

RECLAIMING

QUARTERLY

The Magazine For Witchcraft And Magical Activism



NO. 85 WINTER 2002 \$5.99



Brigid Haikus

by Dorothy Moonsong and members of the
Vermont Witchcamp community

Brigid, whose name is
Mine, fill me with your healing
Power, o bright one.

Power in passion
Passion breathing fire in
Surrender to love

Silver is the moon
Starlight sparkles on water
Such light heals us all

Hope remembers green
When the earth is frozen white
Snow drops break through ice

Abundance of love
Coursing through hands and body
Peaceful surrender

To me joy is in
Letting go and in finding
It's natural way

Snow melts rushing water
Old wood floats away, old bones
Cleansed in warm spring sun

Truth comes on soft wings
Or thundering on waves of flame
Touching heart's desire

World of energy
Needing change throughout
Hoping for something

The woman cradles
The woman cradles her child
As the newborn sleeps

Water flows within
Breath makes fire deep inside
Earth holds me below

Deep in the wellness
I find myself shimmering
My heart still afloat

Thus is it written?
For all who seek the answers
Look beyond the infinite

Wisdom is loving
Love vulnerability
Fire ceates peace light

Life enjoys love touch
Fire exchange heal hurt in time
Light warmth surrounds all

COMPILER'S NOTE — I wanted to share with the larger community some of the wonderful poetry that came from our 2001 Witchgrass Imbolc (Brigid) Ritual. I won't include each author's name, since many weren't signed. We honored Brigid by working with Her healing enegy and Her creative inspiration. Folks were asked to write a Haiku "word painting." Haiku consists of three lines, non-rhyming: 5 syllables in the first line, 7 in the second, and 5 in the last line.

For more information on Vermont Witchcamp community, see page 42.

Reclaiming

A Center for Feminist Spirituality

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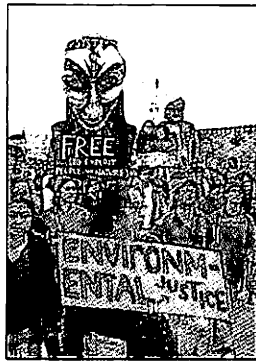
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Reclaiming is a community of women and men working to unify spirit and politics. Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force. We see our work as teaching and making magic — the art of empowering ourselves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



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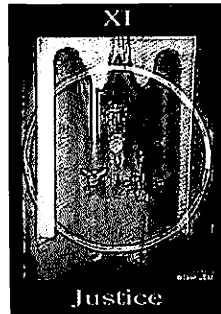


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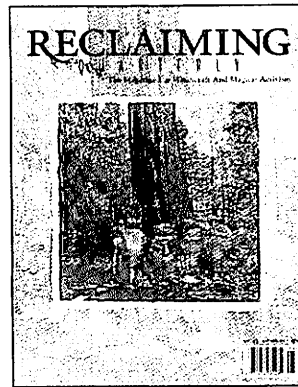
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COVER PHOTO

by Howard Fry, from Salt Spring
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COVER DESIGN

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Our Founder



Founded in 1980 as *Reclaiming Newsletter*. Re-formatted as a magazine in 1997. Of the 100-plus people who have worked on some version of this publication, the following are responsible for this issue:

Publisher and Editor-in-Chief	Sunshine Moonbeam
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* — No animals were harmed in the production of this magazine

Special thanks to:

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Regional Pages Credits — see page 38

To Our Readers...

WHAT A LOT has happened since our last issue. The Autumn 2001 RQ went to press on September 10. Although we inserted a letter with that issue updating you on our response to the September 11 tragedy, this edition is the first to address matters fully.

Since its inception in 1997, Reclaiming Quarterly has sought to be relevant not only in a magical sense, but culturally and politically as well. Reclaiming was founded in 1980 with the intent of applying the tools and resources of magic to the project of changing the world. Or, as we abbreviate our mission: Magical Activism.

Those tools have faced a tough test the past few months. Remaining grounded has been a constant challenge. As if the initial horror were not enough, the kneejerk response of U.S. government and media have undercut any possibility of a creative solution to world tensions, exacerbating the likelihood of further incidents.

Hardly an encouraging picture. Yet one that cries out for both magic and activism.

Against this backdrop we offer our current issue. For the past year, we have been editing "theme sections" for each issue, six to ten pages focusing on one aspect of magic, activism, and the nexus of the two. Our theme for this issue is "Elders and Ancestors," featuring the voices of several older members of our community as well as an article by a middle-aged person on working with "living ancestors." Amid the chaos, we welcome the wisdom of our elders.

We also pulled together a series of articles bearing directly on the September 11 tragedy and its aftermath. Those articles, beginning on page 6, present views ranging from the practical to the poetic to the satirical – united by a conviction that our task at this moment is to maintain our vision and our striving for a just and peaceful world.

We hope this issue supports you in your own magical work. Blessings of the Winter to you.

— *The RQ Cell*

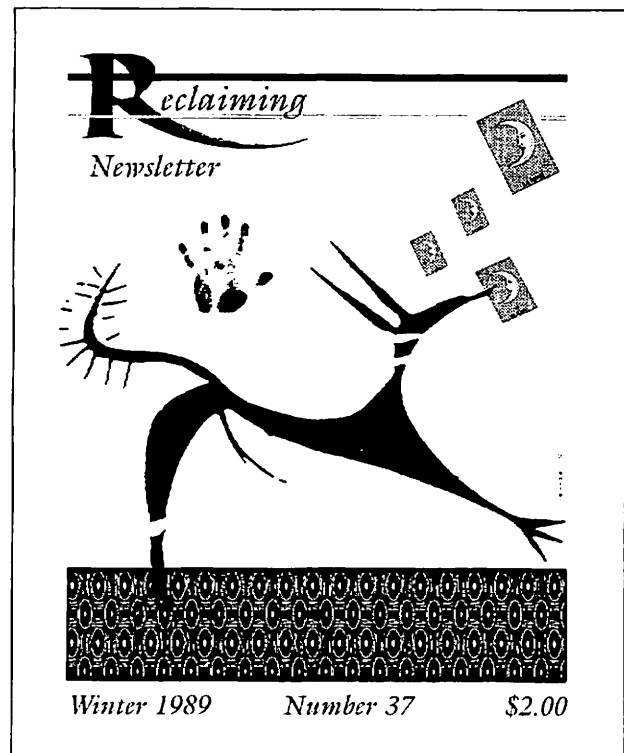
P.S. — Speaking of Winter, check out our new seasonally-correct trees in the Regional Pages, courtesy of Bob Thawley.

Witches' Yellow Pages

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

The *Witches' Yellow Pages* 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 50.



A vintage Reclaiming Newsletter cover by D. Fenster, from Winter 1989. Reclaiming Newsletter was published from 1980-1997.

Whirling

by Irish Flambeau,
from *Samhain Witchcamp*

whirling
a reluctant dervish
I whirl
called into the labyrinth
by an ancestor
who loves me beyond all reason
I whirl
prayer beads tinkling
moving through my fingers
I hear you and
I whirl
singing, my voice
is a conduit
for you and
I whirl
bowing to the
Center
I honor the ancestors
who made my life
possible
whirling
a reluctant dervish
I step out

FASTING FOR FEBRUA

REVIVING AN ANCIENT PRACTICE

by *Stannous Flouride*

FEBRUA (as in February) is the ancient Pagan predecessor to the Christian Lent. It is a physical gesture of spiritual sacrifice to the Goddess.

Like Carnival (Feast of the Flesh) or Mardi Gras, preceding Lent, we have Lupercalia (Feast of the She-Wolf), a communal debauché followed by a fast, Februa, which lasts until the Spring Equinox.

I SUSPECT that in prehistoric times it began thusly: Along about mid-February the food stocks in hunter-gatherer groups began to get pretty low. The grain and roots put up in the Fall had mostly been eaten, rotted, or become infested. Game was sparse, and the first shoots of Spring were not yet up.

In such difficult times, one of the most dangerous and destructive emotions for a small, interdependent group is jealousy (in many stone-age myths greed and jealousy are held up as prime evils). The way to conquer this is simple — everyone puts what is left of their cache into the pot and a feast is had by all. Then everyone is equally hungry until the birthing season and early shoots arrive about six weeks later at the Equinox. The groups that did this prospered and outlived those that did not.

“Good Ideas become Traditions become Rituals become Religious Law become Law.”

WHEN I BECAME a Pagan, I started looking at the calendar, specifically at the midpoint between the Equinoxes and Solstices. At these times, we see Beltane/ May Day, Midsummer, Samhain/

Halloween, and Valentine’s Day.

When I looked up the etymology of February, I discovered its roots in fasting and saw the parallel between Februa and Lent. This led me to discover Lupercalia, and the connection to Mardi Gras/Carnival was obvious. I decided that I would, in my own small way, observe (and try to expound to others) these rites. I have been doing so for seven years. My fast is cumulative, each year adding one more item to the list.

TO ADAPT IT to my modern life and to use it as an offering to the Goddess that I worship (Yara/Maria Lionza), I chose to give up first that which She prefers as offerings: chocolate. The second year I added ice cream, the third coffee, the fourth meat, then dairy products, TV, and most recently, sexual gratification or play. (I think I’ll give up something easier next year, like water or oxygen.)

On Valentine’s Eve, I usually have a small “orgy” of my own that includes a small taste of each thing from a previous year and a lot of the present year’s choice.

I choose these particular items as things which are part of my life and for which I am grateful but which I do not need to survive. Though I have always seen asceticism as the province of more traditional faiths, my practice has taught me much about such acts. Whenever I crave any of these things I am given pause to reflect on Her generosity, not just to me but to all of Us. That such wonderful and

wonderful things are put here for our pleasure always makes me smile. A relatively small sacrifice reinforces my faith in large ways. I have also observed that whatever I am presently sacrificing seems harder than all the previous. But I adjust to doing without and know that after all, it is merely 40 days (actually 36 by our calendar). Much as I did when I was detoxing from drugs and cigarettes, I have intense dreams/nightmares about using, in which I find myself feeling horrible because I have given in to the craving. Now that I am familiar with this pattern, it is much easier when I wake up feeling disappointed to dismiss that guilt and relax.

