you do magic with her?

Presenting magic to Rhiannon is matter-of-fact. We sing chants together. Beverly Frederick's CDs are favorites.

Cooking is another way. In the Fall, we make jam. We talk about how blackberries suggest expansion and prosperity. I haven't yet tried to explain about putting my intentions into the jam. But that may come this year.

I talk about cooking as an alchemical process. It's magical

whether you practice magic or not. Cooking is a combination of mathematics, chemistry, and magic.



photos of Reclaiming kids left by Loam right by Ewa O.

my Activism"

What about rituals?

Last year at Samhain, I, Rhiannon, two other women and their daughters performed this ritual. First everyone shared pictures of their Beloved Dead and the food that their Beloved Dead liked. Then each mother talked with her child about ancestors, about the Beloved Dead, and how the Beloved Dead can be more than ancestors. They can be cats and dogs. They sang a song and then went out trick-or-treating.

Sometimes she sits in the garden and conducts her own rituals. This makes me very happy and proud. But if she didn't, I wouldn't be disappointed.



How does Rhiannon do at public rituals?

When she was two years old and wanted to get down on the floor, it was hard. She would want to be the focal point of whatever was going on. She would run around in the center of the ritual. It was a challenge for me.

Now, at five, she's more interested in watching the priestesses. Recently she was watching someone teach a song, and her eyes were glued to them. She still tests boundaries, and she has progressively gotten better at it.

What would make it work better?

I think about how people who attend churches can take their children — childcare is provided. Although Reclaimings' early rituals did provide childcare, most rituals currently do

not. I have rather strong feelings about that, but I notice that Reclaiming's population is largely non-parents. Our lack of provision around childcare says something about our emphasis — it's not on children.

Changing the world begins in the household. A change in the microcosm might lead to change in the macrocosm. Reclaiming's focus is on activism. Well, parenting is my activism.

What has Rhiannon taught you about magic?

Rhiannon makes me aware of how I am in the world. Having my daughter was the most magical and growth-oriented experience that I ever hope to go through.

Interview by Kat Lilith and George Franklin

WEB RESOURCES

- www.reclaiming.org
- www.witchvox.com/xparent.html
- www.spiralscouts.org
- www.paganparenting.net/
- www.geocities.com/Athens/Forum/2969/ (Pagan Kids Corner)
- www.fullcircleevents.org (mostly kid-friendly)
- Bay Area Pagan Parents Listserv — send an email to: "sfbapp-subscribe@yahoo.com"
- www.cog.org/wicca/parents/kidbib.html (COG's Pagan Parent Reading Guide)
- <http://pages.ivillage.com/paganparent/>

VIDEOS FOR KIDS

- *Kiki's Delivery Service* by Minami Takayama
- *My Neighbor Totoro*
- *Intimate Portrait: Witches (1999)* (young adults)
- *Discovering Witchcraft: A Journey Through The Elements* (young adults)
- *The Goddess Trilogy (Burning Times, Goddess Remembered, & Full Circle)* (young adults)

MUSIC

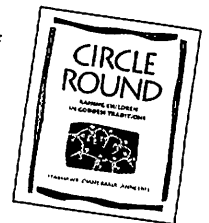
- *Seal Maiden: A Celtic Musical* by Karan Casey
- *Circle Round and Sing* by Anne Hill
- *Dirt Made My Lunch* by Banana Slug String Band

Circle Round

Raising Children in the Goddess Tradition

by Starhawk, Diane Baker and Anne Hill

...The section on Life Cycles has beautiful personal stories of self-created rituals for children passing through the various stages of life. This section is worth reading even if you have no children in your life. There are also rituals for occasions such as moving, divorces, and the death of a pet...



The section about how to make magic in daily life could be the most important part of the book. This section is about the everyday rituals we live, from getting up and off to school to bath time. This section is how we as parents, Witches, Pagans, live it day in and day out, not just on holidays.

— excerpted from the RQ review by Medusa, issue #79

Pagan Parenting (NOT!)

by Brook

I have a 13-year-old daughter. She's been coming to rituals for her entire life. She was conceived in ritual, planned for through ritual, magic, and divination, and lives in a world full of people talking about and practicing Witchcraft.

But still, I'm bothered by the phrase "Pagan Parenting."

What is Pagan Parenting? It almost makes me cringe from visions of enforced religious education. My first guiding light (though I can't always hold to this ideal) is honoring the Will and the Path of each individual as she finds and follows it.

So how does one honor one's child's Will and Path (so much as that is possible) and still parent in a Pagan way? I really don't know. But I can tell you what I've done and how I practice. My practice most definitely intersects with my parenting, though perhaps not in completely obvious ways.

I am a Witch. I practice the Craft on a daily basis. I need to move the Wheel of the Year at the major sabbats, and I make seasonal altars in their time. I have

done these practices throughout my child's life. I was a Witch before she was born, and I expect I will be a Witch (marked for life?) until I die. I'm a second generation Pagan, gone too far off the deep end to get back even if I wanted to, which I don't.

The Craft is ever present in my life, and so, ever present in hers. When I make oatmeal, I work my oatmeal spell. My garden and my compost are part of my magical workings. My jewelry is a piece of my daily Craft practice. I use my clothing choices as a Working.

And yet, despite the constant presence of the Craft in my life, I have never believed that it was my job to "bring my child up as a Pagan." She finds her own religious and spiritual

directions. Sometimes those have intersected with mine, and sometimes they haven't. I believe that my job is to show respect for whatever religious journeys my daughter chooses to take. I most certainly explain what I believe, sometimes emphatically. But I try really hard not to tell her what she should believe.

Throughout my daughter's life I have attended the major sabbats. Since her care is entrusted to me, that has usually (but not always) meant that she had to go too. But once there, I've tried to make it clear that she is welcome to participate but that her participation was not mandatory.

In her earlier years, she loved anything sensory or tactile — a spiral dance has rarely been missed. But we say that "kids and dogs" can move in and out of the circle without leaking the energy. And Allison has made excellent use of this maxim. She's played on the beach, hung out around the fire, climbed the sand dunes, made noise in the balcony or in the bathroom, run with packs of other kids, and generally treated rituals as an opportunity to play with the other kids within a safe and supportive container. Very occasionally, I've asked her to be a little bit quieter. Other than that, beyond the usual parental safety



photos of Reclaiming kids

lower left by Yoav

upper right by Loam

concerns, I've let her enjoy the rituals in her own way, and I've hoped that she would find something to amuse her. That's a lot easier for me than having my kid pulling on my arm during a trance telling me that she's tired or bored and wants to go home. I have left rituals early because she needed to go. And when she was younger she slept through a few, too.

At home when we make our food blessings, I've kept quiet most of the time, letting Allison find her own words of thanks and blessing. "I'm happy that I have my kitten," or whatever she chooses to say at that time. If I feel the need to directly thank the Goddess aloud, I will. But mostly I leave open space to allow anything to come out.

When she's interested, I've told her the stories from the Wheel of the Year. She sometimes helps to make the seasonal altar. Her altar objects are always welcome.

Some friends used to have a kids' Solstice cookie party every year and we planned our lives around that event. One of the biggest challenges that Allison has given herself is trying to vigil all night on Winter Solstice. Last year, she did it.

These friends found a way for the kids to work the magic in a very child-centered way. We've done a few rituals like this, where there was something for the kids to do. Those have mostly been successful. And, we've tried a few activities at home like this — for instance, coloring eggs for the Eostar altar. But I think, as a parent, I could have mined this area a lot more than I have. Childhood fascination with fire makes candles an excellent tool. A Winter Solstice candle set into a bowl of water is not only a wonderful way for a child to vigil and sleep, but it's also something kids love.

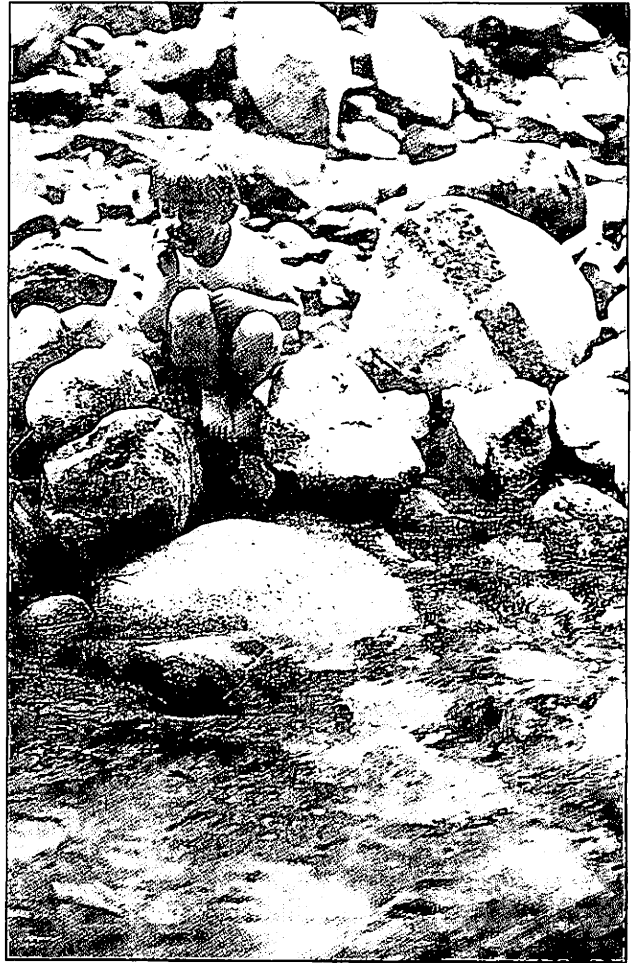
We have many magical workings in our house. We make offerings to the Fey ones. We gather rosemary from the garden to place under beds and over the entrances for protection and cleansing. Allison's participation in all of these is her choosing.

As Allison has grown, she has asked interesting questions about the nature of the Universe and about deity. I always try to answer what I believe, but try to leave room for other possibilities. She decided at some fairly early age that she loved the Goddess. But she's also been intrigued with the Jewish faith (we have some Jewish ancestry), and at one point was really looking at what Christianity had to offer. Since I can be pretty hard on the Christian faith, she told me point blank at that time that I was not leaving her enough space to be a Christian, if she so chose. These were important lessons for both of us in respecting her spiritual path.

Now, Allison is defining herself primarily as a Pagan and a Witch. She went to the Tejas Web's Village Witch Camp, which included children, in March of this year. There, she took an adult path including rites of passage and dream work. She's doing a lot of tarot reading and magic with her friends, and attends rituals because she wants to, when she wants to.

This may be the hardest time for me because I'm delighted that she's chosen this path. But being that she's a teenager, I think it's really important for me not to set this choice in stone. She must still be free to choose, free to explore, free to make up her own mind. That's my bottom line — it's not about my religious choices, it's about hers.

So is what I do Pagan parenting? Perhaps not in the way that I've read about in some books — offering religious education in the hopes of educating the child into one's faith. I



don't believe in that. My religion demands of me the honoring of each path, because the Goddess is in each, as Her "love is poured upon the earth."

I do very little in the way of offering religious indoctrination, though my beliefs are deeply held. I cringe when I hear any parent tell a child that the parent's beliefs are Truth, and must be believed. I think that this is a good way to ensure that the child will find another path, any other path.

Instead, I like to offer myself as a model, and trust that my daughter will consider all sides and make choices that are the best for her. Then she will be connecting to deity in whatever manner deity speaks to her. Blessed Be!

Brook is a kitchen Witch who finds magic in the daily tasks of living. Besides writing for the Reclaiming Quarterly, he makes regular contributions to his compost pile.

El Día de los Muertos

Wrap his little body in black silk,
reach down the damp hole
shoulder deep—place him there,
where the roots of oaks gather
to suck in the cold. The roses,
short-stemmed, go in next, with
stones that sound of the ocean.
Tell the children to get a piece
of candy, a teething toy, and they
do, though he never had teeth at all.
Push the dirt in, first with little hands
then bigger ones, pat it down as acorns
fall onto knuckles and laps. A stone,
gray as the body beneath, marks
the place like a navel, and marigolds
are scattered over earth and rock,
sinking like embers from the sun.
At last, now, in the cold blue air,
a new voice rattles the leaves,
then rises like smoke
through the veil of the day,
into the world's cradle.

— by Anne Hill

RQ welcomes poetry

RQ welcomes poetry from our readers on magical, political, or personal topics. Short poems have a better chance of getting printed. Contact quarterly@reclaiming.org, PO Box 14404, San Francisco, CA 94114.



Graphic by Kore and her mother Rose

Epiphany

My daughter called a second time
from Oregon today.
She'd meant to tell me
"I was helping your little grandson
wash his hands,
holding them open under
the stream of water
from the faucet,
soaping them,
then rinsing his little fingers
with my large ones,
& all at once,
it was you, Mom,
& I was small again
& you were stroking the soap & the water
over my fingers
with your larger ones,
holding my little hands
in yours again."

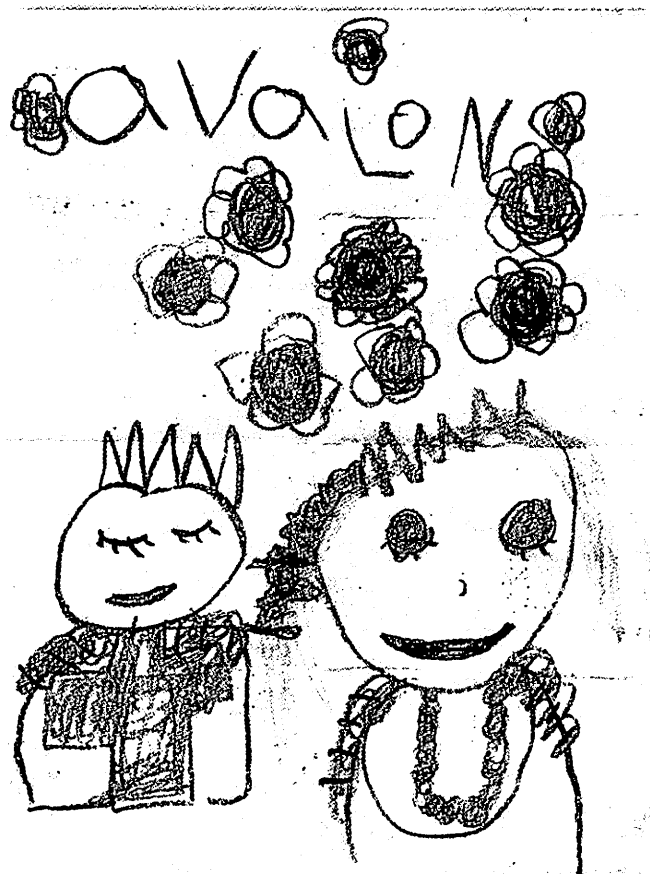
— by Karen Etheldattar

Confessions of a Bad Mother

How can I let my spirits soar
 When I'm scraping peanut butter off the floor?
 I'm sure you've heard it all before.
 I do not see sermons in stone,
 I don't hear music in the whining tone
 Of children, now, I just want to be alone.
 I know where I'm planted there I should bloom.
 But sometimes it seems there just isn't the room
 Between bath time and bedtime and meal time too
 And midnight skirmishes and trips to the loo
 To find myself, wherever I've laid me.
 Between nagging and sagging, I don't think they've paid me
 Enough to make parenthood really worthwhile
 To greet every tantrum with a loving smile
 And offer to craft for the brownie troop
 And find ways to fix it with indelible goop
 Still feeling hopelessly out of the loop.
 But can I complain, when I hate to cook,
 When the kids have to drag me away from my book?
 When the cookies for class have a concrete look?
 The other ladies stand there, skillful and calm,
 Beside me, disheveled, the token bad mom.
 And bedtime is torture, not warm and cozy.
 Nobody ever seems grateful and dozy
 The headgear and braces, the anal child,
 The other one raging as if he were wild.
 What's the matter with him? Is he weird?
 Some subtle deficiency as I've always feared.
 It's too late at this point; I've already screwed them.
 Brought them up wrong, subtly skewed them.
 And now they must pay for my mistake
 And it won't make a difference what I bake
 Or what I say or what I do
 They must find for themselves what's true
 And whether to blame me, and whether to sue.

Hear the confession of the really bad mom
 Her midnight hours spent at bondage dot com.
 The dances by moonlight, the embarrassing hat
 The birthday parties that simply go flat
 The careless way she lets her children know all
 But neglects to tell them of Sin and the Fall.
 They'll have to forgive me; I did my best
 They must struggle and make up the rest
 Get themselves ready for life's big test.
 Just wait till it's their turn, then they will know
 How hard it is to raise them & how hard to let them go.

— by Archer, written at Vermont Witchcamp



Graphic by Avalon

Year of Loss, Year of Return

by Erica Holmes Starks

I HAD BEEN nervous about my pregnancy, since I'd had a miscarriage nine years before. After holding my breath the first trimester, my pregnancy was uneventful. All of my blood work was consistently fine. The measurements showed she was growing proportionately to what she should.

As we made it safely through those nine months, I felt like any other first-time mother. Are we ready for this? Shouldn't we be married? Shouldn't I finish my master's program before we had kids? However, I was equally excited at the idea of leaving Maidenhood and delving wholly into the Mother. I adopted

health-filled practices in my daily life as I never had before. I was about to join the ancestral women in

what seems to me the expression of Woman at the most simple, biological, earthly level. I expressed my love for my daughter and the Mother in the cleansing and blessing of the nursery. My coven held a ritual in which we called on Demeter to protect me and guide me to find the balance in raising my child, as Demeter was forced to learn through Persephone's absence. I felt prepared knowing that Goddess, the ancestors, and my coven sisters would be with me emotionally through my rite of passage.

On Friday, November 5, 1999, Daniel and I went into the Labor and Delivery Ward because I had not felt her move in a while. On the ultrasound, I

saw the most beautiful and clear image I had ever seen of her. Savanna had her pinky raised as she sucked her thumb. Her curls were loose and floating in amniotic fluid. Ever the perfect little lady, she was living up to the nickname we had already picked for her: Savvy. The doctor said she was okay. Her heart was beating in a regular, steady rhythm. I wish I had asked for a picture of what we saw on the monitor. Nevertheless, it is distinct in my mind — for that is the last time I saw my sweet Savanna alive.

By Wednesday, she was gone. Her heartbeat had faded and then stopped — no movement in my womb. This life

that my family and I had been anticipating for the last nine months was gone. The doctor couldn't do anything. Savanna had died in utero three days before

her official due date. As they induced labor that evening, artificially beginning my rite of passage, I knew that I would not bring my daughter home. I would not be the one to place her in her crib, to feed her or demonstrate the love I felt for her. I was going into an agonizing initiation of the ancestors whose children had gone to Isle of Apples before them. I am a childless mother. On Friday November 12, 1999, Savanna Oshun was stillborn, 11 pounds 5.6 ounces, 22 inches long.

MY COVEN CAME to bless her and help us take her to the Isle of Apples. My partner, Daniel, presented her to the sun and the earth from the hospital room

balcony. I could not bear the thought of her never experiencing Nature and being transfixed in the hospital's sterility. When it came time, the three of us, our small family, sat on the hospital bed in trance as though we were the family in the Six of Swords: on a journey, in a passage to a distant place. When I placed Savvy in my grandmother's arms, I wanted to stay. I certainly did not want to leave her, although I knew it was not my time to stay. The journey back to this world was as difficult as the previous four days had been.

It was months before I was cognizant and could articulate how I had felt abandoned by the Goddess. Losing Savanna was the first of loss upon loss. Six weeks later my great-grandmother crossed over; she was the woman who moved in with our family when I was born in order to take care of us, the great matriarch of the family. Faust, my familiar of the past nine years, did not return home on Cinco de Mayo. We were delighted to find in mid-May that I was pregnant again, only to end in miscarriage two weeks later. There were moments I collapsed in grief and uncertainty. These losses obliterated my convictions and understanding of how the universe worked. My connection was severed. Ultimately, I asked my coven if they still wanted me to participate with them, since I knew I no longer felt one with the Goddess. I was no longer sure I could meet them in perfect love and perfect trust — not trusting Nature, my body, and, therefore, the Goddess. Without hesitation my sisters came to my side, held me, and have not let go.

Once I began to recognize my

I have come full circle with Ereshkigal, transformed by death, and now receive a new life.

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Birth First!

Midwives Keep Birth Wild and Sacred

by Mary Lou Singleton

The phone rings. My three-year-old son sleeps snug and naked between myself and his daddy. I look at the clock (2:17 a.m.) as I stagger out of bed to answer the phone.

It's Kelly*, my teenage client, calling. Her water just broke and she sounds scared. I tell her how wonderful it is that her water has broken. This is what she wants, I remind her: to have her baby. I ask her the usual questions and determine that she and her baby are well. The baby is kicking right now, she tells me. We both stop talking to breathe through a contraction.

We decide that Kelly will take a warm bath, drink some tea, and try to relax. She will call me when the contractions are four to five minutes apart.

I take the phone with me and go lie down in my son's unoccupied bed. I'm dreaming when the phone rings again. 4:10 a.m. It's Kelly's partner, Brett, telling me the contractions are stronger, closer together. Could I come? Now. Please? I tell him I am on my way.

I brush my teeth and hair, pull on clothes, leave my husband a love note, and I'm off. Driving, I ground and center. I pray to Hecate to bless Kelly and to inspire me to serve her in the best way possible.

I arrive at Kelly's house and gather my equipment. When I walk through

the door, I sense fear. Kelly is in the midst of a contraction. Pink mucous and fluid trickle down her legs. She makes a loud, high-pitched noise. The contraction ends and I walk over to hug Kelly. "What a beautiful job you're doing," I tell her as I rub her shoulders and let her weight fall onto mine. I think back to my own births and remember the relief I felt when my midwives arrived. I remember relaxing into the

than one minute each. She relaxes well between them but still fights during the pain. I encourage her to make her voice low during the contractions, to vocalize from a place deep within herself. "Let your voice merge with the pain. Let the baby move through you. Let yourself open," I tell her.

The sun rises. Brett goes to fill the birth tub. Kelly and I walk and breathe. We dance and breathe. I sing, Kelly

moans, and we breathe. Kelly moves through fear, through frustration, through tears. The pain is bigger than anything she could have imagined. "I can't do it," she says. "You are doing it," I say.

Kelly has reached her max. She's done, she says. She doesn't want to do this anymore. The pain is too much. She can't handle one more contraction. And just as she finishes telling me that she wants out, the next contraction brings the urge to bear down. It's time to push. Hope fills the room that only

moments ago was soaked in Kelly's despair.

Kelly moves to the birth tub (an inflatable kiddie pool filled with hot water). I call Julia, my midwifery partner, and ask her to join me at this birth. I set up my equipment and return to Kelly's side. She pushes beautifully.

continued on next page



photo courtesy Mary Lou Singleton

knowledge that they could hold the tension while I focused on birthing. I am honored that Kelly allows me to hold this space for her as I feel some of the stress and fear fade from her body.

I listen to the baby's heartbeat, which sounds strong and steady. I give Kelly sips of juice. Her contractions come every three minutes and last more

* - names and some details have been changed to protect client privacy

continued from preceding page

She pushes so hard she vomits. "Good," I tell her. "That's good."

She pushes and a small flower of blood blooms in the water between her legs. I nod my head and smile.

Julia walks in, kisses Kelly gently on the forehead, and sits quietly beside the tub. She takes over the job of listening to the baby's heart rate. We can see a bit of the baby's head with the next push. Ten pushes later, Kelly is crowning. Her eyes are wild. "It burns," she screams. Julia takes Kelly's hands and directs them to her yoni, which bulges hugely with the baby's head. Kelly instantly relaxes and smiles. She shifts from trying to escape to committing to move through this experience. "Ease your baby's head out," I say. "Easy."

Six minutes later the baby's head slides gently into Kelly's hands. I carefully reach into Kelly's body to feel for a cord around the baby's neck. Finding none, I sit back and breathe and smile. The room pulses as we wait for the next contraction. After a very long two minutes, the expulsive life force surges again and Kelly releases her baby into her waiting hands and the hands of her partner. She instinctively pulls the baby out of the water and onto her chest.

Julia and I are quiet and very alert. I feel the baby's umbilical cord, which pulses strongly. Julia gently lays a hand on the baby and feels the chest expanding. This baby doesn't need to cry to breathe. Everyone else in the room, however, does cry. Through tears, I watch the baby's womb-blue color fade to pink. The baby is between the worlds: still genderless, breathing air and being fed by the placenta. The new parents are ecstatic, falling fast and hard in love with

their baby.

Kelly glows with her own power. She has been transformed from maiden into mother and there is no going back.

Kelly is lucky. She lives in a state where midwifery is licensed and

illegal in 16 states. All around the country midwives stand trial and serve jail time for "practicing medicine without a license." Many women who desire a homebirth cannot find a midwife in their area to attend them. Even in the most midwifery-friendly

areas of the nation, women must fight strong anti-homebirth attitudes to choose to birth their babies at home.

On a biological level, birthing represents our reason for living, the pinnacle of the life cycle. And yet in our society, birth is experienced by most families as a technological and medical event, fraught with the possibility of disaster. Currently, 25 percent of babies born in the United States are surgically cut from their mothers' bodies. Another 60 percent are born to mothers who are numb from the waist down and tangled in a web of tubes and wires. In the midst of all of this technology, the United States maintains one of the highest rates of neonatal mortality among all developed nations. Even more horrifically, the U.S. is the only industrialized country in which maternal mortality (the number of women dying from pregnancy-related causes) has increased over the past 20

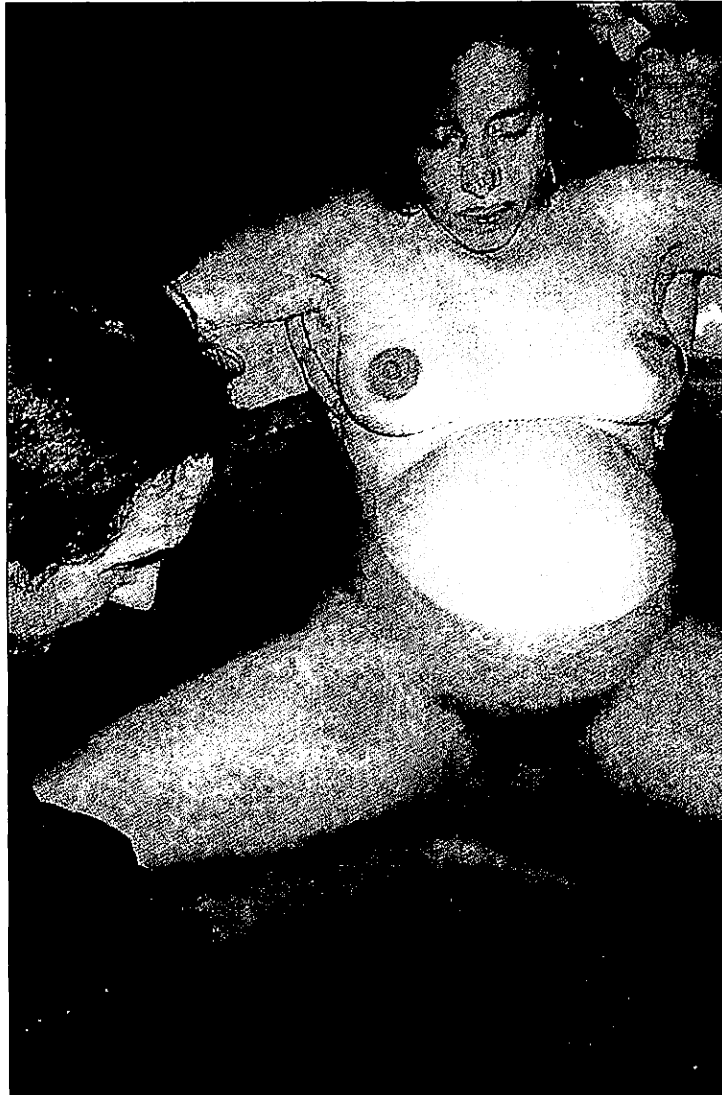


photo courtesy Mary Lou Singleton

accessible. New Mexico's Medicaid program paid for her homebirth. Most women in the United States are less fortunate. The freedom to choose where and with whom to give birth is a rare privilege. Medicaid covers out-of-hospital birth in only three states, and women and midwives in these areas must constantly fight to maintain this coverage. Homebirth midwifery remains

years.

How we give birth reflects how we live. We are all members of a culture steeped in technological excess; a culture built on the tenet that nature is dangerous and must be controlled. We eat food grown through the use of biological, chemical, and mechanical engineering. We live in cities where the sky glows all night and the temperature

inside our buildings is a constant 72 degrees. Our homes are powered with the energy of dammed rivers and split atoms. Most of us feel completely removed from the sources which sustain our lives and upon which we are forever dependent: the sun, the soil, the flowing waters. Is it any wonder that we believe we cannot bring forth our babies without technological assistance?

In 1900, the majority of American women gave birth at home, usually attended by midwives. By 1960, 99 percent of women gave birth in hospitals, nearly all of them attended by doctors. This societal change in place of birth didn't happen because hospital birth was safer and resulted in better outcomes than homebirth. No study at any time period has shown hospital birth to be safer than homebirth for healthy women. In fact, when women started birthing en masse in the hospital, maternal and neonatal mortality both skyrocketed. The cultural move toward



photo courtesy Mary Lou Singleton

hospitalized birth happened due to an orchestrated campaign by the medical establishment to eradicate the profession of midwifery and turn normal pregnancy and birth into pathological conditions.

In the late 1800's, doctors already had decided that they could expand their practices and power by turning normal childbirth into a medical event. Faculty members at medical schools publicly lamented that young doctors were not receiving training in attending childbirth because the "teaching material" was missing from the hospital learning sites. Obstetricians expressed outrage that their profession did not receive its due respect because of public acceptance of midwifery. One prominent obstetrician writing in 1915 summarized the problem as such: "Obstetrics is held in disdain by the profession and the public. The public reason correctly. If uneducated women of the lowest class may practice obstetrics... attendance at a birth must require very little knowledge and skill — surely it cannot belong to the science and art of medicine."¹

Doctors developed a calculated plan to eliminate midwifery. During the years between 1910 and 1920, a time when women did not yet have the right to vote, obstetricians pressured states to pass laws criminalizing the profession of midwifery. Many of these laws remain in effect today. The medical establishment also began a public education campaign

Resources

To find a midwife

- Midwifery Today, www.midwiferytoday.com
- Gentle Birth, www.gentlebirth.org/archives/bestcare.html#Midwives
- Birth Partners, www.birthpartners.com

Info on homebirth and midwifery

- The Midwives Alliance of North America, www.mana.org, (888) 923-MANA (6262) - also referrals for midwives by phone
- Citizens for Midwifery, www.cfmidwifery.org, (888) CFM-4880
- www.goodnewsnet.org
- www.gentlebirth.org
- www.compleatmother.com
- www.mothering.com
- www.waterbirth.org

— Resources from Jen Bauman, (415) 681-8642, jbauman@neteze.com

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CLEANSING THE INSTRUMENTS OF TORTURE

A ritual conducted by Z Budapest

by Bat

ON THE evening of July 6, at a San Francisco exhibition of medieval torture instruments, Zsuzsanna Budapest led an eclectic group of fourteen Witches in a cleansing ritual. The ritual was at the request of the curators of the exhibition in San Francisco.

On the day of the ritual, I arrived at the exhibit a couple of hours early to dispel my emotion sufficiently to be able to function as a drummer. There was a lot of pure evil and despair in that space before the ritual began.

After grounding exercises led by Zsuzsanna, the drummers took their place near the center of the room and the other ten priestesses formed a circle around the "audience."

The ritual began with loud lamentations from the priestesses and the invitation by them to the members of the audience to "Name your pain." This was followed by Elemental purifications, Earth to the tune of a chant specifically written for this ritual, Air by circling the room and infusing all of the instruments with the

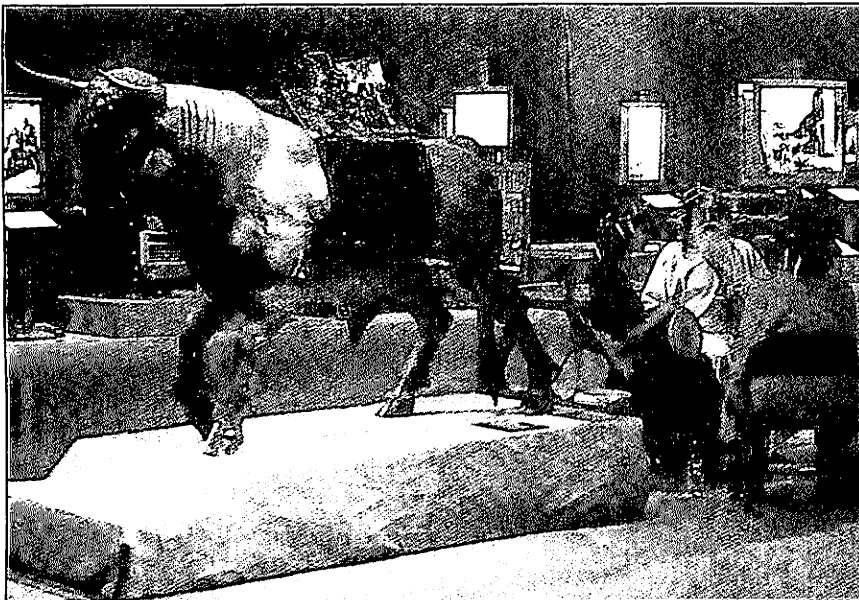


Marvin Collins

frangrances of frankincense and myrrh, Water by sprinkling the instruments and audience with lightly salted water, using

Lilies of the Nile from Zsuzsanna's own garden, and Fire by having the priestesses light candles to encircle the room. We then all called the tortured spirits trapped within the instruments out to freedom to the chant "We are the Old People, We are the New People," to which we exited the room.

The ritual felt triumphantly effective, and in the three times that I have been back, the heavy spiritual miasma seemed to have been dissipated. Curator Pina Piccolo said that "it was very good in liberating the place from a feeling of heaviness and despair."



Marvin Collins

The Herbst International Exhibition Hall in the Presidio of San Francisco is, until October 14, hosting "Torture: Exhibition of European Instruments of Torture and Capital Punishment from the Middle Ages to the Present." The exhibition includes the collection of the Museo Criminale Medioevale of San Gimignano, Italy.

ISLE OF APPLES CAKE

by lily

Fall is the time of the year when I want to spend Saturday morning cooking something delicious. The aroma of apples and cinnamon baking is a hearty welcome to the cooling temperatures outside and the turning of the wheel. This is a variation of a recipe that has been in my family for several generations. It's sure to be enjoyed by your loved ones and ancestors alike.

1) Preheat the oven to 350 degrees. Gather the ingredients and your tools: a large bowl, a 9" square or round pan, a wooden spoon, a knife, a chopping board, measuring cups and spoons, and pot holders. Take a moment to breathe deep and ground yourself before you begin.

2) Grease the pan with some oil or non-stick cooking spray.

3) Peel the apples. Slice one of the apples in half across the middle, then cut a quarter-inch slice from one of the halves. You should end up with a round apple slice with the core and seeds forming a pentacle in the center. Carefully remove the seeds from the slice and set it aside. Cut out the cores and chop up the rest of the apples into quarter-inch cubes.

4) Measure and mix together all the ingredients except the apples in the large bowl with the spoon until well-blended. Stir in the apples while chanting a spell:

*Juicy fruit of the Shining Isle,
Cook in my oven a little while.
Flour, spices, apple meat,
Transform into a delicious treat.
Pentacle top to protect us well,
Fill my home with your luscious smell.
Ancestors and family to be nourished all,
Welcome crisp air, welcome fall.*

INGREDIENTS

- 2 large apples (Pippins are my favorite)
- 1 tsp. cinnamon
- 1 c. chopped walnuts
- 3/4 c. raisins
- 1 c. flour
- 2 eggs, or egg replacer equivalent
- 1 c. granulated sugar, or 1 c. date sugar
- 1/4 c. canola oil
- 1/4 c. water
- 1 tsp. baking soda
- a pinch of salt

5) Pour the magical mixture into the greased pan and smooth out the batter so it's mostly even. Lovingly press the pentacle apple slice into the top so it nests in the batter.

6) Bake the cake in the oven for about 45 minutes, until it is firm to the touch. You can check and see if it's done by poking a toothpick into the cake — if it comes out with sticky or wet batter then it needs to cook a little longer. When

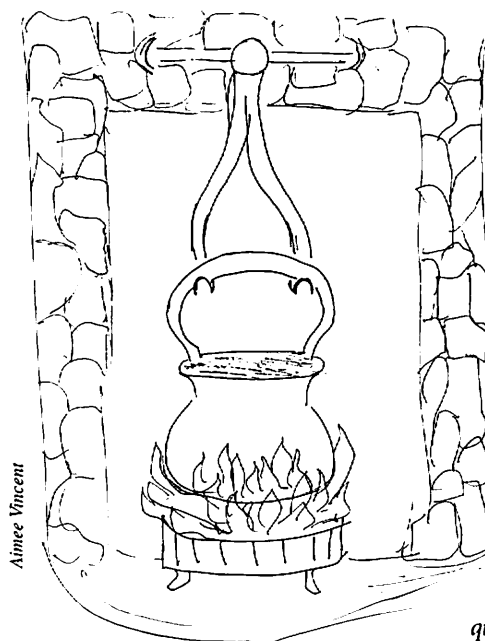
it's ready, remove it from the oven with pot holders and set it somewhere safe to cool for a while. You can either serve it at room temperature, or when warm. Truthfully, you'll only serve it at room temperature once, because it will be eaten straight out of the oven once you and your family know how good it tastes. Yummy!

May you never hunger.

You too can be a Kitchen Witch! Do you have a favorite recipe to share with RQ readers? Send it to Kitchen Witch Corner! You write the recipe and the spell, or you write the recipe and we'll write the spell.