This year, lacking everyone’s favorite sedative and having that foremost on my mind, I found myself wide awake at 4 a.m., bursting with energy (so to speak), and unable to slumber again. My dreams were delightfully (or demonically) explicit and erotic, vivid, and colorful, filled with all manner of faeries and beasts and

nymphs as well as the usual memories and fantasies.

I ENJOY observing myself and the effect of these fasts. They leave me feeling refreshed and alive and filled with Her strength. I picture a time when I am down to juice and grains, but that is far away — and it will mean that I have lived long and well.

Stannous Flouride is a Blue Owl Wizard of Yara, and can be reached at stanflouride@yahoo.com



Wheel of the Year

by Branna Davida

TWO SOLSTICES, two equinoxes, Beltane, Lammas, Samhain, and Imbolc. These are the eight great spokes of Paganism's yearly wheel. They have been largely co-opted by modern society and Christianity, but pagans have reclaimed them and use them once again to mark the passage of time.

There is of course a difference between our ancestors' observations of these days and our own. They weren't reclaiming anything, they were just living their lives. These days became sacred because they had a specific functional significance. They were chosen for a reason — and whatever it was, it was practical.

So if we truly want to emulate our foremothers and fathers, if we want to re-ignite the practice of sanctifying that which is intrinsically significant in the wheel of our year, we shouldn't be sanctifying their special days. We should sanctify our own.

With all due respect, I'd like to propose the North American Neo-Pagan Wheel of the Year. If we followed this calendar, we would reclaim an absent but vital aspect of our heritage: we would be celebrating days that touch our lives not only symbolically but functionally.

THE YEAR BEGINS the first weekend in April with *The Time of Saving Sacred Daylight*. Even though we know it is coming, we are surprised year after year to be called forth from the darkness before we expect it. We rejoice that every year the light abruptly returns and reminds us of its expansive powers, magically hanging in the sky for an extra 60 minutes. If we neglect to observe the significance of this day, we will miss the train and be docked an hour's wages at work. But what really matters is: We made it. Winter is over.

Late in the month of May we celebrate a weekend dedicated to *The Day of Holy Memories of Dead People*,

which reminds us to be grateful that we are alive and it is spring. May is the only month of the year that offers mild weather in all fifty of the

United States, and this pivotal weekend is a celebration of all that is good and joyful. Those in cold climates can at last wear shorts; those in hot climates have not yet begun to swelter; students can see the light at the end of the tunnel. The entire country takes a moment on a Monday (a moon-day) to stop and breathe in a deep, appreciative breath. This is the real holiday of remembering our beloved dead — and as we all know, what is remembered, lives.

Our next sacred day is observed religiously by the rest of the country, but we appreciate the deep root of it a little better than the average observer. This is the *Fourth Day of July*, used as an occasion by most as a time to get drunk and aesthetically blow things up in the night sky. For neo-pagans, it is a sober day of gratitude for the wisdom of the Founding Fathers. (This does not mean that you can't get drunk.) The founding of America as a country separated

Church from State and guaranteed freedom of religious expression. There's a pretty good chance that the rest of the Western world would not have adapted to such an ecumenical attitude if the US hadn't paved the way, so this day should have meaning to non-Americans as well. Neo-Paganism can flourish out in the open (legally, if not always logistically)

because of those guys from 200 years ago. I would probably not be writing this if it weren't for them, and you would probably not be reading it. We should never take that for granted — this is the neo-

Celebrating days that touch our lives not only symbolically but functionally

Pagan Thanksgiving.

SUMMER HAS ITS own magic and does not require any particular event to remind us of its power. But summer cannot last. The days grow shorter and cooler, and we must prepare ourselves for what follows, whether we see it as good or ill. The emphasis shifts away from the playfulness of summer to preparation for winter, which is why we observe *The Day of Labor*. We prepare ourselves for the coming of harder times. We acknowledge the poignancy of the moment in the name of the holiday. But mostly it is a last-gasp opportunity to say goodbye to summer fun by reliving it with a vengeance.

Nothing culturally brings our attention to the first day of autumn, but we sure as hell can't ignore *The Loss of Sacred Daylight* at the end of October. This holy day is a two-edged sword: it

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September 11, Sometime in the Morning...

by Debi Skidmore

September 11, sometime in the morning. My two-year-old and I wake up, cuddle, play, eventually climb out of bed. The little red light on my phone is blinking — I have a message. That's odd — nobody calls me this early.

I have two messages. The first is my son's father calling to give me some bad news. (He sounds upset, who's hurt?) "It's not personal, but really awful. Somebody attacked the World Trade Center with planes". (Somebody bombed the World Trade Center? There was a military attack? I don't understand.)

"Hundreds or thousands of people are dead." I don't get it, it doesn't make sense, I don't believe it yet.

Message number two; "What the hell is going on!?!". A friend of mine, another Mom. That was her whole message.

I turn on the TV. I'm in shock. I know I should turn the TV off, but I can't. I try, many times, but it never lasts. I keep staring at the screen, tears running down my face. (Oh, my God, the retaliation is going to be so huge.)

No time to grieve for the people dead and lost. No time to sit and let things sink in. We have to act, now. I am a Witch and I have to do whatever I can.

But what about my son? — I really should turn off the TV — this can't be good for him to see — I can't turn off the TV — How much should I shelter him?

"Mommy, you crying?"

"Yes, baby, something really sad just happened and a lot of people got hurt and killed, so Mommy's very sad."

"Mommy sad?"

"Yes, Mommy's sad."

"Mommy, look plane crashed and there's a lot of smoke!" It's video footage of the first plane crashing into the WTC. My innocent young child thinks it's one of the coolest things he's ever seen. I no longer feel guilty for having the TV on.

I drop down into the question, "What can I do?" Memories from Witchcamp come to me. I feel the Web that connects us. I know we have to work with it.

I don't have a computer. I get on the phone and call every Reclaiming Witch I can think of in my community. "Do you have Internet? Is there anything planned yet between communities? Should we try to come up with something on our own?"

Finally, someone's home. She checks — We Have Ritual. It's planned for the evening. We tell as many people as we can.

I don't want to let go of my little boy, even for a few hours. But I can't bring him to this ritual. I need to be focused. I can't parent during this magick.

I am terrified when I leave him. "What if all Hell breaks loose? What if I never see my baby again?"

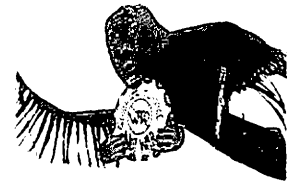
But I can't not go. I am a Witch. I have dedicated myself in service to the Earth and all Earth's children. In that service lies my comfort and my strength. On the evening of September 11, 2001, I pulled myself away from my little boy so he — and all children — can have a world to grow up in.

(Debi Skidmore is a Witch, a mother and "as much of an activist as I can be right now.")



Photo by Ewa,
from a Samhain altar, San Francisco.

U.N. Justice, not U.S. Vengeance



by Mendocino Environmental Center
staff and volunteers

WE HAVE ALL felt an increased sense of vulnerability due to the tragedy of the September 11 terrorism. It may help us to remember that danger and opportunity are often two different sides of the same situation. Let us honor those who have died (and are dying in the war) by working to understand our relationship with the Islamic world. How can we use the power and privileges of America to create a more just world? How can we move from being a military to a moral power? Is our current response working to make us safer in the future? We teach our children that might does not equal right and yet this is how our foreign policy is

conducted. Why? The events of 9/11 are complex but not beyond understanding. We must not buy into propaganda urging us to blindly follow the direction set by the president. We must be sure we consent to what is being done in our names.

The recent history of Afghanistan should elicit our compassion, not assault. In 1979, 85,000 Soviet troops invaded Afghanistan, which proved to be the Soviet Union's

Vietnam. The Afghan mujahadin fighters protected their homeland against the Soviets with the help of Islamic militants from throughout the Muslim world. President Carter contributed \$30 million in U.S. covert aid. Working through the Pakistanis, we eventually dumped billions of dollars in cheap Russian and Chinese armaments throughout Afghanistan in the 1980s. By the Reagan years the mujahadin were receiving \$250 million a year to oppose the Russian escalation to 115,000 troops. The mujahadin pushed back the Soviets, reportedly

killing 15,000 to 35,000 soldiers in the process, and contributing to the eventual downfall of the Soviet Union.

After the Russians pulled out, Afghanistan was left with millions of live land mines scattered throughout the country. The Afghans have undertaken the largest mine removal operation in the world. So far they have

removed 200,000 mines and unexploded ordnance from their homeland. As well as being crippled by war, mines, and drought, Afghanistan is the third poorest country on earth. The superpowers have given the Afghans billions in "aid": arms, mines, and mine removal.

The Taliban (literally "religious students" or "seekers of truth") is not a political party, army, or random splinter group. They are an extreme fundamentalist Islamic movement. They have outlawed music, theater, TV, movies, books, soccer, drinking, photography, as well as schooling, professional work and medical access for women. The Taliban is typical of governments that rise to power in desperately poor, war-torn countries.

Afghanistan is not the only place in the Middle East with terrorists. The U.S. CIA supplied, armed, and trained 3,000 Algerians, 2,000 Egyptians, and hundreds (or thousands) from Yemen,

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Ember Ward

Embracing the New Patriotism

Or, how I learned to stop worrying and love the flag

by Francis Arouet

It's time to stop protesting.

Who ever thought I'd be saying that? I, who never saw a street demonstration I didn't like, suddenly waving the flag and reciting the Pledge of Allegiance?

Not quite. I am as convinced as ever of the importance of direct action in bringing about the society we envision.

But as there is a moment for protest, so there is a moment for a deeper wisdom, for knowing when to set aside our personal agendas and stand squarely behind our country.