Send your recipes to Kitchen Witch, Reclaiming Quarterly, PO Box 14404, San Francisco, CA 94114,

quarterly@reclaiming.org





Courage and Faith in Hard Times

by Starhawk

SINCE GENOA, a lot of people have been telling me how brave I am. I've always thought it was a mistake to get a reputation for courage, on the grounds that if you acted bravely once, people would expect you to act courageously again, and you might be having an off day. Be that as it may, I've been thinking about courage. It's not such a rare or unusual trait. It's just that combination of denial and fatalism that gets us out onto the freeway every day, or up in an airplane, or into any of the thousand ordinary situations in which we have a higher chance of dying or being hurt than in even the most grim demonstration.

When we were trapped in the IndyMedia Center while police were brutally beating the people sleeping in the school across the street, we weren't doing anything spectacularly courageous. We were just there. We were, in fact, hiding. I like to think that if we had felt there was anything useful

or helpful we could do in the situation, we would have gone and done it, whatever the cost. Lisa and I had certainly spent a lot of the weekend doing what we perceived were useful and helpful things, sometimes putting ourselves in greater danger because of it — her more than me, because she's little and can move fast and has amazing tactical skills combined with a cat's curiosity. But the reality is that during the raid we felt no urge to go try and calm the police (when we couldn't speak Italian) or throw our bodies between their sticks and the people they were beating — we just hid.

When people tell me I'm brave, the subtext I often hear is "I could never do what you've done." But I was certainly no more courageous than anyone else in Genoa, and the people who were there

demonstrating were really no different than any people in any demonstration anywhere. They all had their counterparts in Burlington or San Francisco or Sao Paolo. They weren't some other breed of human, they just happened to be there. Maybe courage is just the ability to rise to the occasion of wherever you happen to find yourself. And I believe most human beings have that ability.

I went to Genoa because of a Tarot reading. I hadn't intended to go. I actually thought flying across the ocean to go to a protest I knew was not going to be peaceful just three months after coming back from the tear-gas fest in Quebec City would be a bit excessive, if not neurotic. But as soon as I began meditating on the double spiral vortex we were visualizing to send magical support, I felt a few twinges of desire to be there. I was so sure I shouldn't go that I decided to pull a few cards just to confirm my mature and sensible

decision — well, it wasn't even a decision. I wasn't seriously even considering going. Then I looked at the cards and they said crystal-clearly that I should go. I was caught by my own vortex: I'd been invoking positive influences to be attracted there, and I became one of those influences. It took me a day or so to really make up my mind. I asked for a sign. I had meetings set for the next week — within two hours both people had spontaneously called me. I was able to get a cheap flight, four days before leaving. I was going.

You could say that going was an act of faith. I knew I was supposed to be there although I didn't know why. The way I thought about it to myself was, "Okay, Genoa was one of the things I signed on to do in this lifetime. Why didn't I know that sooner?"

Although I've been a priestess of the Goddess for more than a quarter century now, a Witch, a teacher, all of that, I often feel that I don't have the same kind of deep, personal faith many people in our community do. To me, the Goddess is not so much a personality as a great force of regeneration acting through the cycles of birth, growth, death and rebirth. I perceive her as love, but as a great, impersonal force, not a Mommy who will necessarily look after me. Her scale and time frame are so far beyond the human. I'm not sure she grasps pain in the way we do.

I knew I was serving that force in some way, that I was supposed to be in Genoa, in the IMC that night, although I didn't know why. But to say "I was supposed to be there" implies some larger plan, some Planner. To think, "this is in my contract for this lifetime" implies someone I made a contract with, or to. My faith in a personal deity might be shaky, but I have an unshakeable faith in doing what I came in to do — or rather, that that's the only thing in life really worth doing, if you can figure out



what it is. But of course it's one thing to promise yourself to some mad act when you're wandering in the Silver Isle of Apples in delicious disembodiment, and another to carry out that promise in your all too fragile and mortal body.

When the police came in, we couldn't get out the door so we ran upstairs, with somewhat the same instinct that propels people upwards on a sinking ship. We grabbed sleeping bags to pad ourselves if we got beaten, and hid under some tables, four of us together. Getting beaten, or getting arrested, seemed like a high probability, but I wasn't thinking about it. We knew that down below or across the street, terrible things might be happening to other people, but I wasn't thinking about them. It was as if they'd been sucked down into another realm. I was thinking about breathing, and not coughing. We'd run up five flights of stairs faster than I can run, and while I felt calm emotionally I couldn't catch my breath and I couldn't stop coughing. I knew if the police came in my cough would betray not just me but the others. At that point I invoked a Goddess personal enough that I could say to her "You absolutely have to make me stop coughing." I recall also thinking about all my ancestors who had ever hidden from pogroms. I stopped coughing.

We lay there, and I wasn't so much aware of being afraid. I was grounding, and relieved to be able to breathe slow and silently and deep. At that point, whatever happened was just going to be what happened. If we lay under that table all night, well, we just did. If we got beaten up, well, we just would. I was mostly aware of feeling love. I felt immense love for Lisa and Jeffrey and the young man whose name I can't remember but who lay there with us. I'd met him on Friday, on the street after the police swept through and beat people badly. He had a wound on the side of his temple and was holding his arm where the police had hit him. But he was not as badly hurt as some who had gone to the hospital, only to be arrested there. And tortured in the jail. I felt love for my companions and I felt the tremendous power of the love and protection and magic I knew was coming to us. Because I'd been on the phone home when the police attacked, I knew my closest friends and partner knew we were in danger, and were sending us love and protection. I knew there were circles and circles of Witches who had us on their altars and were stirring cauldrons and weaving spells, willing us to be in the right place at the right time, with the protection and

continued on page 56

photos by Lisa Fithian

In Search of The Star

Teaching models in the Reclaiming tradition

By Elka Eastly

WHILE I WAS drafting my notes for this piece, its working title was “Co-Teaching vs. Solo Teaching.” This is what I called the concept when I first discussed it with Reclaiming Quarterly. I was facilitating transformational work, at the time, using these two different models, and they lived for me then as contradictory, competing, and open to criticism by peers in circles that seemed to favor one over the other.

Noticing incongruities between the naming of and the actuality of facilitation within both models in the Reclaiming tradition, my concept’s test audience enthused that it would be juicy material for the Quarterly’s readership. I thought my exploration of the two teaching dynamics would reveal one to be more effective, revolutionary and liberated than the other. My busy schedule backburned the article for about a year, and my position — about which model I personally preferred and thought to offer greater benefits to the learning environment as a whole — shifted ... not just once, but a few times. Having committed to deliver the article for this issue, and with plenty of time allocated for the process, my writing revealed not a definitive statement, but the same vacillation that stirred the concept’s cauldron for a year.

The Star Tarot archetype showed up while I transcribed my first draft of thinking and said, “You’re talking about



me.” Of course, I slapped my forehead, The Star. Yes, let’s contradict the Reclaiming status quo and extol the virtues of solo teaching. (How anarchist would that be!) But my analysis and experience couldn’t back that up completely. The tone of the presentation was turning derogatory, first of co-teaching, then of solo teaching, as I searched for a singular conclusion.

I struggled in my attempt to be persuasive of something! But I myself wasn’t persuaded. One frustrated evening, ready to bag the article and beg the RQ cell to run some of my poetry instead, I took a walk to my sweetie’s house. Calming my mind under the night sky, I turned my face to the moon. She smiled at me from her mantle of stars, diffused by the San Francisco fog. Ah, stars, I sighed. Beautiful, twinkling, distant suns. I brought my hand to its familiar place of sudden impact. Stars! There are millions of Stars, not just one.

Returning to the text, I decided to shift the magic of its working title. I had set up too much of an opposition between models which each contribute to our collective efforts toward empowerment and the greatest good. Let’s examine them both briefly.

PERHAPS YOU’VE noticed this caveat on Reclaiming Quarterly’s classes page: Reclaiming classes are taught by two or more teachers, one of whom must be a

Reclaiming teacher. Classes taught by only one teacher, even Reclaiming teachers, are not Reclaiming classes per se. The endorsement of the Reclaiming name is conferred only to those teaching environments which model shared power in leadership.

Sharing power is a powerful requirement of Reclaiming’s leadership... our leadership. It’s based in a desire to dismantle our inherited hierarchical thinking and acting. Sharing power is a powerful contradiction to institutional imbalances. It is the foundation of Reclaiming as an organized community... our community.

Our community’s rule — call it policy or requirement, it is still a rule, for it is not merely a suggestion — Our community’s rule offers many benefits within our learning environments. Co-teaching encourages students to be/come their own authorities. With no single authority, students learn to respect the authority of their own experiences. A three-fold

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The Mists of Avalon

TNT-TV Miniseries

PSSSSST! THE MISTS of Avalon are really dry ice. Pass it on.

After spending two evenings in front of TNT early this July, I discovered that the priestesses of Avalon actually created the Mists of Avalon by filling clay pots with dry ice and arranging them around the top of the Tor. I had no idea! In one scene of TNT's adaptation of Marion Zimmer Bradley's brilliant book, Morgaine (played by Julianna Margulies) demonstrated quite nicely how the priestesses tended to these pots of dry ice. They must have cut the previous scene where Viviane instructs Morgaine, "The Mists are getting low Morgaine — best top off the dry ice in the pots."

I tried, I swear I tried, to like this movie version of *Mists of Avalon*, but the filmmakers changed, misrepresented and just plain dumbed down so many key elements in the book I strained to appreciate what worked. They did do a nice job with the crescent moons on their foreheads. Julianna Margulies and Joan Allen made good with their juicy characters. The dudes playing Lancelot and Arthur were certainly easy on the eyes. The actor who portrayed Mordrid was sort of fun-bad-ass in a Corey Feldman kind of way. Nice horses. Lovely Czech scenery abounded as this movie was made in Prague where you can still get cheap set labor without all that union fuss.

Hokey clay pots spewing mist aside, there remains so much that was not good about this movie. The most glaring oddity in the whole film came in the form of Angelica Huston. She is one of my favorite actresses, normally quite brilliant, and she

is *struggling* with the character of Viviane. She keeps losing her accent, and she even grew up in Ireland! Then there's the Merlin. It's the *Merlin* for petesakes, and he's just this old guy that shows up inexplicably with bad hair extensions. I think I finally lost it when Lot looks at baby Mordrid and exclaims to Morgause, "This is the Hikey?" This idiot actor couldn't even spit out the word "High King!" He said Hikey. The Hikey of Britain.

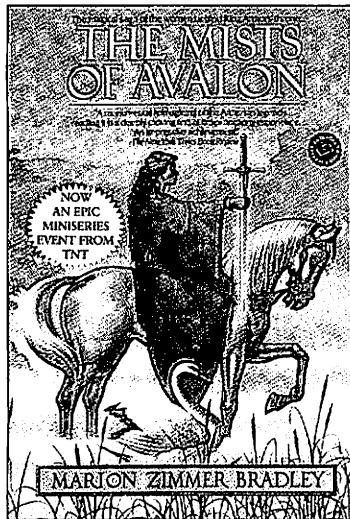
Yes, the book hefts out with many pages and many characters. Yes, I'm sure it was difficult to adapt to the screen. However, it remains unforgivable for screenwriter Gavin Scott and director Uli Edel to change the pivotal scene where Viviane is killed. Instead of her death being a symbol of how the roles of priestesses became increasingly devalued and misunderstood

by rising Christianity, they distorted it into a murderous catfight between sisters. Shameful. To me it showed what little respect these moviemakers had for the subject matter. Strong characters and relationships formed the heart of Bradley's book. The short treatment given to this film left little room for either the actors to properly develop their characters or the writers to flesh out the story. The Goddess is in the details.

So, I suppose they tried. However, I did notice that Julianna Margulies

seemed awfully apologetic about the whole thing when she was promoting this stinker on the Rosie O'Donnell Show. I suspect the end product didn't turn her prop either. I'm left with that old chestnut that says, "If you can't do something right, then don't do it at all." If you truly loved the book, then don't bother with this movie at all.

— reviewed by Caroline Cook



CD Review

Inward Journeys

DJ Faust

TURNTABLE TODAY is the playground of instrumental virtuosity. Dance DJs, rap compilations, and scratch compositions push the boundaries of pop sound.

Technique aside, though, only a few DJs have attempted to bind together an entire CD around a common theme.

So what, you're asking, does this have to do with me?

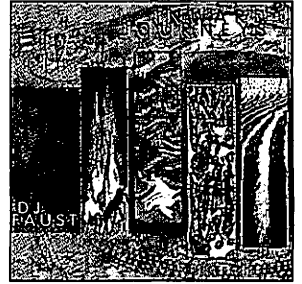
Witches take note. On *Inward Journeys*, Atlanta's DJ Faust tries to unify the hour's worth of music by dividing the CD into four movements: Fire, Air, Water and Earth.

Is it the world's first Pagan turntablist album? The new soundtrack to the *Spiral Dance*?

Well, I've played it maybe twenty times, and I can't say I grasp the elemental themes beyond a few sound effects. Perhaps it's subtle. The CD as a whole has a good flow, and it keeps finding its way onto my player. Maybe on the 39th play I'll have an epiphany. If anyone else has a clue, let me know.

Released by Bomb Hip-Hop Records, www.bombhiphop.com, (415) 821-7965

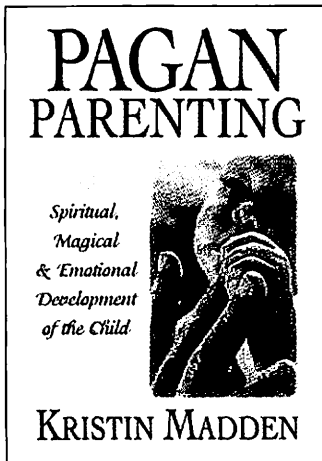
— reviewed by DJ Milhouse



The RQ Turntable

Recent listening by RQ volunteers

Libana, *The Circle is Cast*
 Rebecca Riots, *Some Folks*
 Various, *Mystic India*
 Various, *Mystic Groove*
 Loreena McKennitt, *Book of Secrets*
 Various, *Vital2Step*
 Various, *Rough Guide to Sufi Music*
 Felix Mendelssohn, *Italian Symphony*
 Crowded House, *Temple of Low Man*



Pagan Parenting

Spiritual, Magical & Emotional Development of the Child

By Kristin Madden

IT WON'T FILL the same beloved space on your bookshelf as *Circle Round* (see page 21), but *Pagan Parenting* is bound to make its way onto your parenting resource list.

Perhaps the most fascinating aspect of this book is author Kristin Madden's introductory discussion on incarnation and her comprehensive analysis of the development of energy systems in a child's body. She presents exercises such as lucid dreaming and telepathy to encourage innate psychic abilities. One caveat: much of the book is written from a shamanic perspective, so if you sway cynical toward the metaphysical, you may consider using this book strictly as an activity reference.

Chock full of hands-on magical activities and games (including a thorough resource appendix), *Pagan Parenting* provides a framework for families to explore such topics as nighttime protection, elemental play, grounding, and identifying your child's spirit guides. Age guidelines are provided for each activity, often including variations for younger or older children. One of the exercises I found particularly helpful with my own daughter is "Be a Bee," a breathwork activity based on a pranayama technique. This deep breathing activity has been extremely helpful in situations where my daughter is hurt or scared from nightmares. By breathing in deeply through her nose and exhaling with an

exaggerated buzzing sound, she is able to calm herself down without too much intervention on my part.

This book includes practical advice on topics such as health and healing, the family and community dynamic, honesty versus secrecy, and some generalized answers to the "tough questions," such as: What happens when you die? Do animals have spirits? Where do babies come from? Why are you homosexual/bisexual? Why are we Pagan?

Rites of passage rituals are included for everything from pregnancy to the death of a pet. I was relieved to see an abortion healing ritual included as part of these rites of passage. However, I felt the section focused too heavily on abortions for pregnant teenagers and precluded abortion as a possibility for adults.

All in all, this is a very conscientious book. There were a few places where "male" and "female" energies were too genderized for my taste, but on the whole, Madden writes with a constant awareness of Pagan ethics and is respectful of the various Pagan paths. She emphasizes sacred play in a way that is not at all dumbed down or condescending. Parents are encouraged to work through their own shadows so they can be more effective. The ultimate goal is to help parents create empowered children who thoroughly understand their mundane and spiritual selves.

— reviewed by Loam Akasha-Bast

The J'Argon

by Sea Raven

IN REACTION TO brutally repressive policies and actions by the fanatic, purist Christian president, the country we know as the United States of America has in the year 2157 become several separate republics. The Western and Northern republics struggle to maintain independence in the face of "Christian" terrorists attempting to spread their revolution beyond the borders of the fundamentalist governed New Confederate States of America. Spiritual cooperation by most other religious bodies has been embodied since 2047 in a global "religious United Nations" called the

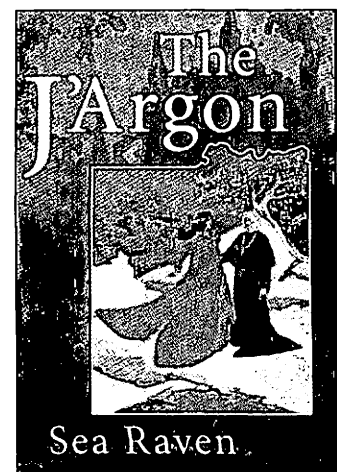
Covenant of the Word. The leader of this body is titled "J'Argon."

Against this back drop of world political and spiritual upheaval Sea Raven gives us a thrilling roller coaster ride of a story. On the ride we meet a Celtic witch who is the present J'Argon, her Anglican Arch-Deacon partner, and many other like-spirited people who struggle with the forces of religious fanaticism and dark evil embodied in some surprising characters. This story has deeply spiritual people in dire world circumstances using their spiritual and physical energies along with help from unexpected people and magic, old and new to keep the world from descending into darkness.

Stirred up as a plausible future from our present day social, political, and spiritual turmoil, this is an exciting story combining compelling characters in a rich brew of well-developed plot lines. Sea Raven has given us a very good novel in *The J'Argon*. Those who resonate with earth-based religions will especially enjoy the representations of their spirituality in this exciting story. Those compelled by ecumenical desires will enjoy the visions of spiritual cooperation conjured by Sea Raven. All will enjoy the page-turning excitement of this novel's story line.

I read most of *J'Argon* on a flight from San Francisco to Boston. With final approach to Boston being announced and the book not complete I found myself wishing Boston was a few hundred miles further away. Believe me, a few extra hours in coach is a very unusual wish for me.

— reviewed by Jim Negrette



Six books that shed light on the “Dismal Science”

Reading the Future — Economics for Activists

A YEAR AGO, San Francisco was being devoured by a scourge referred to as “the dot-coms.” Every day brought fresh news of evictions, rent gouging, and gentrification as high-techies glommed onto the entire central part of the city in their lust for quick money.

We didn’t roll over. Protests and occupations were organized. A referendum limiting development made the ballot. But all we could do was slow the inevitable. The dot-coms crushed all in their path.

Well, the wheel turned. Protests and votes had some effect. But the real hero was the dot-com collapse. Profits failed to materialize. Stock prices plunged. Investment dried up. And San Francisco was (momentarily) saved for working people, artists and activists.

Relief, yes. But I can’t say that the outcome was especially empowering. How do you organize an economic collapse? Are we pawns of forces beyond our grasp? Is our only recourse to cast spells for recession?

Maybe it is. The system we are trying to change has proven incredibly resilient over its century of existence. “Free Trade” treaties such as NAFTA and the proposed FTAA open vast reservoirs of cheap labor and resources to multinational corporations. Everything’s coming up roses.

Not quite. The free-trade protests of the past two years, from Seattle to Quebec City to Genoa, have made front-page news of resistance to corporate globalization. Not since the Great Depression of the 1930s have so many people taken to the streets over economic issues.

Add to that a deepening recession and shrinking investment, and the system that just over a year ago was wallowing in high-tech excess is suddenly under sharp attack

on several fronts.

Will capitalism deflect, marginalize, and co-opt the latest challenge? Or will we be the generation that turns the tide? Clearly the oracle to consult was economics.

I wasn’t starting from scratch, but pretty close to it. Although I was mainly looking for books that would help me understand what’s happening today, I wanted to see the history of capitalism, too. I talked with friends, studied bibliographies and ransacked used bookstores. Here’s the best I came across:

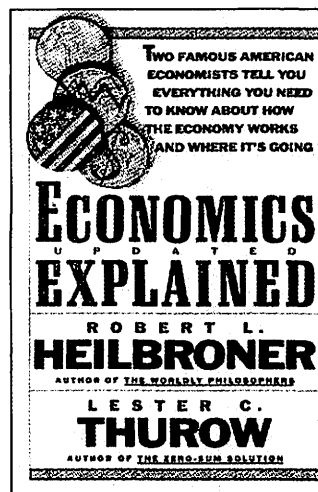
Robert Brenner *The Economics of Global Turbulence*

This 1998 book-length essay in *New Left Review* (volume #229) analyzes the three leading economies of the contemporary world — Japan, Germany and the United States — from 1950-1995. Brenner’s central thesis is that booms and recessions notwithstanding, profit-levels have declined steadily for the past fifty years, leading to a crisis of productive investment in capitalist

countries. While his work stops just short of the recent high-tech investment boom-and-bust, his discussion of the postwar economic boom, the slump of the 1970s, and the meaning and outcome of Reaganomics are excellent.

Eric Hobsbawm *Industry & Empire*

With a minimum of rhetoric and a great eye for significant details, Hobsbawm applies class analysis to the development and decline of industrial capitalism in its birthplace, England. Entertaining and



illuminating. This was the “best read” of the past year. Hobsbawm’s other works on the development of capitalism look just as good.

Robert Heilbroner *The Economic Transformation of America*
An introduction to the economic underpinnings of U.S. history. Easy reading.

Robert Heilbroner *Economics Explained*
Econ 101 from a left-liberal viewpoint.

Nicos Poulantzis *Classes in Contemporary Capitalism*

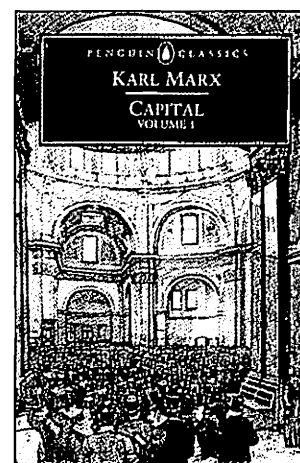
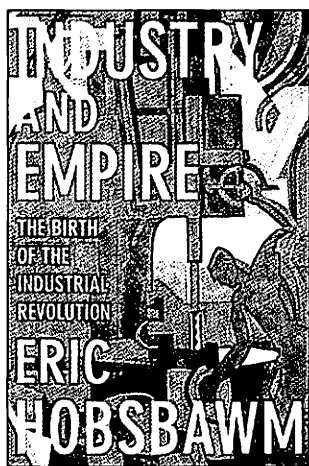
Multi-layered analysis of U.S. imperialism vis-a-vis Europe in the twentieth century. Poulantzis interweaves political, cultural and class factors to lay bare the workings of modern capitalist society.

Karl Marx *Capital, Volume I*

The early chapters analyzing the source of profit are particularly sharp. Still a great primer on the basic workings of capitalism. If you work for a living, this book will resonate.

Brenner and Poulantzis may be hard to find. If so, contact me at quarterly@reclaiming.org

— reviewed by George Franklin.
Thanks to Steve Nadel for feedback.





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 | Teri Parsley Starnes, MN |
| Rowan, OR | Dori and Cynthia, CA |
| Liz and Donata, Germany | Patricia Storm, MO |
| Gretchen Laymon, NC | Tari Parr, IL |
| Sarah Campbell, PA | Selchie, VT |
| George Franklin, CA | Amy MoonDragon, WA |
| Liz Rudwick, England | Maggie nicAllis, NJ |
| Barbara J. Walker Graham, FL | lily, CA |
| Todd Herriot, IA | Dawnstar and Molly Grady, NM |

Samhain Witchcamp in Texas

“A Witch’s Journey”

Tejas Web Samhain Witchcamp • October 27 - November 3

Contact *Moonwing*, (713) 668-2721 or *Midnight*, (512) 373-4435, witchcamp@tejas.web.org

SAMHAIN WITCHCAMP, an intense week between the worlds, will take place October 27 - November 3 in the beautiful hill country of Central Texas near Austin. With the veil between the worlds at its thinnest point, this Camp is destined for some deep magic... under the Samhain full moon!

Tejas Samhain Witchcamp invites us to work with Death, Ancestors, and the Dance of Life. As individuals and as a community, we will make the Samhain journey. Acknowledging our mortality and connecting with our essential selves, we will deepen our relationships with our Ancestors. We will dance the dance of life and creation.

Samhain Witchcamp is offered by Tejas Web in the Reclaiming Tradition and is open to people 18 and over.

In order to build the intensity of the magic, Witchcamp is a sequestered event — that is, campers are asked to come and stay the entire week. The registration fee covers full room and board for the

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Witchcamp

A Week Of Earth-Based Spirituality And Magic

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.

Witchcamps are held in the Midwest (Missouri), California, Germany, British Columbia, England (Avalon), the MidAtlantic region (SpiralHeart), Vermont, and Texas. Texas and California also host family camps (all ages). Dates and contacts for 2002 camps in next issue, or visit www.reclaiming.org



Witchlets in the Woods Shares the Magic

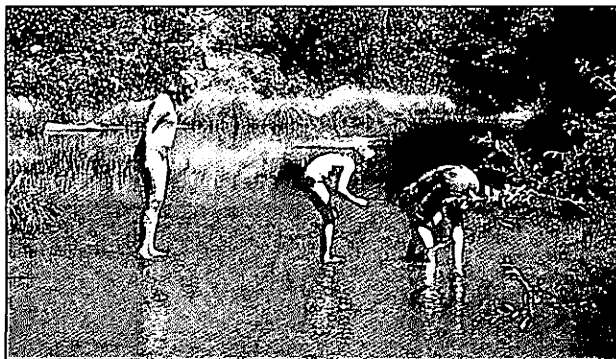
by Loam Akasha-Bast

Witchlets in the Woods, a weekend of games, crafts and fun in the woods, was held at Mendocino Woodlands the last weekend of July. Organized by and for families, Witchlets emerged out of a need to provide sacred space for families to come together and honor the unique needs and gifts of the children in our tradition. This event was dedicated to creating an environment where our children are surrounded by magic and community and where they feel safe and free to step into their own magical power. It was an opportunity for Pagan parents to build community resources and make a connection with each other. Twelve families, with children ranging in age from 2-1/2 to 17, and four "childless" adults who love kids, hailing from everywhere from San Francisco to the Sacramento Delta, and from the South Bay to Mendocino County attended this first-ever Bay Area Reclaiming Family Camp.

Parenting in the mundane world is tough work. Surprisingly, parenting in ritual can be just as hard. Maybe you've seen us parent-types around. We're the ones who trip over you to retrieve a wandering child while you attempt to lie peacefully in trance. After ritual, we usually feel more strung-out than refreshed. If we seem spaced out, it's because we know that our children have not developed their energy fields to filter psychic and environmental influences, and we are projecting at least half of our energy across the room/meadow/beach to act as a protective blanket around our children! We live in a society where parents are expected to be the sole providers of this spiritual energy.

Not so at Witchlets in the Woods.

Witchlets became a weekend where children — and parents — played together



Photos by Elisabeth Miranda (top two) and Loam (lower)

without stress and structured agendas. Relationships transformed like light flitting through leaves — no one person took on the burden of responsibility for another alone; rather interactions shifted and turned and people passed between one another. We fell easily into the hive mindset, working together as one body, shifting to the needs of our children and each other. "Childcare" evolved into "childshare."

Friday night's opening ceremony took place in the dining hall. We declared the camp sacred space and invoked Lugh and the Bee Goddess. We called in the spirit of "hearth," that sense of

home and security. The hearth is the central womb of the community, a cradle of sacred creation. The hearth represents domestic comfort, the most primal expression of human communion. We gathered around the fire in the old way, sharing warmth and food and creating bonds. Stories were woven into the sacred food. Love was passed through the drinking cup. The fire sparked a sense of security when the darkness of night fell heavily outside. Though we didn't formally call them in, Hestia and Brigid, both Goddesses of the

hearth, were there.

It is no surprise then, as we gathered inward into a tighter spiritual circle, that our collective energy spiraled into a work- and playground of activity around the dining hall and kitchen space. Throughout the weekend, families continually intersected in the kitchen. We shared our food, each taking care of his and her own family while simultaneously offering food to others. "Does anyone have an extra egg? I need an egg!" "We've got extra pasta over here," and "I'll trade you a string cheese for a peanut butter sandwich" were our kitchen chants.

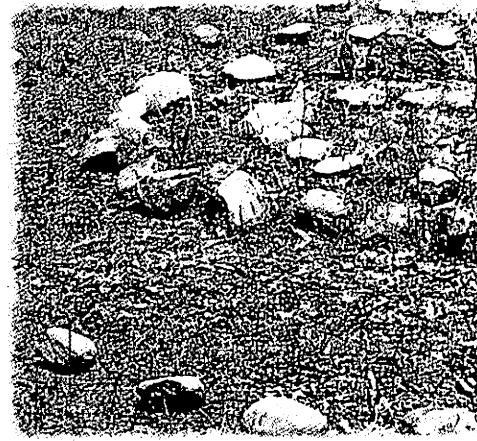
On Saturday afternoon, I looked out from the industrial kitchen at Mendocino Woodlands. The music of Libana echoed through the dining hall while I prepared Spiral Cookies for the evening's dessert. I felt my cooking as spellcrafting. In kneading the dough, in measuring ingredients, I created a container for my love of these

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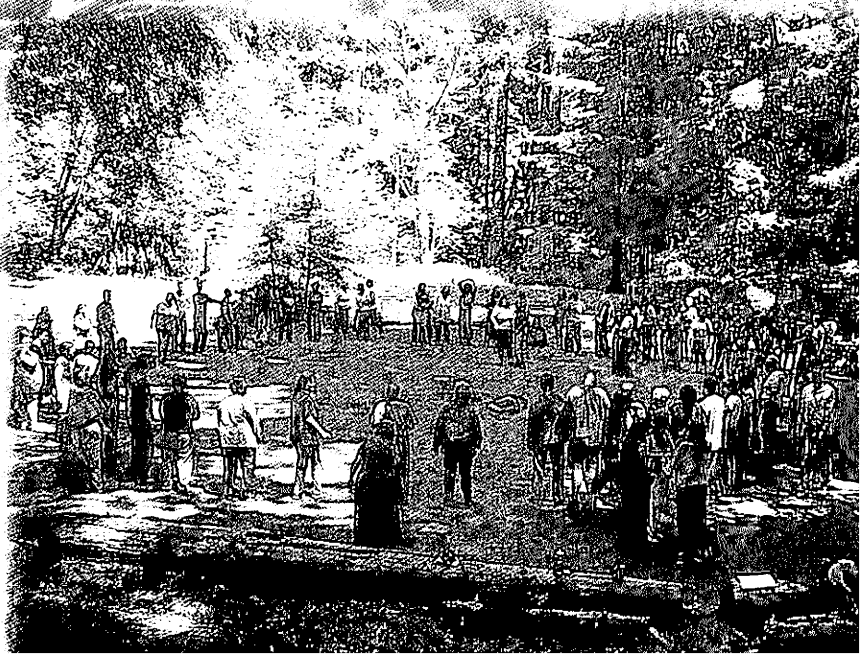
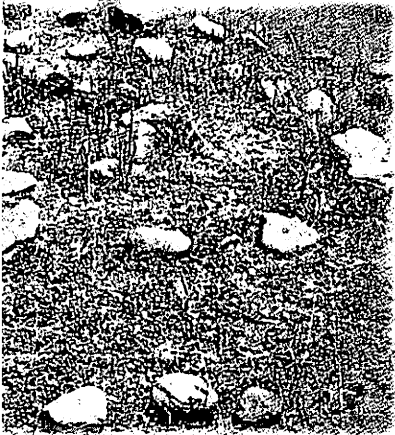
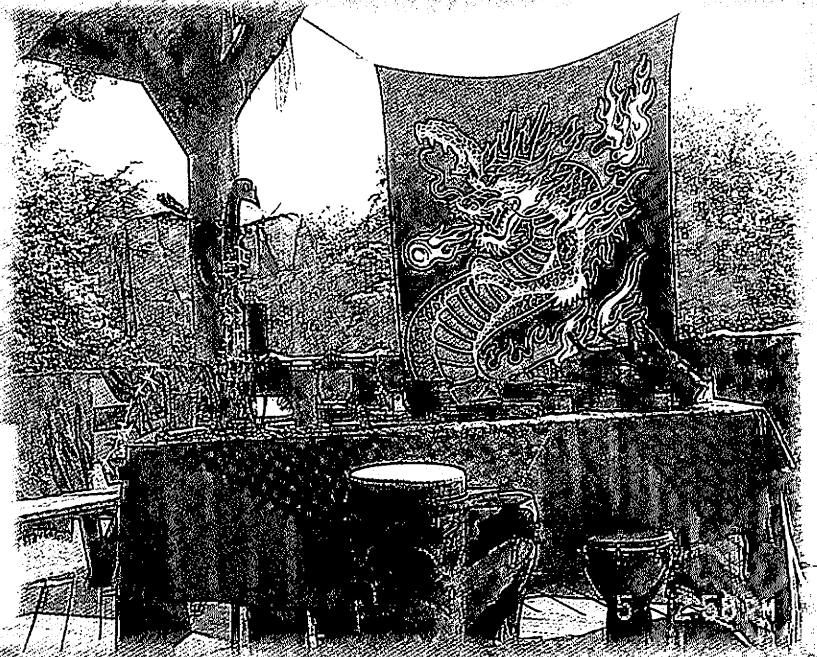


Witchcamp



*Upper and lower left and backdrop by Robin Parrott
Lower center by Tom Stanionis
Lower right by Otter
Upper right by Brydie Oakgrove Palmore*

2001





Vermont Witchcamp Community

Vermont Witchcamp

VERMONT WITCHCAMP 2001 was held August 25-September 1. For 2002 info, contact Raven, (802) 425-2984, molekno@together.net or Evergreen, evergreenerb@mindspring.com, (802) 899-3231.

Classes 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, (610) 982-0448.

MidAtlantic Community

SPIRALHEART is a Reclaiming tradition community organized by folks from the MidAtlantic Camp. SpiralHeart organizes events and classes on the eastern seaboard. SpiralHeart events in several locales are posted at www.spiralheart.org

SpiralHeart Retreat

November 9-11 • Virginia

Now that I'm a Priest/ess, what tiara should I wear today? Exploring and defining boundaries and ethics for Reclaiming Priest/esses

When we take up the role of Priest/ess, we wear many hats. In this weekend series of workshops we will explore the many roles we fill as Priest/esses, with special focus on boundaries and ethics; determining what's within our training to deal with effectively and what isn't (appropriate and inappropriate conduct); accountability to ourselves, our coveners, students, families, the gods, and the Mighty Ones; preventing burnout, seeking reality checks among peers; and renewal and sustainability. Contact www.spiralheart.org

Raleigh/Durham/Chapel Hill, North Carolina

Magic and celebration in North Carolina! Join MidAtlantic Witchcampers in the Research Triangle region as we create a local Reclaiming-style community: Reclaiming core classes, Sabbat Celebrations and other workshops and events. Contact Gretchen Laymon, GretchenLay@earthlink.net, (919) 528-4949.

Landisville, PA

Elements Of Magic. Begins October 9. With Sarah and Sycamore. Contact Sarahc405@aol.com, (717) 898-6334.

Rockville, MD

Twelve Wild Swans Study Group. Contact sindarintech@home.com, (301) 518-9488.

Accokeek, MD

Twelve Wild Swans Study Group. Contact findlay2@earthlink.net

Georgia

Rites of Passage. With Gretchen and Stan, April 26-28, 2002. See description on page 48. We'll be full-moon wilderness camping, hidden in the Georgia mountains near Clayton. We will stay in a wooded campsite in covered shelters with bunks, basic facilities, a log cabin lodge, and a firecircle. The site features vistas of the surrounding mountains in four states. Prerequisite: Elements of Magic or equivalent. Contact Irish, Irish@cyberwomen.com, (404) 978-1262 x 5530.

Atlanta, GA

Regular open circles and events. Contact Sarsen, mabonwy@mindspring.com, or Flute, flute000@yahoo.com, (770) 618-8728.

Lancaster, PA

Twelve-Step Meeting for Pagans. Contact mbtucker@juno.com, (717)-665-2809.

Gainesville, FL

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.

SEFR launched a *Twelve Wild Swans* Study Group this Summer. We are widening our circle with interested newcomers. The class is team-taught by Thistle (aka Willowraya) and Lydia, who recently relocated from the San Francisco area.