This is not a position I reached without long and painful thought. In fact, I have spent years pondering the issues.

INTO THE FUTURE

I BEGAN writing this article in Fall 2001, right after the first attack on the World Trade Center. At that time I had a very different essay in mind, a message of keeping hope alive and resisting the government's War on Terrorism.

Now, in the year 2021 — 20 years later — I have come to quite a different conclusion.

Those 20 years saw events that changed the face of human history:

- Seven cities obliterated by nuclear weapons, three of them in the United States.
- The Constitution amended 137 times, redefining American liberties.
- Christianity adopted as the official state religion.
- And most of all — the country finally finding its soul and uniting behind our leaders in the War on Terrorism.

FACING REALITY

FOR ME, it was a slow road. After the original attacks in September 2001 (I forget the exact day), my first reaction was knee-jerk liberalism. I marched against the war, and abhorred what I saw around me: smug patriotism, scapegoating of Arabs, and everywhere the rhetoric of revenge.

But I don't want to make excuses. I know I overstepped the bounds of decency when I suggested that the terror attacks were like "chickens coming home to roost," and that millions of people abroad associated America with violence, repression, and exploitation.

Even worse, I rebelled when the great John Ashcroft argued that the only way to save our hard-won liberties was to stop exercising them.

So lost in a liberal miasma was I that the mere sight of an American flag made me nauseous. I found myself avoiding schools, shopping centers, and sporting events in my phobia of the flag and the crowds that adored it.

Little did I suspect that my salvation would come through that very flag. Yes, Old Glory herself finally awoke me from my stupor, confronting me not with patriotic pageantry but with cold economic facts: the manufacture, transport, and sale of American flags almost single-handedly pulled the country out of the recession of 2001!

It was a miracle — people's faith in

America had blossomed into the dawn of a new prosperity.

And it has proven an enduring stimulus. Each time we add a state, everyone has to buy new flags. When

Russia became the 52nd state, the number of flag-buyers doubled overnight, and the Dow Jones index reached record levels. As the Canadian provinces are admitted to statehood one at a time, sales should

sustain the economy for a decade.

ANTHRAX AND INSANE DEMANDS

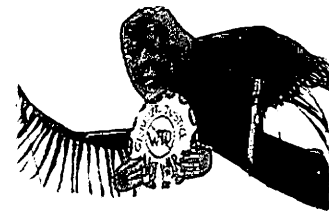
YET DESPITE MY budding clarity, I clung to misguided humanitarian impulses. Couldn't we honor and love America while admitting that we might not be the best of global neighbors? Wasn't there room for positive action toward peace and justice that might lessen international tensions?

That was before the attack on the New York Stock Exchange: March 29, 2005. On that date terrorists (later identified as Islamic Basque separatists from Northern Ireland) hijacked a Greyhound bus, loaded it with mad cows, and drove the living anthrax incubator into the New York Stock Exchange.

After years of bleeding-heart humanism, I began to waver. The cowards! They had struck the very spiritual center of our country. And when a tape of Afro-Cuban music was found in the hotel room of one of the suspects, I could no longer deny the

This is the moment
to speak with one
voice, to think with
one mind

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Facing Our Shadow

by Jessica Murray

ASTROLOGERS HAVE been talking for years about the likelihood of holy wars during Pluto's tenure in Sagittarius, the sign of religion.

On September 11, the fiery arrow that is this sign's symbol took the form of a speeding airplane (Sagittarius again) crashing into New York's proud mercantile towers.

Practitioners of the tarot recognized the televised image immediately. The Tower is the card of cataclysmic change, wrenching a people out of complacency. Barbara Walker's version of this card depicts the pope (the church) falling off one side of the tower, and Caesar (the state) falling off the other, as a bolt of lightning shatters the structure in the middle.

As many have noted, the twin towers represented the dual sign Gemini, in which Saturn (the planet of consensus reality) has been opposing Pluto since August 2001. This opposition will be with us through Spring, though its lessons of responsibility and karma will not be confined to these months, nor should its teachings be singularly identified with the events of September 11.

PLUTO: INVISIBILITY, LAWLESSNESS, DECAY

FROM WHAT bow did this arrow shoot forth? Not from a source we recognize. Not from a familiar old-fashioned enemy like Russia or any mappable nation-state at all. Pluto, planet of the underground and unseen, governs

terrorism as well as the criminal underworld, the CIA, and the unsavory "moles" such groups employ.

Pluto's job in this transit is to



undermine those societal values that need an overhaul. The opposition we are experiencing teaches that when the time has come for immense change, a culture's civilized self-image (Saturn) will be traumatized, and its unacknowledged underbelly revealed. There is rot (Pluto) within every structure (Saturn).

The lesson here is not to demonize

the forces that exist within the structure, but to look at the whole pattern. Energies kept covered for a long time become distorted. What is being revealed is the shadow side of global politics.

The process of decay is not "evil." Worms, which decompose matter, are neither bad nor good. To make any astrological sense of what has happened, we must dispense with our coveted judgments. They will not lead us to a

greater truth. From the point of view of a court of law or public opinion, most certainly they are important. But from the point of view of Pluto, they are irrelevant.

Responding from our emotional and moral layers of self (governed by the Moon, Venus and Jupiter), we may throw around terms like "evil," as Ronald Reagan did when he called the Soviets, "the Evil Empire" (back when they were our enemies). The same sort of symbolic projection is at work when churchmen call sexual urges the work of the devil.

But as metaphysicians, we need to be wary of these appellations. We are not seeking

to proclaim what we like, feel comfortable with, approve of, or find tolerable. We are seeking to understand archetypal forces.

SHADOWS AND KARMA

PSYCHOLOGY HAS much to teach us about the Saturn-Pluto opposition from the point of view of an individual chart.

continued on next page

Tower cards from a Samhain altar, San Francisco. Photo by Ewa.

continued from preceding page

Every one of us has something in our lives which we have stuffed underground, and this is the transit that requires us to dig it up, examine it carefully, and give it a respectful burial. There are crimes of the heart unresolved, perfidies unadmitted, and grievances long overdue to be addressed. It is time to go down the basement stairs and clean up what is down there.

Doing this transformative work on an individual level is anything but easy; but, as Liz Greene has pointed out, it is far easier than managing it in the collective. It takes an especially enlightened leader to impact a group this way, and Goddess knows there is no Gandhi in sight.

What is the responsibility of the individual for the karma of the group?

The most basic fact of astrology is that one is born at a specific time and into a specific place for a reason. One starts where one is. We are here. Our

government is what we have. We created it and we finance it. Let us begin taking responsibility for what it has done, is doing, and is planning to do.

Taking responsibility starts by waking up to our pattern of denial. There have been troubling developments leading up to the present crisis which even our xenophobic daily newspapers have duly reported. Had we been informing ourselves all along about the truth of what goes on outside our national borders, we would not be in such a state of stricken incredulity now. For example, forty years ago the income gap between the highest and poorest countries was 30-to-1. By 1997 it was 74-to-1. There is a direct connection

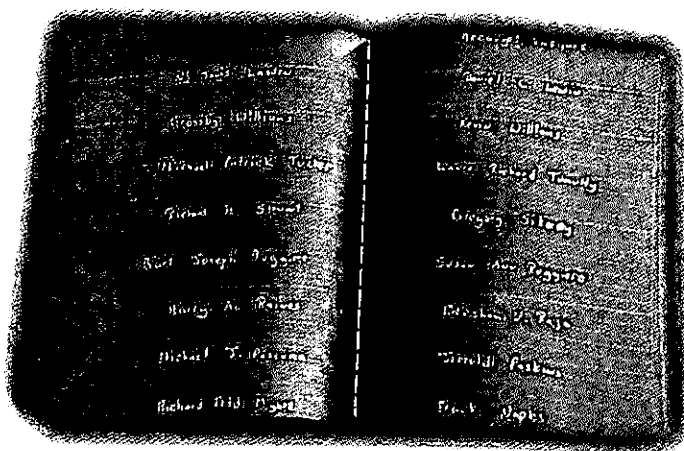
between those numbers and the globalization of organized crime.

SATURN: IGNORANCE AND RESPONSIBILITY

SATURN, THE planet of denial, is now in Gemini, the sign of information. The transit challenges us to postpone action until we have informed ourselves.

Actions based on ignorance of our role in the world are not responsible actions; they are reactions, and they will cause terrible harm. Incredulity (a product of insufficient information), as well as propaganda (a system of disinformation), are among the themes raised by this part of the transit.

Does the average American have



Names of victims of September 11, from a Samhain altar, San Francisco. Photo by Ewa.

any real understanding of where the Muslim extremists get their rage? We are shocked and appalled when television shows anti-American demonstrations taking place in areas of the world which, up to this point, we could not even find on a map. Many Americans were unaware until recently of the ongoing U.S. bombing of Iraq or of the mass child starvation there due to the campaign euphemistically referred to as "sanctions." Innocents have been dying there, as innocents died in New York. Our president, who only recently took his first trip abroad, is a national symbol of our collective ignorance, and our country's various delinquencies with the UN represent an ongoing refusal to take responsibility at the international level.

This is a stance that the Saturn opposition is rendering untenable.

The antidote to ignorance is to ask questions. Not, "which side started it?". This is schoolboy sputtering, which we have absolutely no time left to indulge. Let us ask questions not about "them," but about us. We do not even know who "they" are (do we ever?), but we most assuredly have a responsibility to know who we are.

For example, who supplies Israel and Saudi Arabia and Egypt, etcetera with all that fancy ammo? (When there is a shooting in a suburban school, isn't the first question the newsperson asks, "Where did he get the gun?") And why have they been armed to the teeth like that?

PLUTO AND UNDERGROUND WEALTH

STUDENTS OF mythology will remember that Pluto (Hades to the Greeks) was the ruler of all riches found beneath the earth's crust: among them, oil.

Much has been written about the role of fossil fuels in U.S. foreign policy. We are at the point now where Big Oil has moved from being merely influential in government to being personified by it.