SEFR will be hosting the Reclaiming core class "Elements of Magic" January 11-13, 2002, at Oleno State Park on the banks of the Santa Fe River in lovely North Florida. The class will be team-taught by Gretchen and Stan, Reclaiming Witches from North Carolina. Contact walkerbj@ufl.edu

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

Tennessee

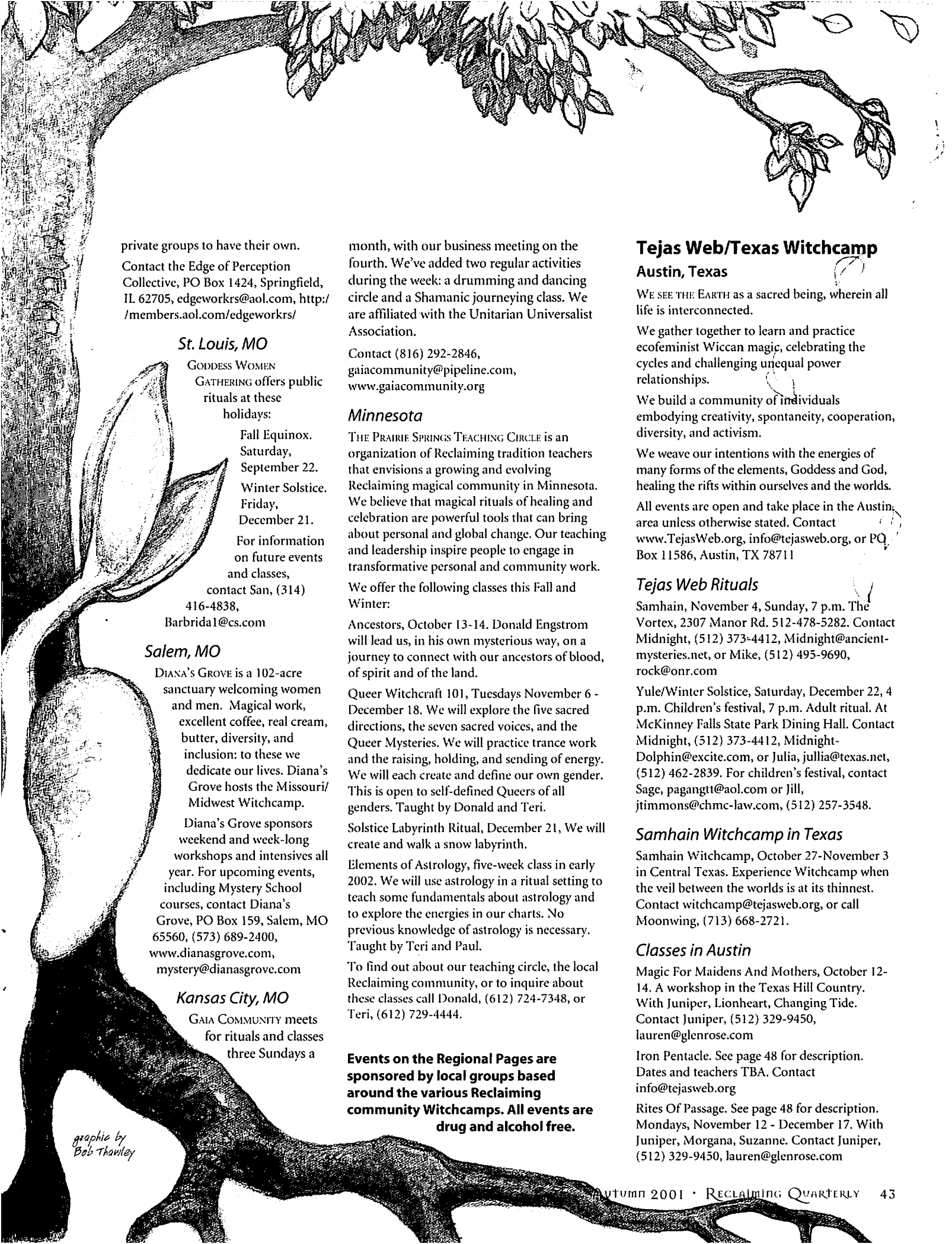
MidAtlantic Witches took part in a protest and gathering at the weapons facility in Oak Ridge, Tennessee, and plan to take part in future events there. See story, page 15 or contact Irish, Irish@cyberwomen.com, (404) 978-1262 x 5530.

Midwest/Missouri Witchcamp Community

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, edgeworks@aol.com, [http://
members.aol.com/edgeworks/](http://members.aol.com/edgeworks/)

St. Louis, MO

GODDESS WOMEN
GATHERING offers public
rituals at these
holidays:

Fall Equinox.
Saturday,
September 22.
Winter Solstice.
Friday,
December 21.

For information
on future events
and classes,

contact San, (314)
416-4838,
Barbridal@cs.com

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.

Diana's Grove sponsors
weekend and week-long
workshops and intensives all
year. For upcoming events,
including Mystery School
courses, contact Diana's
Grove, PO Box 159, Salem, MO
65560, (573) 689-2400,
www.dianasgrove.com,
mystery@dianasgrove.com

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

Minnesota

THE PRAIRIE SPRINGS TEACHING CIRCLE is an
organization of Reclaiming tradition teachers
that envisions a growing and evolving
Reclaiming magical community in Minnesota.
We believe that magical rituals of healing and
celebration are powerful tools that can bring
about personal and global change. Our teaching
and leadership inspire people to engage in
transformative personal and community work.

We offer the following classes this Fall and
Winter:

Ancestors, October 13-14. Donald Engstrom
will lead us, in his own mysterious way, on a
journey to connect with our ancestors of blood,
of spirit and of the land.

Queer Witchcraft 101, Tuesdays November 6 -
December 18. We will explore the five sacred
directions, the seven sacred voices, and the
Queer Mysteries. We will practice trance work
and the raising, holding, and sending of energy.
We will each create and define our own gender.
This is open to self-defined Queers of all
genders. Taught by Donald and Teri.

Solstice Labyrinth Ritual, December 21, We will
create and walk a snow labyrinth.

Elements of Astrology, five-week class in early
2002. We will use astrology in a ritual setting to
teach some fundamentals about astrology and
to explore the energies in our charts. No
previous knowledge of astrology is necessary.
Taught by Teri and Paul.

To find out about our teaching circle, the local
Reclaiming community, or to inquire about
these classes call Donald, (612) 724-7348, or
Teri, (612) 729-4444.

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

Tejas Web/Texas Witchcamp Austin, Texas

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. Contact
www.TejasWeb.org, info@tejasweb.org, or PQ,
Box 11586, Austin, TX 78711

Tejas Web Rituals

Samhain, November 4, Sunday, 7 p.m. The
Vortex, 2307 Manor Rd. 512-478-5282. Contact
Midnight, (512) 373-4412, [Midnight@ancient-
mysteries.net](mailto:Midnight@ancient-mysteries.net), or Mike, (512) 495-9690,
rock@onr.com

Yule/Winter Solstice, Saturday, December 22, 4
p.m. Children's festival, 7 p.m. Adult ritual. At
McKinney Falls State Park Dining Hall. Contact
Midnight, (512) 373-4412, [Midnight-
Dolphin@excite.com](mailto:Midnight-Dolphin@excite.com), or Julia, jullia@texas.net,
(512) 462-2839. For children's festival, contact
Sage, pagangtt@aol.com or Jill,
jtimmons@chmc-law.com, (512) 257-3548.

Samhain Witchcamp in Texas

Samhain Witchcamp, October 27-November 3
in Central Texas. Experience Witchcamp when
the veil between the worlds is at its thinnest.
Contact witchcamp@tejasweb.org, or call
Moonwing, (713) 668-2721.

Classes in Austin

Magic For Maidens And Mothers, October 12-
14. A workshop in the Texas Hill Country.
With Juniper, Lionheart, Changing Tide.
Contact Juniper, (512) 329-9450,
lauren@glenrose.com

Iron Pentacle. See page 48 for description.
Dates and teachers TBA. Contact
info@tejasweb.org

Rites Of Passage. See page 48 for description.
Mondays, November 12 - December 17. With
Juniper, Morgana, Suzanne. Contact Juniper,
(512) 329-9450, lauren@glenrose.com

graphic by
Bob Thawley



New Mexico

The Enchanted Spiral is New Mexico's 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. Last winter we taught our first six-week Elements of Magic class and in January 2001 officially organized The Enchanted Spiral.

Reclaiming teacher Madrone has visited Albuquerque for a series of weekend intensives, and more classes will be offered.

For more info, contact www.theenchantedspiral.org or PO Box 286, Albuquerque, NM 87110. Or contact Molly Grady in Albuquerque, (505) 268-6068, mmlwow@aol.com; or in northern New Mexico, Raymond O'Regan, (505) 829-4069, sunraven@sulphurcanyon.com

West Coast/California Witchcamp Community

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

Samhain, October 27

Yule, December 22

Workshops in Los Angeles Area

Introduction to Psychic Skills. Friday October 12. An introduction to our energy bodies. Working with our chakras, we will use

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

techniques to discover the information that our chakras hold for us. We will touch upon cleansing, filling, creating boundaries, and protection. Prerequisite: Elements of Magic. With Brook Schoenfield. Contact Dori, dori@marinamotion.com, (805) 643-8191.

Consensus and Community Process. Saturday, October 13. A workshop to expand our consensus skills and work with our community vision. We practice with the flow of a consensus decision and learn tools to help participants guide this flow and keep it moving. Facilitation skills will be shared. With Brook Schoenfield. Contact Dori, dori@marinamotion.com, (805) 643-8191.

Portland, OR

WE ARE PORTLAND'S Reclaiming Tradition witchcraft community. Our organization is comprised of our public ritual planning cell, Hands of the Mother; our local teachers' cell, PORTAL; and our political action cell, Nemesis Rising. We offer public rituals at each of the eight holidays, as well as numerous classes, workshops, and opportunities for activism.

All our events are listed on the website. Join our mailing list (postal or email) to stay up to date on events and rituals. Portland Reclaiming website: www.aracnet.com/~ravnglas/indexA.html

In Memoriam

Cynthia Hayakawa, one of the founders of Hands of the Mother, died this spring. Many of her friends and family in the Portland area marked her passing with a ritual near her home in the Willamette Valley. Cynthia was a dancer, an artist, and a mother to wonderful children. We will miss her.

Upcoming Portland Rituals

Samhain, October 27

Yule, December 16

Brigid, February 2

Portland Classes and Workshops

Iron Pentacle, Sundays, November 11 to December 16. See description, page 48. Taught by Inanna and Lilith. Cost \$125-\$175 sliding fee. Contact Inanna, (503) 232-0993, inanna@teleport.com, or Lilith, (503) 239-7293.

Year Long Witch's Apprenticeship.

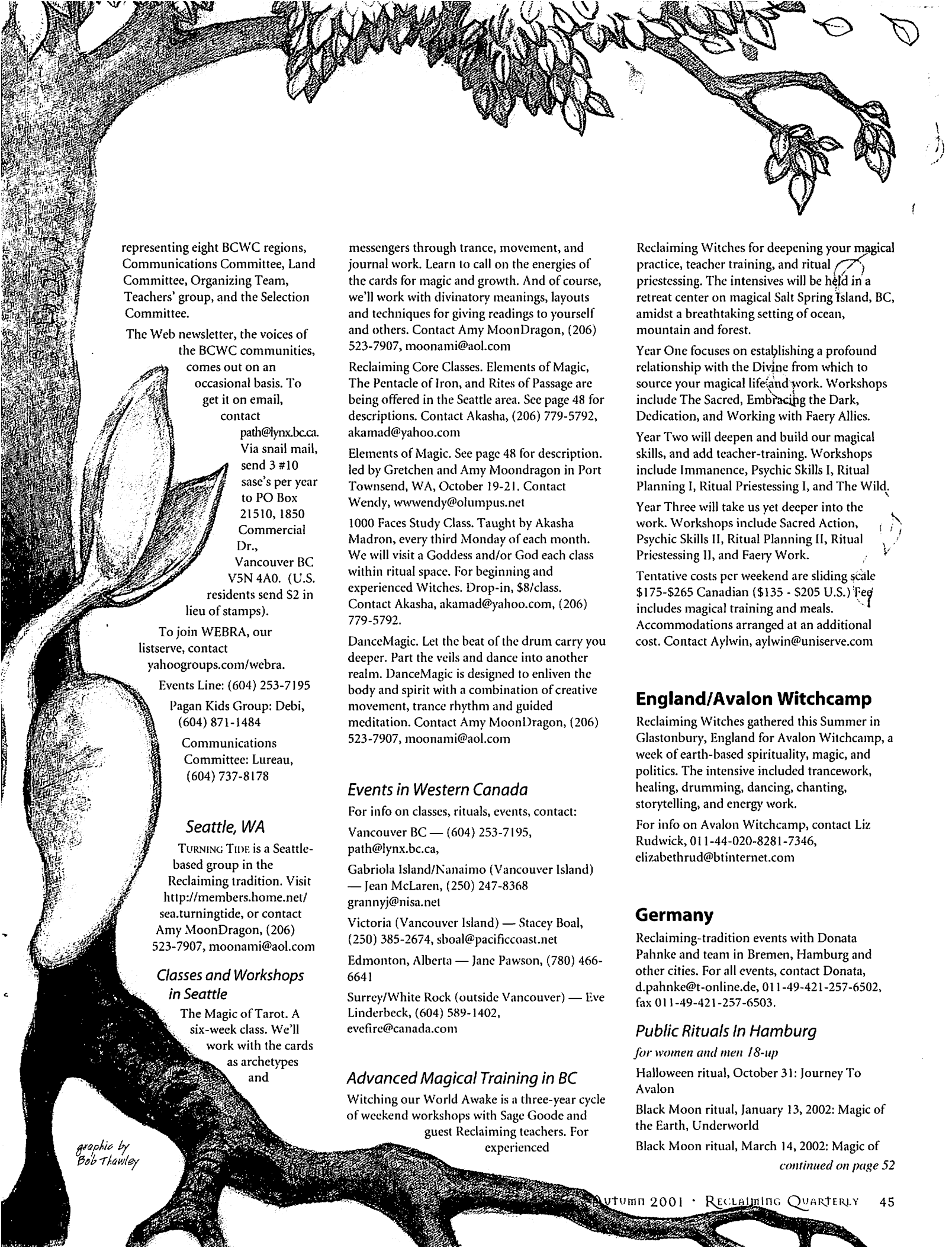
With Inanna, Rowan, Flint, Dawn Isidora, Lilith and Scott Mist. Classes begin in November. Come join PORTAL (Portland Teachers Alliance) in a year-long apprenticeship exploring the many paths of a witch. This intermediate-to-advanced-level training will explore themes of magic and mystery through myth and personal experience. Participants will learn and practice skills in divination; body-centered magic; building relations with the Deities, the Guardians and other Powerful Beings; shadow-work; devotional and ecstatic practices; Moon-work; and a myriad of other juicy topics. We'll meet for three consecutive Saturdays every two months with rotating teachers. Each three week session will focus on a different topic. You should be able to ground, create sacred space and invoke, go into trance and come back out, and have an understanding of your personal energy and boundaries. Classes begin in November. For more information contact Scott at (503) 239-7293 (liegong@aol.com).

Pentacle of Pearl. Winter/Spring 2002. See description on page 48. Contact Dawn, (503)231-0210, dawnisidora@earthlink.net

British Columbia Witchcamp Community

BC WITCHCAMP COMMUNITY 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, the voices of the BCWC communities, comes out on an occasional basis. To get it on email, contact

path@lynx.bc.ca.
Via snail mail, send 3 #10 sase's per year to PO Box 21510, 1850 Commercial Dr., Vancouver BC V5N 4A0. (U.S. residents send \$2 in lieu of stamps).

To join WEBRA, our listserv, contact yahoogroups.com/webra.

Events Line: (604) 253-7195

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

Communications Committee: Lureau, (604) 737-8178

Seattle, WA

TURNING TIDE is a Seattle-based group in the Reclaiming tradition. Visit <http://members.home.net/sea.turningtide>, or contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

Classes and Workshops in Seattle

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

Elements of Magic. See page 48 for description. led by Gretchen and Amy Moondragon in Port Townsend, WA, October 19-21. Contact Wendy, wwwendy@olumpus.net

1000 Faces Study Class. Taught by Akasha Madron, every third Monday of each month. We will visit a Goddess and/or God each class within ritual space. 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 in Western Canada

For info on classes, rituals, events, contact:

Vancouver BC — (604) 253-7195, path@lynx.bc.ca,

Gabriola Island/Nanaimo (Vancouver Island) — Jean McLaren, (250) 247-8368 grannyj@nisa.net

Victoria (Vancouver Island) — Stacey Boal, (250) 385-2674, sboal@pacificcoast.net

Edmonton, Alberta — Jane Pawson, (780) 466-6641

Surrey/White Rock (outside Vancouver) — Eve Linderbeck, (604) 589-1402, evofire@canada.com

Advanced Magical Training in BC

Witching our World Awake is a three-year cycle of weekend workshops with Sage Goode and guest Reclaiming teachers. For experienced

Reclaiming Witches for deepening your magical practice, teacher training, and ritual priestessing. The intensives will be held in a retreat center on magical Salt Spring Island, BC, amidst a breathtaking setting of ocean, mountain and forest.

Year One focuses on establishing a profound relationship with the Divine from which to source your magical life and work. Workshops include The Sacred, Embracing the Dark, Dedication, and Working with Faery Allies.

Year Two will deepen and build our magical skills, and add teacher-training. Workshops include Immanence, Psychic Skills I, Ritual Planning I, Ritual Priestessing I, and The Wild.

Year Three will take us yet deeper into the work. Workshops include Sacred Action, Psychic Skills II, Ritual Planning II, Ritual Priestessing II, and Faery Work.

Tentative costs per weekend are sliding scale \$175-\$265 Canadian (\$135 - \$205 U.S.) Fee includes magical training and meals. Accommodations arranged at an additional cost. Contact Aylwin, aylwin@uniserve.com

England/Avalon Witchcamp

Reclaiming Witches gathered this Summer in Glastonbury, England for Avalon Witchcamp, a week of earth-based spirituality, magic, and politics. The intensive included trancework, healing, drumming, dancing, chanting, storytelling, and energy work.

For info on Avalon Witchcamp, contact Liz Rudwick, 011-44-020-8281-7346, elizabethrud@btinternet.com

Germany

Reclaiming-tradition events with Donata Pahnke and team in Bremen, Hamburg and other cities. For all events, contact Donata, d.pahnke@t-online.de, 011-49-421-257-6502, fax 011-49-421-257-6503.

Public Rituals In Hamburg

for women and men 18-up

Halloween ritual, October 31: Journey To Avalon

Black Moon ritual, January 13, 2002: Magic of the Earth, Underworld

Black Moon ritual, March 14, 2002: Magic of

continued on page 52

graphic by
Bob Thawley



Bay Area Reclaiming - Rituals

Fall Equinox

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

San Francisco — Saturday, September 22. Bring food and (non-alcoholic) drinks to share. Gather at noon, ritual at 1 p.m. at Beltane Meadow, Golden Gate Park. (*Enter Park at Lincoln & 41st, 2 blocks north, meadow to right*)

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

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

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

Winter Solstice/Yule

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

San Francisco — Thursday, December 20. Ocean Beach near Taraval, gather 3:30, ritual 4 p.m. (Call events line, (415) 339-8150 to confirm time.) Please bring firewood, food to share, and a towel if you want to plunge.

East Bay — call the Events Line, (415) 339-8150

Children's Rituals & Events in Sonoma

Children's rituals & events in Sonoma County. Contact Cassandra, (707) 887-8198, cassandrashafer@mindspring.com for more information.

"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 50.

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

Samhain/ The Spiral Dance

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

North Bay — Sunday, October 28. Sebastopol Community Center, 390 Morris Street. Doors open at 7 p.m., ritual at 7:30. \$10-20 sliding scale, no one turned away for lack of funds. Call the North Bay Events Line, (707) 793-2183. [From Highway 101, take Highway 12 West to Sebastopol. Turn

right on Morris.]

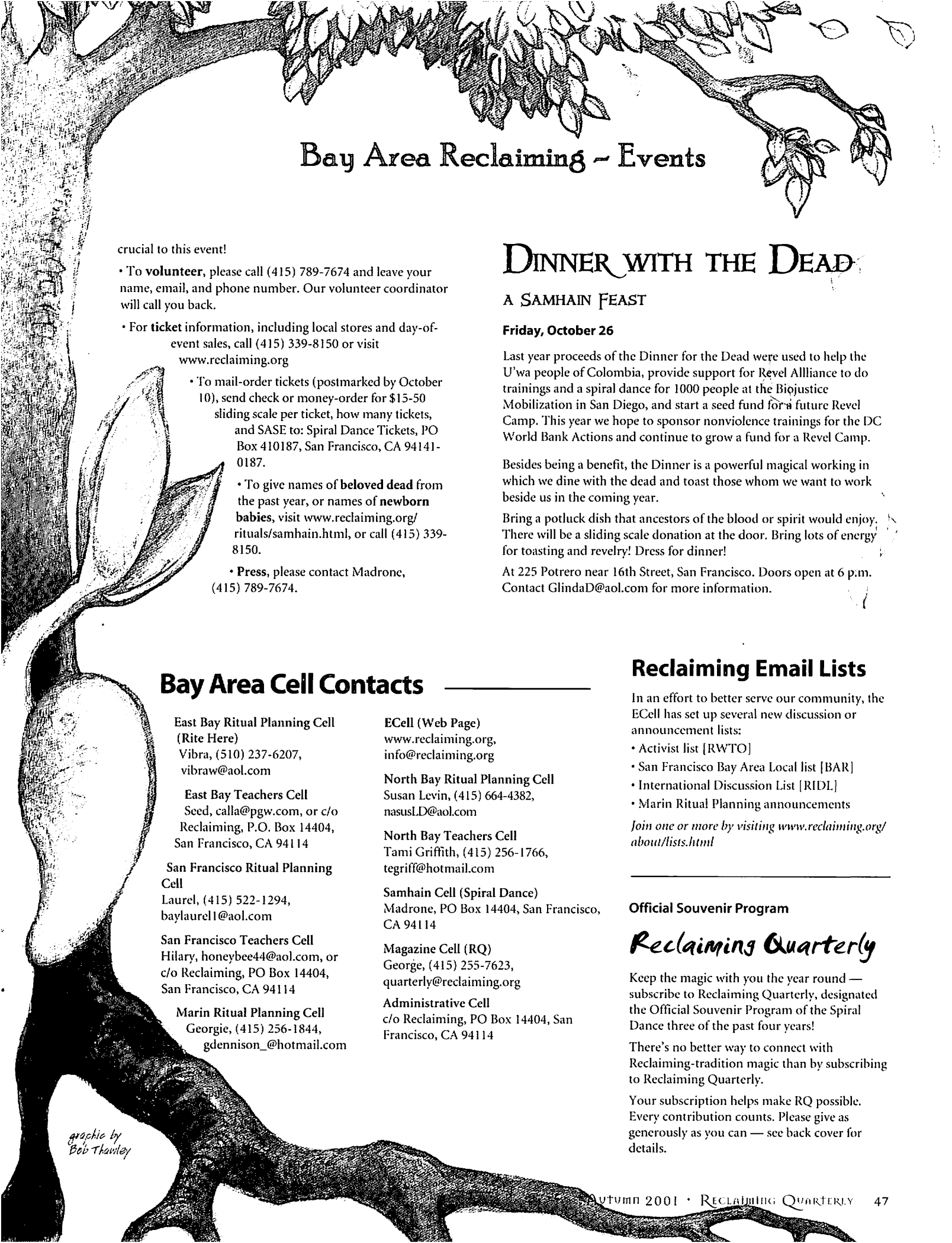
San Francisco Men's Samhain — Thursday, October 25. Gather at 7:00 p.m. Ritual begins at 7:30. 848 Community Space, 848 Divisadero (at McAllister), San Francisco. Come celebrate and deepen our relationships with each other, ourselves, and our beloved dead. Bring a pumpkin and a knife, plus an open heart. All male-identified celebrants are welcome. Contact Jonathan, (415) 664-5482, jfurst@pobox.com

San Francisco Spiral Dance — Saturday, October 27. Herbst Pavilion, Fort Mason. Doors open at 7 p.m., ritual starts at 8 p.m. Come early to view the altars. Call (415) 339-8150 or see below for more info.

SPIRAL DANCE VOLUNTEERS

EACH SAMHAIN, over a thousand people gather at the San Francisco Spiral Dance to honor the dead and welcome in the New Year of the Witches. Join us for this magical evening!

Many people are needed to make this community event happen: graces and dragons, altar design, set-up and clean-up, tablers, and more. Your participation is



Bay Area Reclaiming ~ Events

crucial to this event!

- To **volunteer**, please call (415) 789-7674 and leave your name, email, and phone number. Our volunteer coordinator will call you back.
- For **ticket** information, including local stores and day-of-event sales, call (415) 339-8150 or visit www.reclaiming.org
- To mail-order tickets (postmarked by October 10), send check or money-order for \$15-50 sliding scale per ticket, how many tickets, and SASE to: Spiral Dance Tickets, PO Box 410187, San Francisco, CA 94141-0187.
- To give names of **beloved dead** from the past year, or names of **newborn babies**, visit www.reclaiming.org/rituals/samhain.html, or call (415) 339-8150.
- **Press**, please contact Madrone, (415) 789-7674.

DINNER WITH THE DEAD

A SAMHAIN FEAST

Friday, October 26

Last year proceeds of the Dinner for the Dead were used to help the U'wa people of Colombia, provide support for Revel Alliance to do trainings and a spiral dance for 1000 people at the Biojustice Mobilization in San Diego, and start a seed fund for a future Revel Camp. This year we hope to sponsor nonviolence trainings for the DC World Bank Actions and continue to grow a fund for a Revel Camp.

Besides being a benefit, the Dinner is a powerful magical working in which we dine with the dead and toast those whom we want to work beside us in the coming year.

Bring a potluck dish that ancestors of the blood or spirit would enjoy. There will be a sliding scale donation at the door. Bring lots of energy for toasting and revelry! Dress for dinner!

At 225 Potrero near 16th Street, San Francisco. Doors open at 6 p.m. Contact GlindaD@aol.com for more information.

Bay Area Cell Contacts

East Bay Ritual Planning Cell
(Rite Here)
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
Laurel, (415) 522-1294,
baylaurel1@aol.com

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,
gdnission_@hotmail.com

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

North Bay Ritual Planning Cell
Susan Levin, (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

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

Official Souvenir Program

Reclaiming Quarterly

Keep the magic with you the year round — subscribe to Reclaiming Quarterly, designated the Official Souvenir Program of the Spiral Dance three of the past four years!

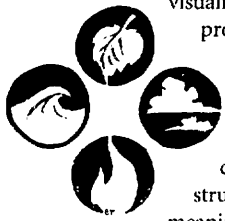
There's no better way to connect with Reclaiming-tradition magic than by subscribing to Reclaiming Quarterly.

Your subscription helps make RQ possible. Every contribution counts. Please give as generously as you can — see back cover for details.

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.

San Francisco

With Morgan Le Fey and Robin with student teacher Greystone
Beginning in November
Contact Robin, (415) 621-0917,
lasirena@concentric.net

San Francisco

With Oak, Fern and student teacher Denise
Monday nights starting in Fall
Contact Fern, fern@riseup.net

Mill Valley

with Beverly & friends
Six Mondays starting November 5
Contact (415) 339-8313

West Sonoma County

with Beverly & Doug
Six Fridays starting November 7
Contact (707) 865-WAND (9263)

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.



San Francisco

With Hilary, Toni, and student teacher Greystone
Tuesdays starting early 2002
Contact Hilary, (415) 821-7656

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.

East Bay/Oakland

With Toni and Seed
Tuesdays starting November 6
Contact Seed, (510) 336-0656,
calla@pgw.com

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.

Not offered this quarter.

Reclaiming Classes — General Information

These classes are offered in the Bay Area and in many other locales (see pages 38-45). Classes in other areas can be organized by arrangement with Reclaiming's new "Resource," RCRC (See page 52 for more info.)

Bay Area 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.

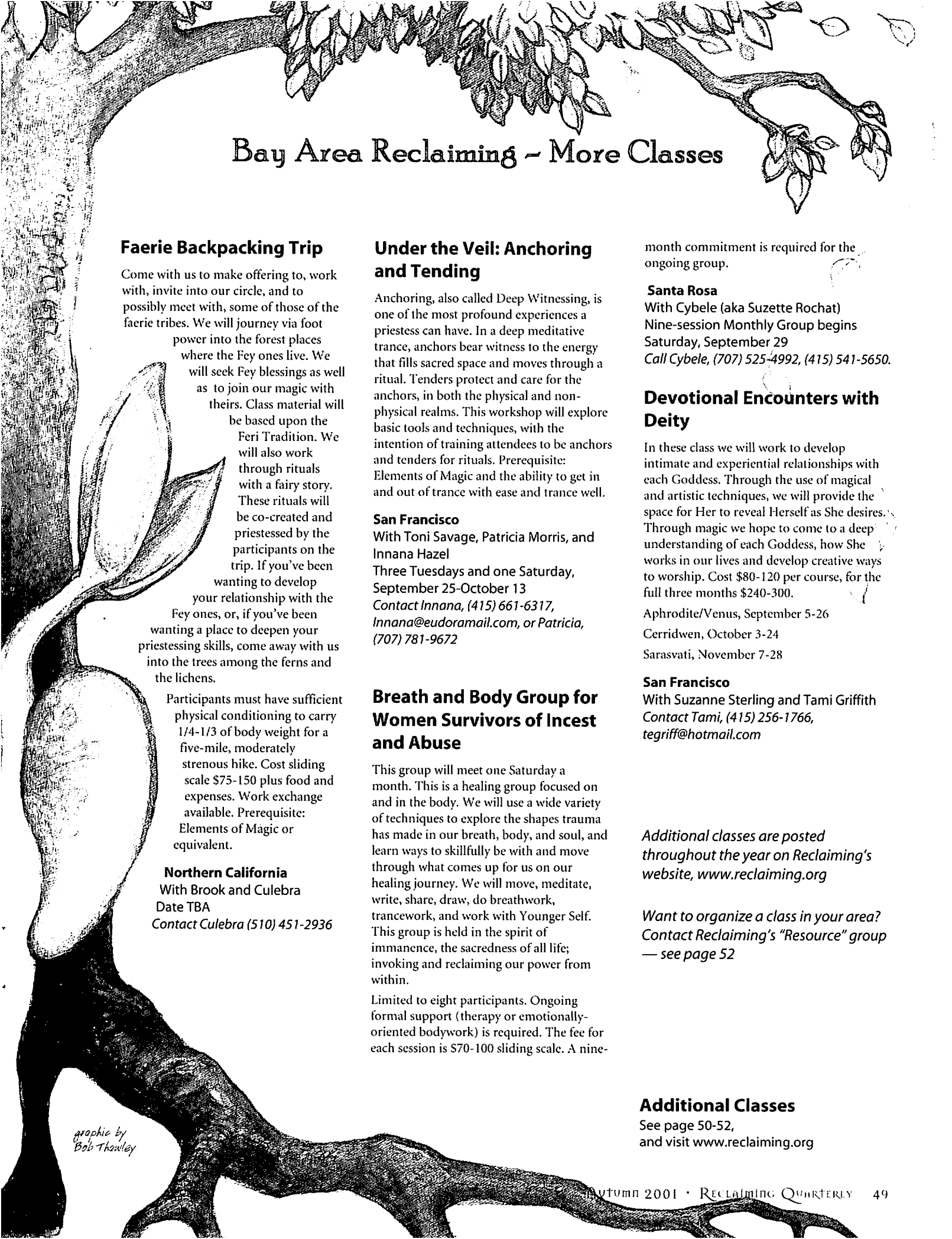
Additional classes are announced through the year. Call the Events Line, (415) 339-8150, or see the website, www.reclaiming.org

"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.

Teacher bios are posted on the Reclaiming website.

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.

Elements graphic by Bob Thawley
Pentacle by Laura Kemp



Bay Area Reclaiming ~ More Classes

Faerie Backpacking Trip

Come with us to make offering to, work with, invite into our circle, and to possibly meet with, some of those of the faerie tribes. We will journey via foot power into the forest places where the Fey ones live. We will seek Fey blessings as well as to join our magic with theirs. Class material will be based upon the Feri Tradition. We will also work through rituals with a fairy story. These rituals will be co-created and priestessed by the participants on the trip. If you've been wanting to develop your relationship with the Fey ones, or, if you've been wanting a place to deepen your priestessing skills, come away with us into the trees among the ferns and the lichens.

Participants must have sufficient physical conditioning to carry 1/4-1/3 of body weight for a five-mile, moderately strenuous hike. Cost sliding scale \$75-150 plus food and expenses. Work exchange available. Prerequisite: Elements of Magic or equivalent.

Northern California
With Brook and Culebra
Date TBA
Contact Culebra (510) 451-2936

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 workshop will explore basic tools and techniques, with the intention of training attendees to be anchors and tenders for rituals. Prerequisite: Elements of Magic and the ability to get in and out of trance with ease and trance well.

San Francisco
With Toni Savage, Patricia Morris, and Innana Hazel
Three Tuesdays and one Saturday,
September 25-October 13
Contact Innana, (415) 661-6317,
Innana@eudoramail.com, or Patricia,
(707) 781-9672

Breath and Body Group for Women Survivors of Incest and Abuse

This group will meet one Saturday a month. This is a healing group focused on and in the body. We will use a wide variety of techniques to explore the shapes trauma has made in our breath, body, and soul, and learn ways to skillfully be with and move through what comes up for us on our healing journey. We will move, meditate, write, share, draw, do breathwork, trancework, and work with Younger Self. This group is held in the spirit of immanence, the sacredness of all life; invoking and reclaiming our power from within.

Limited to eight participants. Ongoing formal support (therapy or emotionally-oriented bodywork) is required. The fee for each session is \$70-100 sliding scale. A nine-

month commitment is required for the ongoing group.

Santa Rosa
With Cybele (aka Suzette Rochat)
Nine-session Monthly Group begins
Saturday, September 29
Call Cybele, (707) 525-4992, (415) 541-5650.

Devotional Encounters with Deity

In these class we will work to develop intimate and experiential relationships with each Goddess. Through the use of magical and artistic techniques, we will provide the space for Her to reveal Herself as She desires. Through magic we hope to come to a deep understanding of each Goddess, how She works in our lives and develop creative ways to worship. Cost \$80-120 per course, for the full three months \$240-300.

Aphrodite/Venus, September 5-26
Cerridwen, October 3-24
Sarasvati, November 7-28

San Francisco
With Suzanne Sterling and Tami Griffith
Contact Tami, (415) 256-1766,
tegriff@hotmail.com

Additional classes are posted throughout the year on Reclaiming's website, www.reclaiming.org

Want to organize a class in your area? Contact Reclaiming's "Resource" group — see page 52

Additional Classes

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

graphic by
Bob Thawley



Bay Area Reclaiming ~ More Classes & Events

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 exciting Middle Eastern and African rhythms to raise energy. Each evening 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. \$60-120 sliding scale.

Mill Valley

With Beverly & friends
Four Mondays starting January 14
Contact (415) 339-8313

West Sonoma County

with Beverly & Doug
Four Fridays starting January 11
Contact (707) 865-WAND (9263)

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



Earth Activist Training

January 4-18, 2002 • Western Sonoma County

With Starhawk and Penny Livingston-Stark

Learn how to create the world you want to live in. 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 envision and design a just, free and sustainable culture are the same ones we need challenge the vested interests that keep destructive systems in place.

Spend two weeks in the coastal California hills learning:

- Nature and wilderness awareness.
- Diversity in ecosystems and in our movement.
- 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.
- How to transform fear, rage, grief and frustration into creative action.
- How to create ritual and weave magic into action... and more!

This program leads to a certificate in permaculture design. The real cost of this program is \$900-\$1500 sliding scale. Some work trades and payment plans available. We are fundraising to provide scholarships to activists and people who serve low-income communities.

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

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 a prominent permaculture teacher and designer. Penny specializes in creating resource rich landscapes, non-toxic natural building materials, site planning & design, using ecologically sound principals and methods.

Reclaiming Rituals in East Bay

Rite Here, the East Bay ritual planning cell, is offering public rituals. 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. We are 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

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

Announcements

Starhawk travel schedule

Contact Madrone for bookings only, (415) 789-7674. Or write PO Box 410187, SF 94141-0187.

Further events may be posted at
www.starhawk.org

Starhawk's 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

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

September — Release of *Irish Spirit*, edited by Patricia Monaghan. Wolfhound Press, Dublin. A fascinating collection of essays by both Irish and American writers including novelist Cynthia Lamb, drummer Layne Redmond, and Macha.

November 2 — Release of *Witchcraft and the Web: Weaving Pagan Traditions Online*, by M. Macha NightMare, with foreword by Phyllis Curott. The book takes an unconventional look at the cultural effects of the internet on contemporary Witchcraft. From ECW Press, Montreal.

November 16-18 — SpiralHeart Retreat, Virginia. A weekend series of workshops exploring the many roles we fill as Priest/esses, with special focus on boundaries and ethics. Contact www.spiralheart.org

Additional events will be posted on Macha's website, www.machanightmare.com

Witches' Yellow Pages

The 2001 edition of *Witches' Yellow Pages* (WYP) is here! WYP, a venue for advertising the rich variety of crafts, products, talents, and services offered by the Pagan community, is currently distributed for free at Reclaiming Witchcamps. Individuals, and other magical circles may order free copies by writing to WYP, Box 17, 325 Huntington Ave., Boston, MA, 02115, wypage@hotmail.com. And visit www.witchesyellowpages.com.

A completely volunteer project, WYP is proud to donate revenue after costs to Earth-honoring events, political actions, and special projects that support the values found in the Reclaiming Principles of Unity. Last year, we had the privilege of gifting the Marija Gimbutas film spearheaded by Donna Read and Starhawk.



Heartfelt thanks to all of you who use this resource for presenting your gifts to the world and to those who would receive them. Together, we can support each other and make a difference in the world. We remain in awe and gratitude for the Goddess-given energy that allows us the time, freedom, and opportunity to be of service to our wonderful community.

— Gail Morrison and Julie Knapp

Backpacking the Elements

continued from page 5

that a group mind had developed. When somebody found something on their plate that they didn't want, they announced it to the group, and somebody else ate it. I contrasted this with a normal group of people, who would put it aside and then throw it away.

— Ethan Davidson

I WAS STRUCK by the beauty of doing this work where we were, there in the wilderness. As each of the participants took her or his part of the magic, the beauty of the place, and the beauty of each us filled me. Our caring for each other, holding not only our gifts but also, as much as we were able, our completeness, was profound for me. The magical intention and focus that was being brought to our work, and the ease in our working together, left me in awe and wonder. I was, for one fleeting moment, able to touch just a bit of what Doreen Valiente's Charge of the Goddess expresses: "For behold, I am the Mother of all life, and my love is poured upon the Earth."