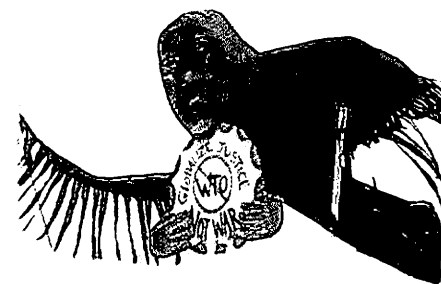
In his original proclamation of holy war, when Osama bin Laden demanded that the U.S. remove our troops from lands sacred to Islam, he centered his denunciation of the West around our much-touted secularity. But America does have a religion — the acquisition and consumption of wealth — and Pluto's transit through Sagittarius is exposing it. It is no longer spice, nor gold, but oil that has become the central talisman of this religion.

Thus a perverse symmetry exists between the American point of view and bin Laden's, both fixated upon control of these ancient lands. The freedom to consume is as American as apple pie, even to the point of being seen as our god-given right; thus access to the world's wealth must be seen as ours by extension. Ecocidal and politically disastrous, our recent history in the Middle East cannot be explained in practical terms. But religion never claims to be practical. The oil fields are our holy sites, too, and we will apparently risk anything to maintain

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An Activist's Invocation

by Lothlórien



I acknowledge the powers of East;
I will fight for clean air. (Welcome East!)

I acknowledge the powers of South;
I will fight for renewable energy sources. (Welcome South!)

I acknowledge the powers of West;
I will fight for clean water. (Welcome West!)

I acknowledge the powers of North;
I will fight for the integrity of the land, the food, and our bodies. (Welcome North!)

I acknowledge the powers of Center;
I will be a conduit for magic. (Welcome Center!)

I acknowledge the powers of the Ancestors;
I will remember. (Welcome Beloved Dead!)

I acknowledge the powers of the Unborn;
I will give them a healthy Earth. (Welcome Our Children!)

I acknowledge the powers of the Fey;
I will be a merry prankster. (Welcome Fey!)

I acknowledge the powers of the Animals;
I will fight for their sanctity. (Welcome Wild Ones!)

I acknowledge the powers of the Goddess;
I will fight in the name of Love. (Welcome Goddess!)

I acknowledge the powers of the God;
I will fight in the name of Justice. (Welcome God!)

I acknowledge the powers of my Brothers and Sisters;
I will be a warrior for Peace. (Welcome Kin!)

I acknowledge my powers;
I will work magic.

In the name of Love, so mote it be.

(Lothlórien is a Bay Area Witch and book editor.)

Resources for Peace & Justice

Alternative sources of news and activism

Independent, grassroots news from around the world —
www.indymedia.org

Grassroots activism — interviews, news, photos —
www.groundworknews.org

News and opinion (international) — *London Times* and
London Guardian

News and opinion (mainly U.S.) — *The Nation* and *Mother Jones*

Reclaiming activist ("RWTO") email discussion list — visit
www.reclaiming.org/about/

And of course — Reclaiming Quarterly, your connection to
Earth-based spirituality and activism. Please support RQ!



BC Citizens, Government Unite to Save Forest on Salt Spring Island

IN JUST FOUR weeks last fall, Salt Spring Islanders raised the final \$300,000 needed to complete a \$15 million deal that purchased 1,643 acres of threatened forest for parkland.

The island had been threatened with massive clearcuts by Texada Land Company, and some areas were cut before the deal could be negotiated. (See RQ #82 for details.)

All levels of government and the community came together in a massive effort to save the area from further logging and proposed housing development. This deal brings the total land purchased from Texada to 2,600 acres. Purchased properties now include the Maxwell Lake watershed (a source of drinking water for the island), all of Burgoyne Bay with its extensive Garry oak meadows and forests, and hillsides on Mt. Maxwell, Mt. Sullivan, Mt. Bruce, and Mt. Tuam.

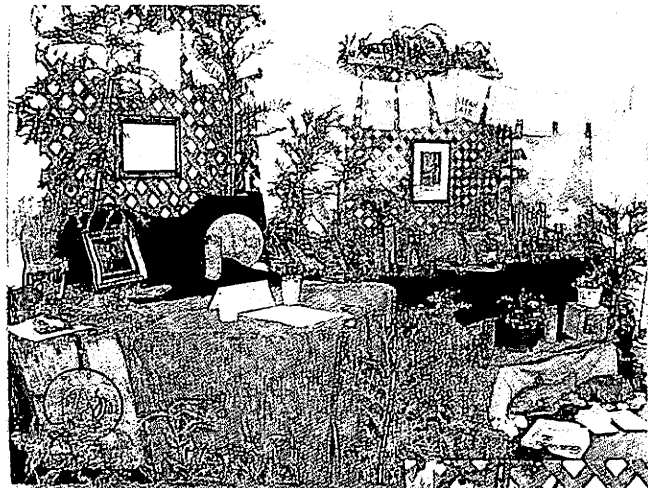
"It is a sweet and wonderful success,

and speaks to the power of a passionate, creative and unrelenting community," writes Karen Clark of Salt Spring Island. "The victory has not been without costs, which I witness each time I drive through these precious lands and see the heartbreaking scars of the clearcuts. In addition, there are still the unprotected 2,600 acres that have either already been devastated or are slated for logging and development. I hold both the joy and the sadness in my heart, and know that we have truly performed magic in achieving what we did in such a short time."

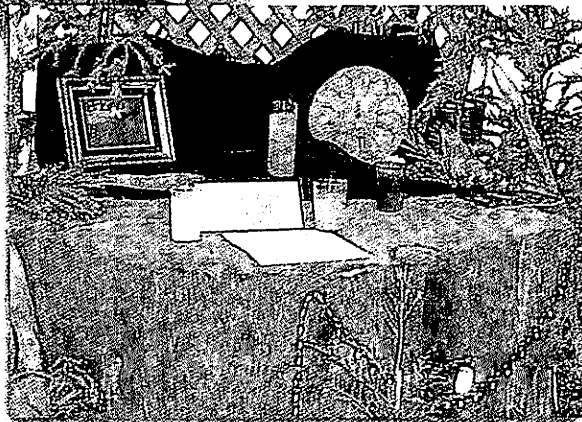
The new land acquisitions will be part of a large provincial park at Burgoyne Bay, and a regional park that will eventually stretch from Mt. Sullivan through to Mill Farm Regional Park.

Partners in the \$15.9 million deal include the Province, the Georgia Basin Ecosystem Initiative, the Capital Regional District, and The Land Conservancy of BC (TLC). Prior to this, the NSSWD had negotiated a separate watershed purchases of 47.5 acres, and The Nature Trust of British Columbia had purchased 705 acres on the north shore of Burgoyne Bay early in 2001.

Contact Elizabeth White, elizwhite@saltspring.com



Altar of the Trees, from the San Francisco Spiral Dance 2001. Photos by Otter.



Headwaters Faces Renewed Logging

by North Coast Earth First!

HEADWATERS FOREST, parts of which were protected by the Clinton-era "Headwaters Deal," faces renewed logging in many unprotected areas. The deal effectively chops the forest — an ancient, integrated ecosystem — into isolated, parcels, leaving the connecting segments open to clearcuts.

Last year, MAXXAM/Pacific Lumber started cutting a "Hole in Headwaters." Five timber harvest plans were cut in the Mattole watershed and Pacific Lumber is filing for more, including one of the last pristine ancient Redwood groves, Nanning Nine.

Last Fall, Humboldt Forest Defense held an Action Camp to train and educate people about the ills of industrial forestry and the defense of threatened forests as well as the scam behind the Headwaters Deal and the Habitat Conservation Plan. The camp included workshops on nonviolence, tree climbing, knot tying, media, and organizing, as well as a back-country action joined by a hundred people.

Actions will continue in coming months. To get involved, phone the Headwaters Hotline, (510) 835-6303.

Financial support is urgently needed. During actions, food and equipment are also needed. Items like tents, sleeping bags, and backpacks are especially useful. Please send donations to North Coast Earth First!, PO Box 28, Arcata, CA 95518.



Treesitters Take Direct Action

Logging Threatens Ohio's State Forests

by Mary Reed

Members of Hock-Hocking Earth First! and the Buckeye forest Council blocked a timber sale on Ohio's Zalecki forest for eight days in September, the first action of its kind in the state.

The morning of August 31, loggers were surprised to arrive at a "soft blockade" of nearly 20 people blocking the road that accesses the 292-acre timber sale, which is about three times larger than the average state forest timber sale. Law enforcement arrived and scattered the soft blockade. The logging truck continued down the road a few feet, only to be met by a ditch and a hanging basket suspended from a traverse line and held in place by a log lashed across the road. It was impossible for the trucks to continue without harming the activists suspended in the basket.

Susan Heitker, State Forest Coordinator for the Athens-based

Buckeye Forest Council, was in the basket with two other activists.

"We took to the trees because we've been trying for eight years to express our concerns with the timber sale program to no avail. The Division of Forestry (DoF) was giving us lip service."

Interactions between the treesitters, support crew, loggers, and DoF employees remained courteous during the action. On September 7 the treesit ended when the DoF and loggers arrived ready to cut a new access road to the sale, bypassing the blockade.



After the treesit, the DoF confiscated gear and cut down the two platform trees, charging the treesitters a \$150 "stump fee" in a contract area where the penalty for damaging or

cutting the wrong tree carries a \$2 fine per tree.

Contact the Buckeye Forest Council, (740) 797-7200, www.buckeye-forestcouncil.org

Excerpted from *Earth First! Journal* — info at left.



Photos courtesy of the Buckeye Forest Council.

Fines, Probation for Space Weapons Protest at Vandenberg

by Starhawk

FIRST, THANKS to all who offered your magical and practical support. It made a huge difference to all of us there to know how many people were thinking about us and sending us energy.

Rose, Bill, and I were found guilty of trespassing at a Fall 2000 action at Vandenberg Air Force Base. The action protested the militarization of space. Test launches of the proposed missile defense shield are conducted from Vandenberg.

Several people pleaded guilty and were sentenced to a \$100 fine and one year of unsupervised probation. The rest of us went to trial, and most were found guilty. Because of the way the issue was framed legally, we had very little leeway for anything else to happen, and the outcome was not a surprise.

Bruce Gagnon, the national director of the anti-Star Wars organization, was given a \$1000 fine and two years supervised probation. Bud Booth, one of the longtime local leaders of actions at

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EARTH FIRST! JOURNAL

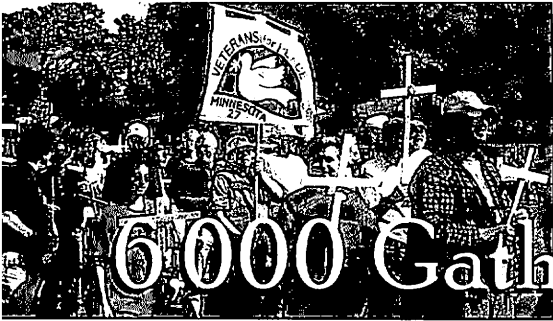
International forest news and much more. EFJ sets the standard for grassroots publications. PO Box 3023, Tucson, AZ 85702. \$25/year.

NATIVE FOREST NETWORK

Protecting the world's remaining native forests. PO Box 57, Burlington, VT 05401, (802) 863-0571, nfena@sover.net

HEADWATERS HOTLINE

For the latest news on Headwaters Forest, (510) 835-6303



6,000 Gather at School of Americas

by Barbara J. Walker Graham

FROM AROUND the country, they came — students, concerned people, Catholic priests and nuns... and Witches, too. About 15 Witches, mostly Reclaiming trained, joined some 6,000 protesters to lend their energies to the annual School of the America's protest from November 16-18.

Officials placed Fort Benning on high alert, reflecting the heightened concern for military security. The City of Columbus sought an injunction against four SOA Watch leaders and planned to establish a buffer zone 50 yards in front of Ft. Benning's main gate during the planned November march.

The march was to include the solemn calling out of the names of known dead, those purportedly killed by SOA-trained grads in Latin America. *(More on the SOA at end of article.)*

U.S. Magistrate G. Mallon Faircloth, however, denied the city's request, citing First Amendment rights, saying the city's efforts "were directed at the political grievance expressed by SOA Watch."

NETWORKING WITH THE JESUITS

SEEKING A representative from the

Reclaiming tradition, SOAW contacted Thistle and Zotlynn of the South East Friends of Reclaiming. They also asked SEFR to hold a spiral dance at the protest.

"I attempted to get a permit from the City," Thistle said, "only to be met by a wall of bureaucracy citing the need for our organization to put up a million-dollar insurance policy. But even if we'd been able to provide that, the City maintained that there were no locations left for any activity."

Thistle consulted with SOAW and determined that if the Pagan Cluster could network with the Jesuit College, the ritual and spiral dance might be protected under the Jesuit's permit. The Jesuit's only concern, Thistle said, "was that our activities would have to be held in the spirit of solemnity and respect. I agreed that at all times, we Witches would respect them and not disrupt the Jesuits. This was tremendously exciting — for Catholic priests to allow a bunch of Witches to hold ritual and a spiral dance within their permitted space!"

The Pagan Cluster rallied at Golden Park on Saturday, November 17, and then moved to the River Walk to hold ritual. "We had half an hour

to work out the details of the ritual — it's because we are Reclaiming trained that this diverse group of Witches could reach consensus for a public ritual in that short of a time," said Sadiyah of the South East Friends of Reclaiming.

SPIRAL DANCE AT THE GATES

"WE HAD BEEN leery of making the ritual too Witchy, or too new-age woo-woo," Zotlynn of SEFR said. "But when we all gathered, it became so obvious that this wasn't an issue. The people were yearning for this, they were hungry and came to be fed."

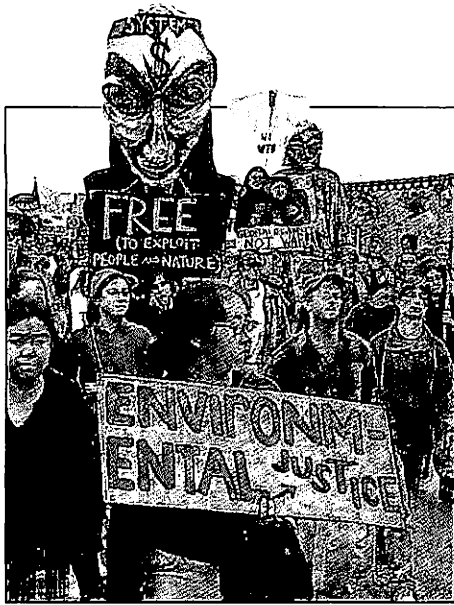
Some 150 people participated in the ritual, which helped establish a grounded awareness that could be used in direct actions. Strips of cloth were positioned in the center of the circle,

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Top and left: 6000 people gathered in November to protest U.S. training of international military forces at the School of the Americas. Photos by Kostya Branwen Sudice.

Above: Members of the Pagan Cluster gather at the SOA action. Photo by Barbara J. Walker Graham.



Thousands March Against WTO

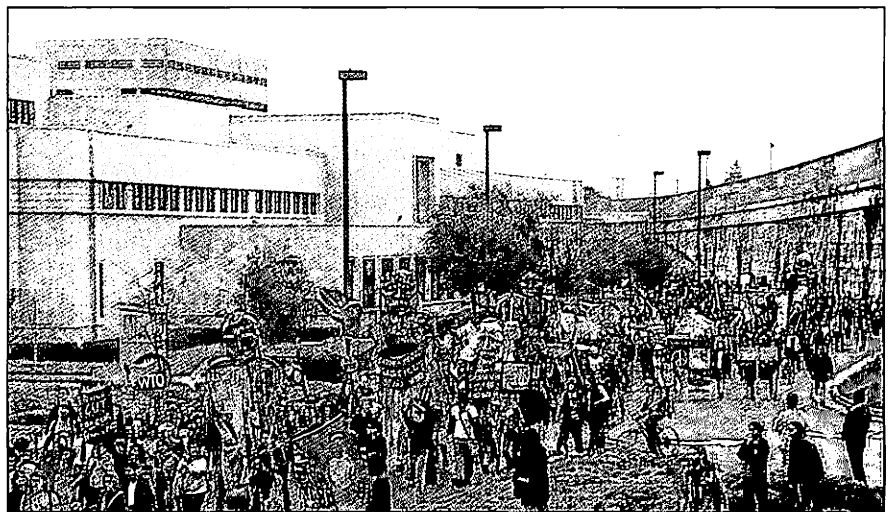
Decentralized protests highlight local impact during Qatar summit

EARLY NOVEMBER saw thousands of people take to the streets of cities around the world in protest of the sequestered World Trade Organization meeting in Doha, Qatar.

50,000 people participated in a massive rally in India's capital city to protest the World Trade Organization on November 6th. The rally titled, "Indian People's Campaign Against the WTO," called for a sustained movement to stop the government from surrendering India's economic sovereignty and destroying the Indian economy and people's livelihoods.

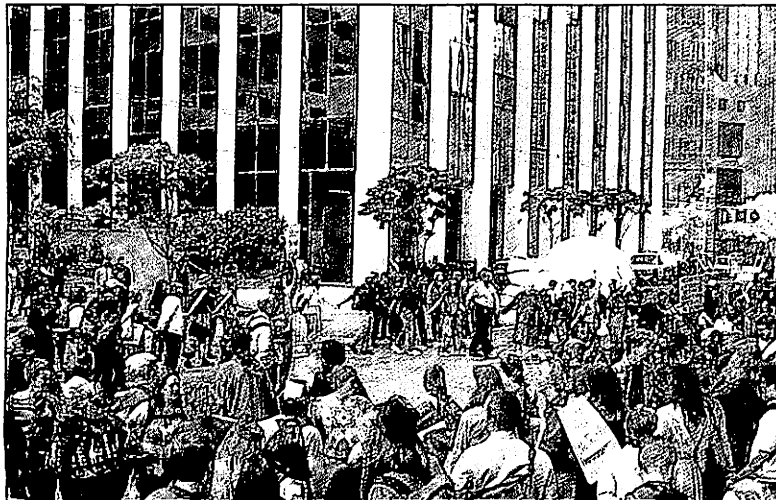
The aim of the protests was to rally grassroots pressure to support dissent by Southern Hemisphere nations within the WTO.

Protests were planned in Australia, Austria, Bangladesh, Belgium, Bolivia,



Brazil, Canada, Czech Republic, Denmark, Finland, France, Germany, Hong Kong, India, Italy, Japan, Lebanon, Netherlands, Nigeria, Norway

Philippines, South Korea, Portugal, Qatar, Russia, Slovakia, Slovenia, Spain, Sweden, Switzerland, Thailand, Tunisia, Turkey, UK and the United States.



Bay Area activists gathered on Friday, November 9 in downtown San Francisco to protest the Qatar WTO meetings. A colorful march featuring the puppets of Art & Revolution (top) culminated in street theatre, punk and techno dancing, and a spiral dance (left).

On Saturday, a thousand people marched through Richmond, CA to the gates of Chevron, where an oil refinery is situated next to one of the Bay Area's poorest cities (middle).

Photos by George Franklin/RQ

Magic in the Streets

Pagans, Black Bloc join to protest the World Bank in Washington, DC

by Jim Negrette

From September 26 to October 2, thousands of activists representing many social and environmental causes gathered in Washington DC to protest the World Bank and the International Monetary Fund (IMF).

The actions were originally timed to coincide with World Bank/IMF meetings. The attacks of September 11 changed the World Bank/IMF's plans, and altered the tenor and intention of the DC actions. "Visioning peace" joined with the social and environmental-justice themes originally planned.