— Brook

Regional Reclaiming-tradition class listings begin page 42.

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) 253-2191, path@lynx.bc.ca

October 16-30, 2001 - Greece

Brigit 2002 - Pele, Big Island of Hawaii

June 2002 (tentative) - Ireland w/ Starhawk

more announcements next page 

Reading Reversals and Court Cards

A one-day workshop with Mary Greer

Adversity is an opportunity for gathering wisdom and understanding. Because reversed cards have traditionally emphasized adversity, they are also our greatest keys to spiritual growth and inner knowledge.

Court Cards represent roles, masks, and subpersonalities, as well as styles and events. They are always about ourselves but may also be projected onto other people, whether as teachers, shadow, or potentials. \$60-80 sliding scale. Presented by Pirate Productions, an affiliate of Revel Alliance.

San Francisco

Saturday, November 17

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

Mary Greer offers private readings on Sunday, November 18. \$45 for a half hour, \$80 for an hour. (Includes tape.) Contact Morgaine, (415) 648-8781, morgainew1@aol.com

Magick 104

The Journey of the Tarot

The major arcana of the Tarot can be said to represent the journey and growth of the soul. We will spend one month with each of the cards and explore the major arcana through trance, magick, meditation, mudra and other exercises. The journey will take us 22 months to complete so this is a huge commitment, an intensive class and a potentially life changing experience.

San Francisco

With Morgaine and guest teachers

Second Saturday each month beginning October 13

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

A Resource for Reclaiming

RCRC — pronounced Resource — Reclaiming Community Resource Committee

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. See page 39 of the Summer issue of RQ for a story on a RCRC-sponsored class in Alabama.

Watch RQ and the Reclaiming website for more information (www.reclaiming.org), or contact BrightFlame, brtflame@ptd.net, or Midnight, (512) 373-4435.

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 in the summer or early fall depending on interest.

San Francisco

With Lann and Morgaine

Date TBA

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

Germany

continued from page 45

the Air, Divination

Seasonal Feasts In Bremen

for women 18-up only

Halloween, November 8

Yule, December 22

Brigid, February 2, 2002

Ostara, March 23, 2002

Beltane, May 04, 2002

Midsummer, June 22, 2002

Lammas, August 3, 2002

Mabon, September 21, 2002

Halloween, Nov 2, 2002

Yule, December 21, 2002

Classes in Bremen

Interactive Tarot As A Method Of Process Work, with Donata Pahnke. October 19-20.

Psychic Energy-Work, with Donata Pahnke. For advanced students. Nov. 30-Dec. 2.

Ritual And Interaction I, with Donata Pahnke. 15 Wednesdays, starting October 17.

Elements Of Magic, with Donata Pahnke. Four Tuesdays starting January 22, 2002, plus Saturday, February 9.

Advanced Studies In Energy And Ritual Work. Ongoing with Donata Pahnke.

Classes in Delmenhorst

Female Spirituality Today, with Donata Pahnke. Five Mondays starting November 5.

For all events in Germany, contact Donata, d.pahnke@t-online.de, 011-49-421-257-6502, fax 011-49-421-257-6503.

Margo Adair Book Release

The coming-out party for Margo Adair's new book, *Meditations on Everything Under the Sun*, will be held Sunday, October 21 at 848 Community Space in San Francisco at 5:30 p.m.

Earlier that day, Margo Adair and Bill Aal will lead a workshop, "Visioning Justice & Sustaining Activism," from 1:00-5:30 p.m.

Margo Adair, author of *Working Inside Out*, has been developing and teaching Applied Meditation for over 25 years. For more info and for dates of other book-signings, visit www.toolsforchange.org

Meditations on Everything Under the Sun was reviewed in the last issue of RQ.

Dancing with the Gods: Letting the Planets Lead

Focusing on those archetypes most active in the birth charts and transits of individual participants, we will examine the planets as active energy principles working in your lives through specific manifestations. Advance registration (including birth data) by November 24 required.

Bay Area location TBA

With Rod O'Neal, M.A.

Saturday, December 1

Contact Rod, (415) 665-5102, rodoneal@pacbell.net

European Earth Activists

There is a new network in Germany and Austria called REA — Reclaiming Earth Activists. REA was chosen because it's also included in the name of Rhea, the ancient Goddess and Earth-mother of Crete.

For the Earth we raise our voices. There is no power stronger than the joyful courage of our nonviolent physical and spiritual presence and magic.

We feel connected to the Reclaiming tradition and its magical and political activism. Some of us supported actions at the G8-meeting in Genova, Washington, Quebec, and elsewhere, and are activists ourselves.

Join us! There is a Direct Action Training with Starhawk next June in Wendland (Northern Germany).

We network internationally via the RWTO-list (subscribe at www.reclaiming.org)

Contact Moira Schmidt, Coordinator of REA, moira.schmidt@t-online.de

Upcoming RQ Theme Sections

RQ is planning "theme sections" in upcoming issues, like the Parenting in Reclaiming section in this issue. Themes include aspecting; labyrinths; diversity; initiations; anchoring; and food & water. We are seeking articles, photos, artwork, and poetry for these topics.

Contact quarterly@reclaiming.org, (415) 255-7623.

Letter on Faeries

continued from page 2

political goals.

Yet magically, I found myself wondering just how different we are from any fundamentalist movement justifying their actions because "God is on their side." In our case, of course, it's the Fey — the very spirits of the Earth — that are supposedly on our side. This does not reassure me. As Starhawk said once, "The good thing about being a polytheist is that when God tells you to assassinate the prime minister, you have somewhere to go for a second opinion." If we find ourselves compelled to any act of violence or destruction because Spirit has told us to, we can and should check it out elsewhere first.

Also, juxtaposing the natural, living forces of the Earth against a lifeless, indeed evil, "other," is an incredibly dualistic structure. It is not a far jump to consider ourselves the chosen people (wizards vs. muggles), demonizing those who don't believe as we do. As Pagans, we practice a form of pantheism: everything is alive, everything has Spirit. But dualisms are at the heart of a monotheistic worldview: one scriptural interpretation against heresy, one righteous church against the heathens, one civilized nation against the savage hordes. Imagining ourselves as the masses rising up against corporate hegemony is

only accurate within this basic dualistic worldview, which is where the real problem lies. Magical activism has opened the door to some incredibly creative, powerful acts of shifting this collective worldview. This gives me great hope that we can move beyond the familiarity of dualisms. When magical acts are driven by monotheistic thinking, they can feel coercive or somehow "wrong" to the people having to participate in them.

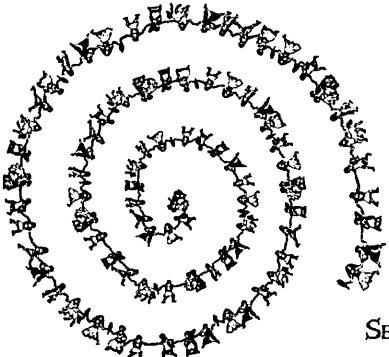
Last, I would like to put in a plug for having invocations be simply that: invoking the Spirit or Deity in question, and letting that presence swirl around and through our magical working. I would like to see us take more care to create invocations that are stirring calls to Spirit rather than rhetorical exhortations. As dire as the situation is here on Earth, as pressing as our needs are, I think it becomes all the more important for us to acknowledge that while we call on the Mysterious Ones for our own reasons, we do not control the way they arrive, or what they do once they get here. Best to err on the side of courtesy and make their welcome as open-ended as possible.

In voicing these criticisms, I want to be clear that I am using the Fey invocation as an example of a type of magic that happens quite a bit, and I certainly don't exclude myself from my own criticism. Magical activism is

one of the best things to happen to progressive politics in a long time. The ability to act creatively, to reframe the debate, to use our magical skills to help people see things in a new way — these are powerful tools in breaking the cultural trance that is destroying life as we know it. Yet there is the danger that the power, vitality, and exhilaration of really good collective magic, Reclaiming's greatest strength, may fall short because we are reinforcing the very thought forms we hope to change. I do not want to see this vibrant creation fall prey to what I consider its potentially serious blind spots: fundamentalism, monotheism, and questionable magical process.

Reclaiming has long been heavy on action and inspiration, light on theory and theology — that is part of the reason it has grown so quickly and has been such a powerful training ground for Witches like myself and many, many others. Without losing our creative spirit, I challenge us all to go deeper: let's not let any political analysis justify sloppy magic, let's not be afraid to critique our work even if it means asking uncomfortable questions, and let's allow all our actions to arise from our deepest wells of belief.

Love (and rage),
Anne Hill



**THE SPIRAL
DANCE**
SATURDAY,
OCTOBER 27
FORT MASON, SAN
FRANCISCO
SEE PAGE 46 FOR DETAILS



Mountain Rose Herbs
*The Catalogue of Herbal Delights
"Since 1987"*

Your leading source for Organic medicinal & culinary herbs, supplies for the home herbalist, pure essential oils & aromatherapy products, teas, liquid extracts, capsules, books, massage oils, and a full line of natural bodycare products. The absolute best quality, from knowledgeable folks with fast service.

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With Bones, Stones & Stories of the Ancestors

DRUMMING – DANCE – MASKS

Yoruban Priestess, Elder & Storyteller Luisah Teish
Feminist Priestess & Ritualist Deborah Grenn

Saturday, November 3 • 7 to 9 pm

New College Cultural Center, 766 Valencia, San Francisco
(between 18th & 19th Streets)

Co-sponsored by

New College of California Women's Spirituality MA Program
The Lilith Institute For the Study of Sacred Text, Myth & Ritual
The School of Ancient Mysteries & Sacred Arts Center
and
Serpentina

Deborah Grenn, M.A., Women's Spirituality • lilith@best.com
Reservations/information: (650) 572-1245 or "News" at www.lilithinstitute.com

Oak Ridge

continued from page 15

renegade nation of the U.S. and that right here is the most fertile mission ground.

The day before the demonstration, Gaia Reclaiming led Dances of Universal Peace for OREPA's class on civil disobedience, with 75 people dancing. During the demonstration, we led another Dance with 100 people. The energy raised was peaceful, yet strong. We also held our Lughnasadh ritual with a tailgate altar.

The atmosphere at the day-long demonstration was festive, with speeches and musical acts. A giant puppet skit re-enacted the bombing of Hiroshima. At the end of the day, the crowd spread out along a barbed wire fence to the plant entrance. Groups crossed the barbed wire or the line at the gate in acts of conscience. We witnessed a group kneeling in prayer while police calmly placed plastic handcuffs on them and led them away.

Counter-protesters from a "Christian militia" group were present. Their message: "Nukes keep us free," and demonstrators should "stop living off our taxes." A sister Reclaimer had reminded me that the bomb-makers (also a part of the Divine) are full of fears and are acting out a need for safety. It was obvious to me that this was true about the counter-protestors. I was grateful for the opportunity to see through their angry words to their humanity and divinity, while letting them know they are wrong.

I am amazed that few people know about this threat to life that is right in our back yard. There is so much for us to do, right here, to work for peace and life.

OREPA is sponsoring demonstrations at

Oak Ridge April 13-14 and August 3-4, 2002. Visit www.stopthebombs.org

The 2002 Buddhist Peace Walk will be July 16-August 6. Call the Nipponzan Myohiji Atlanta dojo at (404) 627-8948.

Contact Gaia Reclaiming, <http://peregrineretreats.homestead.com>

Irish Flambeau is a Peace Witch and member of Gaia Reclaiming in Georgia.

OAK RIDGE: UPGRADING WARHEADS

As we got involved at Oak Ridge, we learned that our government is upgrading W87 nuclear warheads (for the MX missile), lengthening the warhead's shelf life from 30 years to 100 years.

Ten W87 warheads are put into an MX missile with a subassembly that changes the nuclear reaction to thermonuclear. Oak Ridge's Y-12 facility is responsible for this subassembly.

One MX missile has the destructive capability of 100,000 Hiroshima bombs. If a single W87 warhead was detonated (not to mention ten in an MX missile), this would happen:

- Within a fraction of a second, a fireball would reach two miles in every direction. The temperature would be 20 million degrees Fahrenheit and everything would be vaporized.
- At six miles, sheet metal would melt.
- 10 miles in all directions, reinforced concrete buildings would be severely damaged and all other buildings destroyed.
- 16 miles around, all flammable materials would ignite, creating a firestorm covering 800 square miles.
- At 19 miles, shards of glass and debris would be hurled by 100 mph winds.
- Human, animal and plant death would occur far beyond, due to shifting clouds of

radioactive fallout. Cancer from polluted water and food would kill many more.

Chatauqua to Witchcamp

continued from page 14

heart and in my head. I wasn't even happy with my photographs.

A WITCH AND AN ACTIVIST

IN THE FALL of 2000, my housemate told me about the Spiral Dance ritual and convinced me to go. I didn't understand much of it, but it was beautiful. I felt myself drawn to rituals after that and read *The Spiral Dance* to learn more about the Craft.

Where it finally led me was Witchcamp. Witchcamp wasn't as dramatic as Chatauqua. It was more like opening a creative door. Other people were very open, and it was easy for me to open up and explore. I had stopped doing photography and art since moving to the Bay Area. At Witchcamp, it opened up. I did an invocation of fire, and started to explore my magical self.

Witchcamp taught me how to love and be open with myself. The only way for me to be an activist was to tap that inner power and passion. At camp, I discovered that my voice was powerful and I was full of light and hope. I discovered that through my art, whether photography, performance, or writing, I can help things change because that is where my power resides and where my voice is strongest.

BACK TO CHATAUQUA

AFTER WITCHCAMP, I went back to Chatauqua this Summer. In a way these two camps are similar in teaching us how to take care of the Earth and how to find our own inner power to create change in the world and the way we live

AN EARTH-BASED APPROACH TO PSYCHOLOGICAL & SPIRITUAL HEALING

Jungian-Shamanic-Druid Group Now Forming for Women & Men



Rodney Karr, Ph.D.
Licensed Psychologist #PSY6906

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

415.931.1934

This weekly long-term group focuses on Jungian/Shamanic archetypes, stressing an alchemical approach to psychological and spiritual healing. Active mythic and poetic processes employed will include dream work, otherworld journeying, ritual, myths, chanting, dancing, poetry, and drumming. The group will occasionally meet outdoors in the natural environment. It focuses upon personally experiencing the gods, goddesses, and archetypes within and beyond one's self.

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.

MAGIC TOUCH

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certified massage therapist

create change in the world and the way we live our lives.

Today, I call myself a Witch and an activist. As an activist my voice grows louder as it rises to meet justice. As a Witch I hear the Earth calling to me in a deep, still voice to stand strong and fight. I hear the voices of our allies and I know they will be here with me, with us, if they are just asked to be.

We are at a crossroads, a crucial time in human existence where our very place here on Earth is threatened. The thread that links all life together is coming unwound. It is up to us to strengthen this thread. Whether we get out in the streets and spiral dance over corporate greed or stay at home and stir a cauldron of hope and change, we can weave all that is good

School of the Americas

continued from page 16

include the assassination of Archbishop Oscar Romero and the El Mozote Massacre of 900 civilians. (See Grads in the News, SOA Grads in Action, Reports)

On January 17, 2001 the SOA was renamed by the Western Hemisphere Institute for Security Cooperation (WHISC).

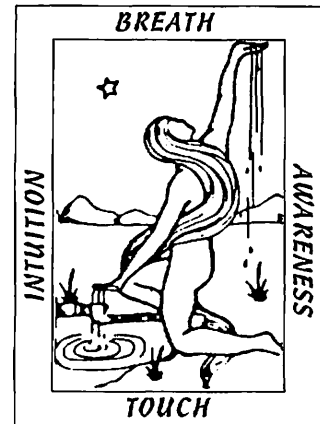
In a media interview last year, Georgia Senator and SOA supporter, the late Paul Coverdell, characterized the name change as "cosmetic." Critics of the SOA concur. The new military training school is the continuation of the SOA under a new name. New name, same shame.

SOA Watch is an independent organization that seeks to close the US Army School of the Americas, under whatever name it is called, through vigils

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Starhawk: Faith & Courage

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resources to do the work. That didn't necessarily guarantee our physical safety or freedom: maybe the work would require getting hurt or going to jail. There's bound to be a certain amount of suffering in challenging the rulers of the world, and while I had absolutely no desire or attraction to suffering I was willing to accept whatever came. Or rather, being willing had nothing to do with it. I was just there. Whatever was going to happen would happen. A lot of people loved us and cared about what was going to happen. That was all.

And in the end, it turned into a different kind of a night. The police left our building — it's still not completely clear why. A woman was there who was a Member of Parliament. We simply stared out the windows for hours, watching the scene across the street, where nothing had restrained the violence, watching them carry out stretcher after stretcher in a kind of dead calm horror. It was as if the wounded and the beaten had slipped into some other dimension where we couldn't follow. I remember when I once nearly drowned, how I felt about the people on land. They were safe, more than that, they were safety itself: if they knew what was happening to me, if I made

contact by sight or sound or thought, that safety would reach to me like a rope and draw me back. But we were watching our friends being carried away. A few were walking, hands up, heads averted. We couldn't see the faces of those they carried out on stretchers, couldn't know who they were, who we would miss in the morning. And such safety as we possessed couldn't touch them.

I went to Genoa, I now believe, to bear witness to that scene, to work some small piece of magic on the grim forces gathered there, to bring them out into the light, expose them, undercut their power. But if I deserve credit for courage, it's not for anything I did there, it's for this, now that I'm home and safe: the daily struggle to remain open to love, to the beauty of the ocean, the grasses in the wind, the trees, knowing how fragile we all are, and what it looks like when it's smashed.

For more news and resources, visit www.starhawk.org

Starhawk is the author of many 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.

Starhawk reports from Genoa — page 10.

Year of Loss, Year of Return

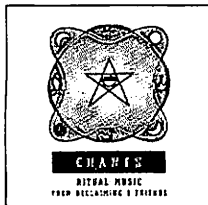
continued from page 26

emotions, beyond despair and the quest for understanding, I knew my relationship with the Goddess was forever changed. I was an initiate to a form of womanhood that most women do not endure — a rite of passage that I had not chosen, but that had chosen me. Shortly thereafter, I started a relationship with Ereshkigal to understand the relationship of life, death, and transformation.

My relationships and relating to all things have altered. I look from a different angle. One that says I must make each day special, not just the sabbats and esbats. One that tells me it is imperative to embrace those closest to me and tell them how I feel often. Daniel, now my husband, asks why I tell him I love him so often. My response is always that I have to. My students, some of whom I have had for three years, see my expressiveness as odd. But they never wonder now if I am in a good or bad mood or why. I refuse to hide behind a facade of making other people feel better or hiding my feelings because they are inappropriate. My practice is no longer just observing the seasonal changes or being in community; it is also being in myself and honoring me. I am still learning and changing from my experience. There are

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more steps in my rite of passage that I have yet to walk.