On Saturday, September 29, the Anti-Capitalist Convergence (ACC) held an unpermitted march from the Capitol to the IMF building.

I SUSPECT those who do lots of actions would call the Saturday march easy. I had no previous experience to judge it by. It was my first protest.

We gathered that morning near the Capitol. There were lots of anti-establishment signs, posters, banners etc. Many could have been the same signs and banners that these people's parents could have carried in the anti-war protests in the 1960s.

At first there were lots of police, but they were casual, friendly and non-intimidating. Food Not Bombs showed up with fruit, bagels and water.

There were a lot of younger folks dressed mostly in black. Many wore bandanas or ski masks across their faces: the Black Bloc. They had a strong, wild energy about them.

There were a few older types and even the occasional senior citizen. There

were lots of pretty creative props, signs, banners, puppets and such. The mood was festive if somewhat confrontational.

Then came the riot police.

They wore brand-new body

armor, including helmet, face shield, neck shield, and chest protector. Each carried a club and a fire-arm, bunches of unidentifiable pouches, and what looked like a pint-size fire extinguisher.

The police fanned out and surrounded the marchers, screening us away from buildings. They assumed "the stance" — shoulder to shoulder, club in both hands in front of them, feet apart, game face on. Very intimidating.

The crowd got louder.

PAGANS AND THE BLACK BLOC

THE PAGAN CLUSTER circled up for some last minute instructions. One person had concerns that the police would be targeting the Black Bloc, and wanted to try to dampen negative energy from both police and protesters. She suggested that we keep close to the Black Bloc, who were going to lead the march.

Of course, this could be a problem if violence broke out. The Black Bloc was the most likely target for police attack. We'd be right in harms way.

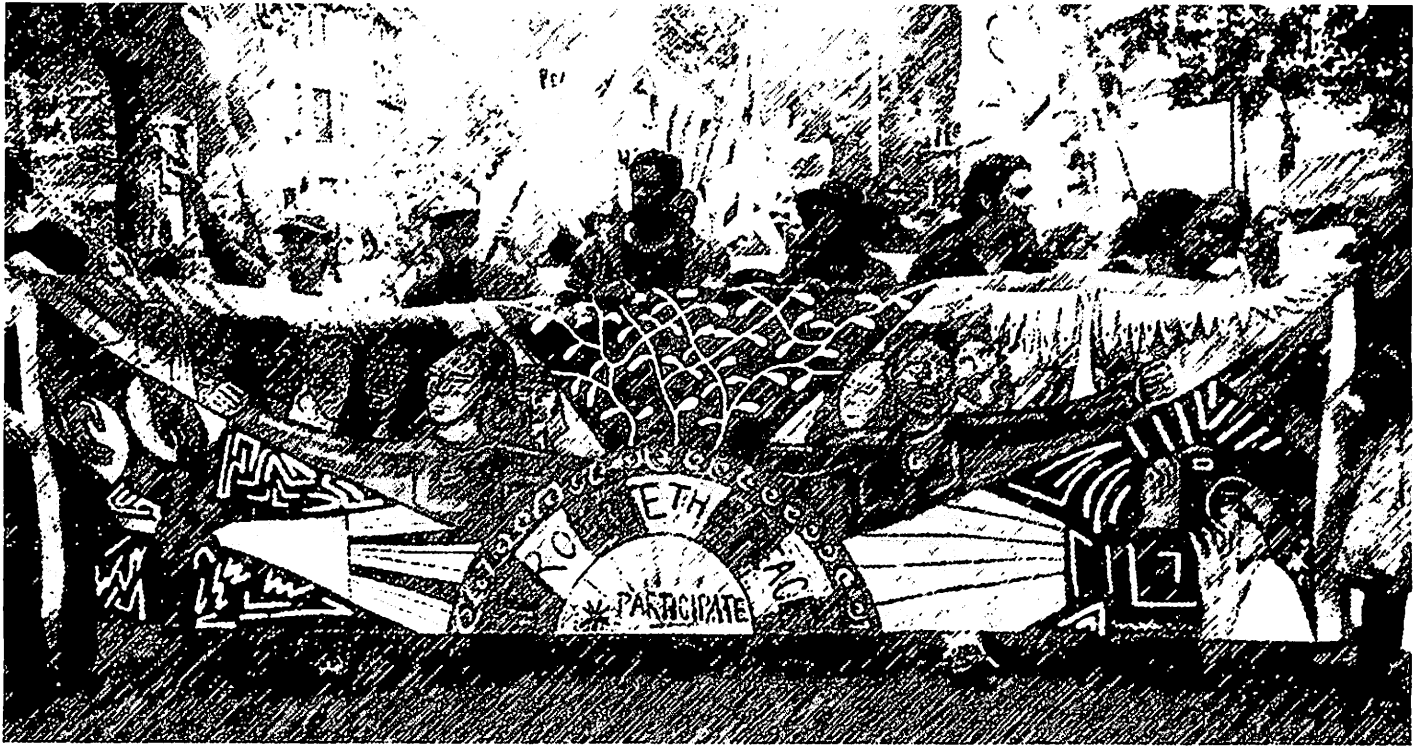
We set up two flags. One, an Earth flag (blue with a picture of the world from space) became the "safe flag." In case of trouble, this flag would quickly find an exit. Those in the cluster who could not be at risk would follow that flag to safety.

A green flag would be the forward flag, indicating the rallying point for the rest of the cluster. When all was cool, the two flags would be together.

A couple of members of the cluster designated themselves "Cluster Moms." They would help keep the cluster together. Lastly, scouts designated themselves. Scouts would move up and down the entire marching body to keep track of what was going on to give



Pagan Cluster relaxes at Malcolm X Park in Washington, DC. Photo by Angela.



warning of potential problems.

We breathed together, grounded, and centered.

The Black Bloc formed up behind a long black banner. Many of them were drumming on plastic five-gallon buckets, hub caps, paint cans and road signs that happened to be along the way. They were proud and confrontational. They were powerful. They were resplendent in a street-warrior-grunge sort of way. They were wild magic incarnate.

The Pagan Cluster formed up behind the Black Bloc. Our presence was music, drumming and singing songs of vision, love and peace. We were all colors of the rainbow with banners, posters, signs and puppets with messages of caring for Mother Earth, our fellow marchers and for our fellow children of the planet. A blue cloth, the Living River, undulated in our midst. We were grounded and powerful in our magic.

We trust the Goddess. We believe there is a better way: not violence, though at times violence can be an appropriate tactic; not pacifist

nonviolence, though that can be an acceptable tactic. We look for a third way — an active, challenging way of channeling magic and produce change.

BARRICADES AND SPIRAL DANCES

MANY OTHER groups, large and small, stretched out behind. But as soon as the march begins we are halted. The police have blocked off our intended route. After some tense negotiation, an alternate route opens up. The march begins again. There are twin cordons of riot police on either side who keep everyone in the street, off the sidewalk and away from buildings and cars.

The Black Bloc runs ahead. We are getting stretched out and it is hard to see what is ahead. We stop again. There is something going on at the head of the march. The shouts are angrier and the energy more chaotic.

Then the march begins again. As we pass the stopping point there are a couple of our cluster attending to a woman who looks like she's been pepper sprayed. They are swabbing her face with the DeTox wipes and washing her eyes and face. It is now clear what the little fire-extinguisher things on the police belts were. A couple of the Black Bloc were hit as well and are being attended to.

The march continues with the

Cluster Moms gathering up the stragglers and keeping us clustered with their call of "The River is Moving." Construction workers, joggers, dog walkers and tourists all stop to watch us go by. We flash peace signs at them as we go. Many return the gesture. There is magic.

Eventually the march led into a large open intersection and park in front of the IMF building. Police barricades have been set up across the road. Riot police in "the stance" line the barricades. Others surround the end of the march. We are trapped.

After a moment of confusion the Pagan Cluster does what you'd expect Witches to do: We circle up and start a spiral dance. Many join us. There is an festive energy among this now dammed living river. Magic is here.

The spiral dance complete, the Pagan Cluster breaks out the spell we'd intended to work in front of the IMF building. A large cotton sheet is produced along with many colors of magic markers. We write the things we hate about the IMF and World Bank on the sheet. "Greed," "Non Participation," "No Sustainability" are joined by hundreds of other problems caused by the IMF & World bank. When all have

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For a report on the November protests of the World Bank and IMF in Ottawa, visit www.starhawk.org



EL DIA

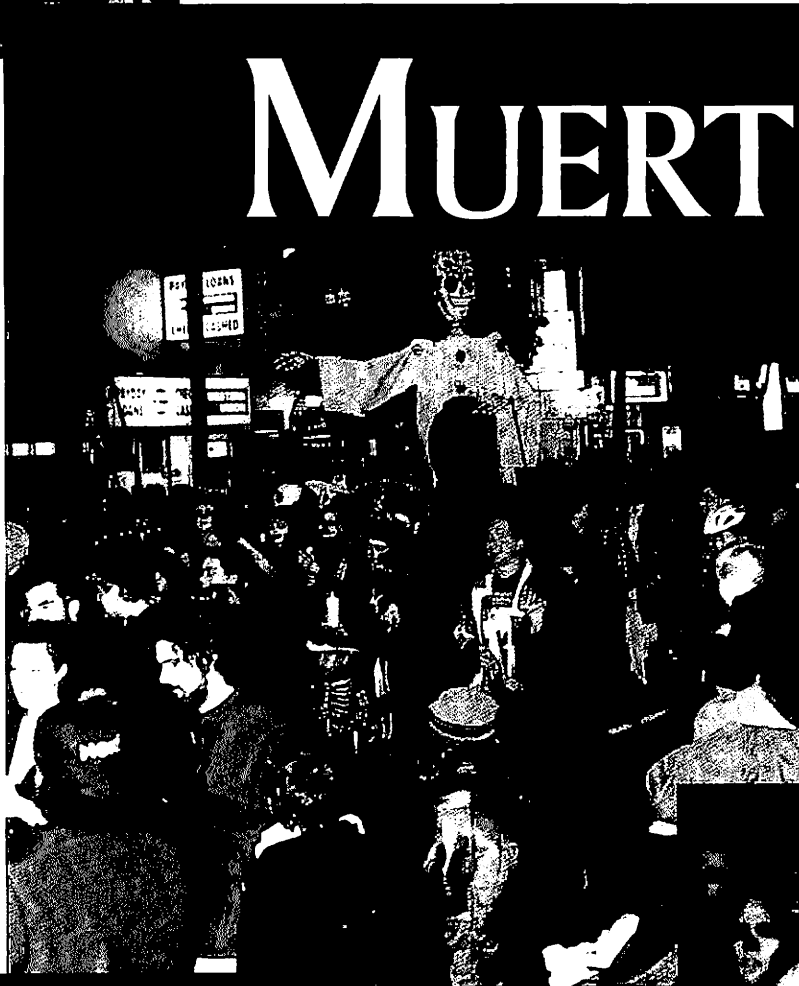
DE LOS

MUERTOS

Each November 2nd for the past twenty years, thousands of people have gathered in the Mission district of San Francisco for the Dia de los Muertos procession and ritual.

El Dia de los Muertos is observed in Mexico on November 2nd as a time when ancestors are honored and feted with favorite foods, candles, and marigolds. The tradition took root in the Mission district about 20 years ago, bringing magic and ritual to the streets of San Francisco.

The annual event is organized by the Rescue Culture Collective, with assistance from Reclaiming and other community groups. It is the largest public festival in San Francisco that is not corporate-sponsored.

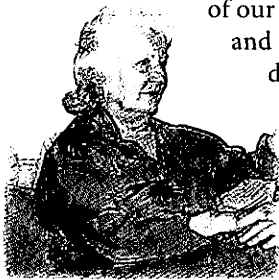


PHOTOS BY
EMBER WARD

Elders and Ancestors...

— an RQ theme section —

CONTINUING OUR recent practice of focusing a theme section of each issue on a particular aspect of our community and our work, RQ devotes the next seven pages to the voices of Pagan elders.



We have gathered an interview with Aroza Simpson on working in Pagan and grassroots activist circles; an article by Z. Budapest on her Hungarian heritage; a short piece by Janet Lubeski on growing old; and Irish Flambeau's reflections on working with "living ancestors."

We open this section by honoring Victor Anderson, co-founder of the Feri tradition, who passed over last Autumn.



Victor H. Anderson

May 21, 1917 - September 20, 2001

by Kelesyn Schutte

[Victor Anderson, along with his wife Cora Anderson, was a teacher and guide to many Witches, including founders and teachers of the Reclaiming tradition — RQ]

Priest Victor H. Anderson was born May 21, 1917 to parents Hilbert and Frances in Clayton, New Mexico. He was delivered by his father on their ranch. After several years of meeting on the astral plane, Victor met his wife, Cora, in person in Bend, Oregon in 1944. Recognizing each other immediately, they married three days later on May 3.

Victor and Cora are the seminal teachers of the Feri (Faerie) Tradition of Witchcraft. Victor was one of the last Kahuna and a bokor. Initiated in 1926, he was a member of Harpy Coven (a Faerie coven) in the 1930s in southern Oregon. An extraordinary shaman and priest, he and Cora initiated some of the most influential leaders in contemporary Paganism, including Starhawk and the late Gwydion Pendderwen.

Victor was an accomplished poet and the author of *Thorns of the Blood Rose*, a modern classic book of

Goddess poetry and liturgy first published in 1970, as well as numerous articles on the Feri Tradition and Huna. In 1975, he won the Clover

International Poetry Competition Award. He was a contributor to *Witch Eye*, *Green Egg*, and *Nemeton* magazines.

An accident during childhood left Victor almost totally without sight. As a result, he attended a school for the blind in Oregon. Largely self-educated, Victor had a profound love of physics, chemistry, literature and world spiritual traditions. He was an avid reader, storyteller and brilliant linguist who spoke numerous languages, among them Hawaiian, Spanish, Creole, Greek, Italian, Gaelic, and Dahomean.

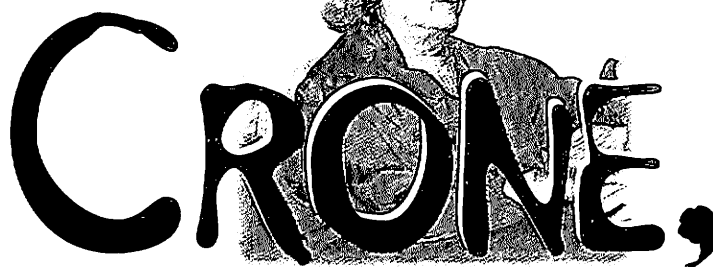
He was gifted with a beautiful voice, loved to sing and was adept on the drum. During his early life, Victor earned his livelihood as a musician, playing the accordion at public and private dances. He was a member of the Fraternal Order of Eagles, Alameda Lodge for 40

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Am I a

an interview with Aroza Simpson



or What?

Aroza Simpson is a longtime grassroots activist who in recent years has worked with the San Francisco chapter of the Gray Panthers. She has been involved with Reclaiming since the early 1990s. As part of our Elders theme, RQ talked with Aroza about her political commitment, her spirituality, and the meeting-ground of the two.

So right at the top — do you consider yourself a crone or an elder?

No. Even though I'm a 3-30-29er, I'm not that wise. I'm too Aries-impetuous. I keep making the same mistakes under different disguises.

I do have bountiful experience, though. I have lived a long time and have kept my principles intact. I'm

obstinate. I have lots of ideas about how to win the struggles for a society that encourages love and justice. And I have heroes, such as Amy Goodman and Judi Bari. (Amy Goodman hosts the embattled radio show, "Democracy Now." The late Judi Bari worked with Earth First! to save Headwaters Forest and other threatened ecosystems.)

So what's different about being older?

The thing I notice is that people give me their seat on the bus. And I have a lot more aches and pains than I used to. My immune system isn't as resilient as it used to be. But I consider that part of getting old, rather than being a crone.

But I am pleased with the concept of being a crone. Something that the

We have lost the pressure of time...

by Janet Lubeski

I AM AN old woman in an ageist society. This means that I am invisible to many people. They do not recognize my anger.

Others wish to take care or to speak for me instead of supporting me in taking care of myself. I still have a voice.

It takes me longer to do things, and

there are things I can no longer accomplish. But I can speak up and ask for help when I need it.

It takes effort for me to continue to live independently. I take care of my body by providing it a proper meal and exercise. I take care of my spirit by nurturing it with the beauty of nature and the sounds of laughter, my own and others.

I AM IN a support group with others who are enjoying the benefits of old age. We have many things in common: lessening of our senses of sight, smell, hearing, but increasing sense of touch. We feel as if a month is a day. Time is no time, it merges. We have lost the pressure of time.

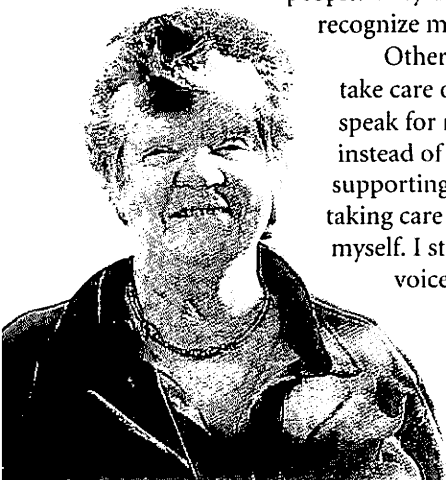
Through the years of working,

raising families, finding a community which supports each other, we continue to learn, listen to each others' stories, and provide a meaning to our lives. To be a witness, to listen without judgment, takes patience.

Growing old takes patience. It offers moments of clarity where I can see life in all its glory and all its pain. I have learned to celebrate life, to play and not take everyday upsets so seriously.

I love my life. Waking up in the morning in anticipation of what the day will bring is a wondrous feeling. I know it has the potential for love, for beauty, for continuing exploration of what it is to be — a human being.

Janet Lubeski is a retired nurse, recently moved from Connecticut to California.



photos by G. Franklin/RQ

Gray Panthers and Reclaiming have in common is that age is respected.

In one of my few remembered dreams, I was terribly distressed because of some problem. Three persons, each representing a solution, appeared. One talked about various technology solutions. One was charismatic. And the last was very logical. Still I was distressed. Onto the scene came a bent-over woman, using a walking stick. She drew a circle around all of us. I felt a sense of relief. My problem was solved.

My present question is: Can I draw a circle around the myriad aspects of my life? Can I make a real difference in the present situation? Certainly crones are needed in these difficult times.

You've been an activist most of your life. How did you get involved?

I started becoming angry at injustice and aware of the shenanigans of "big money investors" at age 16 while working at Starr's Department Store in Zanesville, Ohio. Two friends got fired for trying to start a union, and an older lady was fired as she was almost ready to collect her pension. My pay was 25 cents an hour, and I had to work extra hours at Christmas without pay, because it was "in the contract," which I didn't even know existed and certainly didn't sign.

I learned about "totalitarianism" from my first husband.

Since my first child started kindergarten in 1968, I've been, on varying levels, a social organizer for justice, liberty, and democracy. For the past 11 years, my main volunteer efforts have been with the Gray Panthers. I've been freed of working for "the man" to pay my rent for the last 8 years.

Tell us about your involvement with the Gray Panthers.

I got involved about 1991. I was looking for social activism where I could be an individual. A friend was already involved and said, "come on in." I was getting older, and I liked the idea of "age and youth in action." I didn't want to just work on "elders issues," though, but on social issues that affected the whole

society.

With the Gray Panthers I've worked with people whose careers were ruined by being blacklisted by the House Un-American Activities Committee (during the "anti-communist" crusades of the 1950s), persons who had walked the picket lines with their immigrant parents, as well as with younger persons showing valor along with technological and strategic expertise beyond my abilities.