This November 12, my coven and I had a birthday party for Savanna, complete with dinner, cake, presents and party favors. We held her party in the room where her altar is, an altar that is unique from my ancestors' altar. We took a trance journey to the Isle of Apples where my great-grandmother embraced me with Savvy on her hip. The three of us, mother, maiden and crone, made our way down the beach with an overcast sky. Granny walked a few steps behind us, observing and supporting as she always had. As we rounded the bend, Savanna was no longer a toddler, but grew taller than I. We talked about what had happened. She said that *she* had not meant for me to suffer as I had been, but that she had not been ready. She had not finished her work. We continued on a path over a knoll and came upon a field of light growing like thick, tall wildflowers. It was a place I had never been to before in trance. It was perfect love and perfect trust growing. She said, "this is what I had to do, cultivate this garden; but I will be done soon and will come back through you." As we walked arm in arm back to the boat launch, Savanna grew to her toddler size, again resting on my hip and Granny holding fast to my arm. I lingered longer than the other travelers to say

my good-byes, but I felt as I had not felt in over a year and a day. Complete, hopeful, and trusting in the Goddess.

As I approach a new November, I am filled with the hope of a new life to come in January. I have come full circle with Ereshkigal, transformed by death, and now receive a new life. I am hopeful and trust that I will become a member of the tribe called Mother.

Erica Holmes Starks is a Witch and Special Ed high school teacher. She is finishing a year of walking with Ereshkigal.

Midwives

continued from page 29

aimed at convincing people that pregnancy and birth were inherently dangerous medical conditions best managed by physicians. No evidence existed to support this position. In fact, doctors at this time possessed a large body of literature showing that women and their babies died far more frequently when treated by doctors than when cared for by midwives. The campaign to eliminate midwifery happened to improve the position of obstetricians, not to better the lives of women and children. Unfortunately, the campaign suc-

ceeded. By 1920, only 15 percent of women birthed their babies with the help of midwives.

Obstetricians had successfully convinced women that their bodies couldn't be trusted to birth their babies safely. Worse yet, they had convinced themselves the same thing. Because of their disdain for midwives, doctors were not interested in learning about normal birth from the women who knew the most about it. With the eradication of midwifery, immeasurable amounts of birth wisdom were lost. Obstetricians were left trying to medically manage a wild process. They began relying more and more on technology because of their inherent fear and distrust of birth. Women no longer gave birth. Doctors "delivered babies." By the 1950s, obstetricians routinely anaesthetized all laboring women and pulled their babies out with forceps. Women experienced themselves as passive participants in what could have been the most empowering events of their lives.

The medicalization of birth has probably done more to increase the power of the medical-industrial complex than any other development. Dr. Marsden Wagner, the former director of the World Health Organization's Maternal and Child Medicine Department, explained the issue well when he said, "The first

continued on next page

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continued from preceding page

time I attended a homebirth, it scared the hell out of me. I had never seen a woman so powerful. Birth is power. And if you take that power away from a woman and put it on the doctors, you've got her for life. She's going to come to you every time she has menstrual cramps, every time her kid has the sniffles."

In the late 1960s and early 1970s many women around the country began organizing to reclaim the power of birth. People began to inform themselves about the benefits of unmedicated childbirth and breastfeeding. Fathers fought for the right to be included at the births of their children after decades of being arbitrarily alienated from the process. Questioning not just medicated birth but the wisdom of routinely hospitalizing healthy women, thousands of women decided to birth their babies in their own homes attended by women

who had relearned the art of midwifery. The modern natural birth movement was born.

It may appear as though great progress has been made toward humanizing hospital birth in the past several decades. Today, most hospitals offer pretty-looking birth rooms where mothers can be accompanied by their partners. Care providers offer to read women's "birth plans" and hospitals purchase squatting bars and birthing balls. If you look below the surface, though, it becomes evident that modern hospital birth rarely empowers women. Very few women manage to avoid drugs and interventions during their births. Hospital protocols still hold mothers to standardized ideas of "normal" progress and women who deviate from these standards receive artificial hormones to speed up their labors. More women are seriously injured during the birth process today than were 30 years ago. In 1970, the caesarean section rate in the U.S. was less than 5 percent. Today, 25

percent of women experience birth as major abdominal surgery. This five-fold increase in the caesarean rate has done nothing to improve our country's abysmally high rate of neonatal mortality. Factoring out technological advances that save many severely

premature infants, the same number of babies and more mothers die during and soon after childbirth as did 20 years ago.

Every expectant family desires the safest possible passage through birth for both mother and child. These families are often shocked to learn that giving birth in a hospital environment designed to monitor and control the birth process does not improve the quality or safety of birth. In fact, study after study conducted on the issue has shown that for healthy women with low- to moderate-risk pregnancies, giving birth in a hospital is actually less safe than giving birth at home with a trained midwife. One comparative study matched more than 1000 women planning to birth at home with the same number of women planning hospital births. The women were matched for age, number of previous births, economic status, and medical risk factors. Women in the homebirth group who transferred to the hospital due to complications remained in the homebirth group for analysis. The results of the study showed that planned hospital birth resulted in greater numbers of birth injuries, maternal and infant infections, hemorrhages, and low apgar scores than planned, midwife-attended homebirth.³ Many other studies support these findings and no study has ever proven hospital birth to be safer than planned, midwife-attended homebirth.⁴

Anyone observing other mammals giving birth can intuit why homebirth results in better outcomes than hospital birth for healthy women. Imagine taking your laboring cat on a car ride to the vet to give birth. In nature mammals instinctively seek out quiet, dark, familiar places to give birth; their labors stop if their space is disturbed. Humans also birth best in privacy, and a woman's own home is often the ideal place to create such surroundings. Most women innately choose to move around during labor, finding the most comfortable positions in which to give birth. At a homebirth, midwives encourage such position changes and a woman's freedom of movement is limited only by the size of her house and yard. Midwives offer women the choices of laboring and birthing in water, delivering their babies with their own hands, or having the father catch. After the birth, mother and infant may bond without interruption. Homebirth also allows for greater sibling involvement in the birth process. If the parents desire, older children can be present at the births of their new siblings.

From an ecological perspective, homebirth presents a sustainable alternative to hospital birthing. The medical industry produces some of the most toxic waste currently poisoning our environment. Nearly all of the supplies used in the hospital,

continued on page 60

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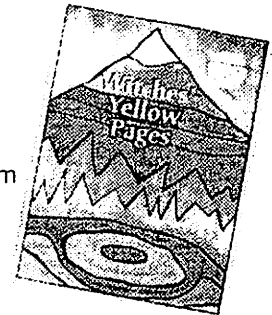
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including the gowns worn by the doctor or midwife attending the birth, are made of plastic and thrown away after one use. The plastic bags and tubing used to administer the IV fluids that most birthing women receive contain phthalates which are known carcinogens and endocrine disrupters. These chemicals enter the environment when waste is incinerated or buried in landfills. Additionally, millions of women are given antibiotics during their labors. These antibiotics and other drugs are then released into the water supply through urination. The overuse of antibiotics leads to the development of antibiotic-resistant bacteria, an increasingly deadly problem in modern society. In addition to these ecological issues, our nation's limited medical resources could better be put to use serving the millions of people without access to basic medical care if our doctors and nurses were not busy attending healthy women unnecessarily birthing in hospitals.

Giving birth at home helps bring our lives into greater balance with nature. As living creatures, we can trust that nature has designed the process of birth to be beneficial rather than harmful to us and our offspring. Women who birth at home and the midwives who attend them understand that birth is as safe as life ever gets, and that attempts to control birth usually cause more complications than they prevent. Far from being a medical event which must be suffered in order to receive a baby, a midwife-attended homebirth is a sacred rite of passage where a woman turns into a mother and a baby enters the world.

* Names and some details have been changed to protect client privacy.

NOTES

¹Gibson, Faith. "The 100-Year War to Eliminate the Midwife." Presented

at the Midwives Alliance of North America Annual Conference, 1999. ²ibid.

³Mehl, Lewis, et al. "Outcomes of Elective Homebirths." *Journal of Reproductive Medicine*. November, 1977: 281-290.

⁴Olsen, Ole. "Meta-analysis of the Safety of Homebirth." *Birth*. Volume 24, Issue 1, March 1997.

Mary Lou Singleton is a Witchy mama, midwife, and herbalist living in Albuquerque. She can be contacted at (505) 266-5762 or aural@swcp.com

Midwifery Resources — see page 29.

Witchlets in the Woods

continued from page 39

families. Adults and children drifted in and out of the kitchen. "What are you making? Are those for us?" The hearth is the place where we take care of each other, where we all provide.

I was looking out from the center. Through the kitchen window I saw families creating their own quiet time. Some were at the crafts table, wrapping florist wire around sea glass, shells and rocks to create long lines of delicate mobiles and some were creating salt-dough clay figurines. Others gathered by the Dress-Up tree, shapeshifting into Gods and Goddesses of the fairy and animal realm with costumes, face-paints, and fantasy accessories. Mundane clothes were hung on trees like shed skins, a visual metaphor for the casting off of our ordinary lives. The T-shirts we silk-screened with images of the goddess, animals and the Witchlets logo peppered the base of a redwood tree, a makeshift altar to our weekend's intention.

The children took a hike to search for flowers, stones, sticks, and cones to place on the altar. When we found a group of flowers stretching themselves onto the trail, I instructed the children to ask the plant permission before picking it. A chorus of little voices asked "Do you want to come with us, flowers?" The high, squeaking voices of the flowers channeled through the children, responding, "Yes, we do! Pick us!"

The Mendocino Woodlands staff led the group on a night awareness walk. Campers learned to walk like animals, knees held high and contacting the ground with their pinky toes first and rolling the feet in and down from the front to walk silently through the night forest. We learned how to cup our hands over our ears to create "deer ears" that would hear noises from far away and we chomped on wint-o-green lifesavers with our mouths open, creating sparks in the dark!

On Saturday evening, we all gathered for a community vegetarian dinner prepared by master chefs Liz Baqir and Jon Mirsky. I saw one family sitting alone near the fireplace. They were smiling and laughing as they ate their dinner. "We can't remember the last time we sat down alone together to eat," they marveled as their daughter played outside with some of the older children. Parenting is easy in community like this.

By the time dinner was over, we were moving as a pack. We met at the fire circle for our Lammass ritual. The children purified the circle by



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running around the perimeter and shaking rattles they had created from film canisters and gravel. Three of the older girls directed and performed the story of The Bee Queen from Circle Round. We thought about our hopes and fears for the coming year and danced the Bee Dance (also from Circle Round). After the ritual, we ate Wicker Man cookies and drank Sun Tea. We sang, danced, and toasted marshmallows in the ritual fire.

Before we went our separate directions on Sunday, we assembled for the closing ceremony. The children gathered in the center of our circle, and I realized the symbolism of their position. As the once unborn and as our future ancestors, our children nudge the boundaries between the worlds, reminding us that by securing them in the heart of our energy, we are closer to infinite All That Is. We collectively cast our energy inward to protect them and in return, they radiate an open goodwill and questing intelligence that benefits the community at large. When we parents are not drained of our energy from psychically and physically protecting our children in isolation, we are more open to the subtle balance that comes from holding their spirits at the center, and we learn from them. We become each other's teachers, and the lessons almost always come from the heart and from the hearth.

See you at Witchlets next year!

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Loam Akasha-Bast is a writer, priestess, a Witchlets in the Woods Organizer, and the single mother of Lydia.


Samhain Witchcamp in Texas

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In Search of the Star

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teaching team, for instance, might represent three radically different perspectives on, say, the Sex point of the Iron Pentacle. These teachers, in their varied wisdoms, validate students' own personal perspectives. The teachers effectively reinforce the message by demonstrating — which they might also be communicating verbally — that what works for one may be different from what works for another but is just as valid. Part of the magic of co-teaching lies in the revolutionary ideas conveyed through the nuances of presentation and facilitation, not just in class content.

Co-teaching offers more than a model for sharing power. (There are, after all, good reasons for this rule.) Team teaching offers the teachers a built-in leadership support system; it pools greater creativity and thinking for class planning; it allows the teachers to be more fully present to their own processes and magical workings; it helps weave a stronger web for holding, sensing, shaping and raising energy. It can contribute to a deeper class experience for all.

Sounds great! I hear you say. And I say it, too! Sometimes.

Bear with me while I play The Devil's Advocate. And maybe The Hierophant's, as

well. Guidelines are good. They offer consistency and represent sound thinking. But when a recommendation calcifies into a rule, the rule may replace the sound thinking that created it. What starts as an effort to align community education with the ideal of liberation runs the risk of becoming enslavement to the method that once was thought to liberate us. Subordinating one's own authority to the authority of the status quo is The Hierophant's warning.

Don't get me wrong. I love rules — when I've tested my own thinking around them and see their solid foundation. I've thought about this teaching rule, as have many people. I see the value. What does your best thinking tell you?

HAVE YOU EVER participated in a Reclaiming class where it was clear that there was a senior teacher or a dominant personality? Did the class leaders share power?

This is not a criticism of leaders with enough skill, dedication, charisma and energy to facilitate groups on their own when support is not available. Being in your own power and sharing your gifts when the need arises is critical in moments of transition, conflict, strain, desperation or even celebration — any time a group would be well-served by the focusing of energy toward a specific intention. At an action, a single Witch in an affinity group can help the group unify. At a family gathering, she

can shift the group dynamic away from a disempowering pattern.

Consider The Star, pouring forth her energy to ignite the night and inspire the world. She is a bright and powerful guide. Now consider your impressions of someone striving to be a star — the star of the show, of the class, of your family. Do

you envy their ability to stand up in front of a group and shine, wishing it was yourself offering your gifts to an appreciative audience? Are you supportive, aware of the challenges inherent in such a bold act as stripping off the layers of self-deprecation and forced humility to let one's divinity shine? Are you critical, with judgments about attention-hogging drama queens? Are you yourself the star?

What journey has The Fool made to look in the mirror and see The Star? The innocent has claimed his tools of intellect, of will, of love, of groundedness. He has been guided by the heart of his feminine wisdom. He has birthed. He has shaped. He has challenged his assumptions about society and discovered himself to be his own authority. He has integrated the divergent parts of himself. He has moved through his darkest fears toward personal victory. He has found the source of his strength. He has braved solitude to search for his own truth. He has acknowledged that there are forces beyond his control. He has committed himself to what is right. He has released his illusions and attachment to outcomes. He has dissolved limitations within himself to face the deepest of transformations. He has arrived at balance. He has dissolved his belief about the limitations of the world around him. He has been shaken and fully awakened. And now he has discovered within him a desire to communicate without holding back. He has arrived at the part of himself that is The Star.

And as The Star, he has an abundance of energy and inspiration to share. He wants to contribute to the bettering of his world, the benefit of his community. What a wonderful energy to be and be led by.

I have witnessed the powerful transformation that stepping into leadership brings. It is an act of owning The Star-self, of allowing oneself to shine. This is an empowering act for women who have been enculturated to take up little space, for young people who must always seek permission, and for people of color whose voices are frequently unheard. Leading is an effective way to dismantle racism, sexism, and

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When the Women Heal ... the Earth Heals

ageism. Sharing what ones know in the context of being the visible leader validates the very notion of leadership itself for whatever identity groups leader belongs to. This is even more powerful if a person in a culturally dominant identity group — a middle-aged white man for example — is the visible assistant to the lead teacher. His support comes not by being there to catch the teacher if she stumbles, but simply by beaming love and encouragement and absolute faith in the fact that she's completely capable. This kind of support shifts our collective consciousness by offering an alternative to the attacks and chronic criticisms made on our leaders.

Further, being the sole individual responsible for conceiving a class plan and conducting it demands that one develop one's own thinking and skills. In a co-teaching environment, a newer teacher might hold back or lean on her co-teachers instead of daring to be the bold leader her class — and the world — needs her to be. Yes, needs her to be. When we can all see ourselves as leaders, we all recognize our need to take some responsibility for and lend a hand toward solving our collective conundrums.

Solo-teaching provides a potent cauldron for leadership development. It also allows an accomplished facilitator enough space to guide a group efficiently toward its goal. Strong leaders give strong direction, inspiring others with their visions. The Star effectively encourages us all to be Stars.

If we turn our eyes heavenward, we see that the glorious night is illuminated by the fire of a million Stars, not just one. There is room enough and need for us all to shine and share our visions. Sometimes we will guide like the bright North Star. Sometimes we will dance in constellations, aware of our unique contributions to those divine roadmaps we both define and refer to as leaders in our stellar community.

Elka Eastly still teaches in both models. She is learning to value her embodied contradictions.

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.



"Not since I read 'Mists of Avalon' have I felt so moved to my spiritual core. 'The J'Argon' is the most powerful narrative of spiritual intrigue, ritual, and power." — *Cristina Gonzales, Ph.D., Academic Dean, University of Creation Spirituality, Oakland, California.*

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Reclaiming Adopts Self-Invoking Deities

Combining a respect for scholarship with a desire for shorter rituals, Reclaiming announced that its 2002 Wheel of the Year cycle will work exclusively with self-invoking deities.

Recent research at Reclaiming ParaHistorical Academy strongly suggests that the adoption by the ancient Celts of these auto-activating gods and goddesses played a decisive role in the development of Western culture.

While the self-invoking deities will speed up rituals, a problem remains — timing. Researchers are conducting

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Spiral Dance Gets 'Real' Makeover

Concerned that Reclaiming's annual Spiral Dance ritual was losing ground to reality-based programming, organizers this year took the dramatic step of altering the ritual script.

"We have to get 'real,' if you know what I mean," said Sunshine Moonbeam. "Magic is fine, but we need a healthy shot of down-and-dirty competition."

The changes start right at the entrance. While the timid will enter through the usual veiled passage, participants will have the option of passing through a flaming tunnel. Those who make it to the other end earn five bonus points.

The altars, while retaining their directional focus, will present element-based challenges. The West altar, for instance, will require people to submit to an ordeal by water. Those who last through three dunkings get 10 points.

STYLE POINTS

At the North altar, participants will be invited to eat eye of newt, wing of bat, and other traditional delicacies. Points will be assessed according to size and texture. Style points will also be awarded.

The trance will still visit the Isle of Apples, but instead of communing with the Beloved Ancestors, people will engage in a struggle for survival with a group of Reclaiming teachers aspecting the spirits of dead professional wrestlers.

Insufficiently competitive participants will get voted off the island by their peers, until only 13 remain. Those 13 will engage in a Reclaiming trivia contest to determine who gets to stand in the middle of the spiral.

Meanwhile, fundamentalist Witches led by Jimmy Bob Cernunnos vowed to cast a picketing spell on the ritual: "Thou shalt not tamper with the holy words of our most sacred ritual."

But Reclaiming planned to press on

continued on page D-113



Two Witchcampers demonstrate the Full-Contact Spiral, which will be used for the first time at this October's Spiral Dance ritual. Photo by RPWV staffer Otter.

announcing

Karaoke Invokee Lounge

Avalon Hotel presents the grand opening of Reclaiming's newest hot spot, the Karaoke Invokee Lounge. Sip organic mead while you chant along to all of Reclaiming's classics. Don't know the words? Just follow the bouncing pentacle!

Reserve the Lounge for your coven's next initiation or dark moon ritual!

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.

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