The Gray Panther theme of "Age and Youth in Action" has put me into contact with many San Francisco groups working



for
peace
and

justice. The Panthers work in coalition on issues which affect the whole society, such as single-payer universal health care, clean money for elections, and non-privatization of social security, schools, parks, et cetera.

I appreciate that when I work with younger people, it is on a person-to-person level. It's a compliment to realize that we have a relationship as human beings, not in relation to age.

You talk about politics in a very personal way. Say more about this.

With the Gray Panthers, our most dramatic impact has been bringing people together. Our success is going to lie in developing connections with people of like mind, expanding the circle. That's really important. Recently, I've worked with groups like Peace Action, Women's International League for Peace and Freedom (WILPF), and American Friends Service Committee (AFSC). Each time I go to these meetings I become better acquainted with these people. There are always problems when coalitions come

together. You have to learn who knows how to do what, what people's strong points are.

The human connections are important in widening the circles to people in these coalitions, and beyond. That's something we haven't figured out how to do well. We need to rephrase the material so that it relates to the needs of people who are busy just surviving.

I would guess that a lot of the lack of motivation for social activism is people's lack of confidence that they have something worthwhile to say and do, and that there is a place for their ideas to become reality.

Everyone agrees universal health care is important. But when it comes to figuring out the nitty-gritty, people feel there is no one to actually listen, so why not think about something like dinner, where they have control?

What drew you to Reclaiming?

The connection with nature and the universe, thinking about what we've gone through as far as evolution. In order to find answers to why people aren't more politically involved, you have to go deeper and find strength in ways that maybe you aren't familiar with.

From the first Reclaiming ritual, I

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Hungarian Passion

A Huntastic Heritage

by Zsuzsanna Emese Budapest



This is an excerpt from Pagan elder Zsuzsanna ("Z") Budapest's autobiography, to be posted on her website as an e:book in 2002. The book will account for her journey in the circle of rebirth, highlighting her Hungarian cultural background, her queenhood (youth) work with feminism and Witchcraft, and the unfolding of her new cronehood.

WHEN YOU GO out at night to eat in Budapest you will find that the musicians in the restaurants are often Gypsies, or "Romany." The Romany exist in every European country. The Hungarians merged culturally with their Gypsies — music can intermingle nations. We have been in a symbiotic soul relationship through many regimes, both feudal and modern, but the music held us together and picked up more flavors and healing notes.

During the so-called communist regime we sent our Gypsies to conservatories to study if they had the talent, so now our Gypsies play concerts.

They occupy many other diverse posts in life. By law, everybody had to have a job, Gypsies included. But our old musical relationship continued through thick and thin as usual.

Tonight, the musicians are dressed in paprika red traditional jackets, with golden embroidery of some sort running down both sides. It is a mixture of Hungarian and Romany styles. They wear fancy black pants and shiny tall black boots. The style of the outfits come from the earlier times when they played their music for aristocrats in the 18th and 19th centuries. Now they play to us at night in places of food and wine.

They are composers, and no longer live in mudhuts, telling fortunes for a living.

I am visiting Hungary with friends on Szentendre Island where artists have a large colony. We are appreciating the Gypsies' music — the music that more than anything else holds the moods, customs, and soul of the Hungarian people, the Magyars. Magyars cannot imagine eating without the Gypsy music



Photos courtesy of Z. Budapest

top left: My granny Vilma, on my father's side. She was a writer, (got my writer's genes from her), teacher in a girls' middle school, and left me her memoirs. She wrote even during World War I, with battles raging in her town, hiding in her attic typing away.

left: This is a promo shot, not the real thing, but you get the picture.

top right: Old woman at the spinning wheel, a slice of the old world.

lower right: Grandmother Ilona, the orator (got my speaking talent from her) and suffragist (got feminism) with my mother Masika (younger daughter, a sculptor, altar builder, got her imagination and love of art) and her sister Titi (a pharmacist, she was there raising me) still alive at 86, the last of my elders.

playing. These tunes have carried our joys and sorrows down through the centuries. I feel sure the band is estimating my age, pegging me as an American emigrant, one of the thousands of 1956 refugees who fled the Communist brutality in Budapest, but now come back for a soul-healing visit. I realize I am a willing sitting duck, ready to be overwhelmed by the ancestral music.

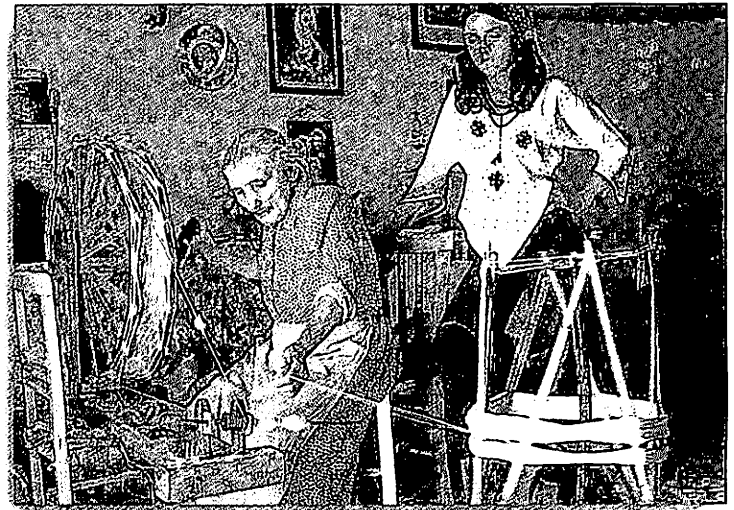
I hear my grandmother Vilma's voice reminding me that Gypsy musicians were the depth psychologists of the old country, long before Drs. Freud, Jung, and Kerenyi. When a Hungarian felt sad, they would go with friends to a good restaurant, have dinner, and order a bottle of wine. About the time the bottle was half full the Gypsy "primas" would cue in, approaching the broken-hearted (and who isn't sometimes?) with an alto violin in hand, aimed directly into your ear, just inches away from your heart. He would start a tune that was popular in your youth. They know these things. The songs then and now are about

parting from loved ones, love lost, country lost, mother lost, father lost, kids lost...

With a well-trained hand on the violin, backed by a deep cello, the music tweaked the heartstrings, transporting you back to times when you were happy and in love. Or the music mourned about wars, revolutions, and the many diasporas of our people that have left a wealth of music. Soon the Gypsy lead violinist would find the proper tune to open your personal floodgates. This is how it was then and how it is now — music bringing up the tears, everybody crying openly. Men crying like babies, snuffling into their wine glasses. Women sobbing and covering their faces with hankies, crying into their ruby-red Tokay wine.

In Hungary this is quite normal. The life of the restaurant goes on as if there were no tables filled with sobbing guests. In fact newly arrived guests look around approvingly. A good restaurant has many tables with people crying. But in the fullness of time, the crying ebbs like the tide. The band strikes up a new tune with the tempo speeding up, and soon the Gypsies are playing happy, dancing tunes. The sad guests slowly rise to the occasion, and begin to sing along. First just here and there, but soon defiantly, as if happiness was the best revenge. (It is.)

The sing-along escalates to a dance-along. They all get up



and begin to dance. There is slapping of the shoes, the men stomping out the "csardas" on the wooden dance floor. In the old days this was the time when a bottle of the best wine was ordered for the band. I order it now, because the musicians are paid very little and I overheard them discussing their meager tips. Yet the restaurant would be dead without them. The country would be psychotic without them. Magyars would choke on their centuries-long pain. Besides the bottle, I put money in the violin, plus I buy their latest CD when it is offered to me.

I REMEMBER... Gypsy musicians in 1956 were playing a pop hit, a sad song in my ears when I was a young girl of 16. I was fleeing Hungary, crossing the border that changed my language, my music, my culture; hence giving me a hefty lifelong Post-Traumatic Stress Disorder. The song moaned, "Bolyongok a varos peremen... I am meandering the edges of the city where you and I used to walk together. No matter where I am walking nowadays, always know that you will never, ever be by my side again. Are you still thinking of me?"

From one day, October 23, 1956 — to the next, October 24 — my life was irrevocably and forever changed. One day I was a schoolgirl, in some awful navy blue pleated skirt and red all-

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Flowers for the Living

by Irish Flambeau, with help from Shiny Crow

It's possible that some people have relatives who are perfectly sweet, nice and pleasant all the time, but I don't know anyone like that. Some of the hardest relatives to deal with are our living ancestors, our elders. They can really make us crazy! And I've noticed that many people feel more comfortable doing "ancestor work" with dead ancestors, or "spiritual ancestors" that they're not related to at all. I certainly understand why that may be, and I think that something is missing from that kind of work. Someone is being left out. The Living Ancestors.

The first person to talk to me about Living Ancestor work was my mother, Shiny Crow. I had become estranged from my grandparents after confronting them on their participation in patterns of abuse and neglect that had gone on in our family for generations. When Shiny Crow broached the subject with me, I literally hadn't spoken to my grandparents in three years. Shiny Crow had started to intentionally and consciously interact with them as part of her spiritual path, and urged me to do the same.

I didn't want to do it. Shiny Crow gently nagged me. She said it would make a big difference to me after they died, to know that I had done what I could to come to some sort of resolution with them. She said to do it for myself, not for them. In the end, I did it for my mother, but the results were the same. I started visiting them again, in the company of my mother. Having a shared purpose with my mom made me feel closer to her. We were co-conspirators in healing what we could within the family. I was eventually able to be in relationship with my grandparents, without denying anything about who they were, or what they had done. And they knew what I thought about them, and were able to be in relationship with me.

The value of this work really became clear after my grandfather died. My uncle, who hadn't addressed any of

the family problems, suddenly became distraught. He began having intrusive memories of his childhood, to experience strong emotions and feel helpless about it. He felt acutely the fact that his parents were now dead and he would never, ever get a chance to resolve anything with them. In contrast, my mom and I felt rather at peace about

issues from the past. I think my uncle really missed his chance, because at the end of his life, my grandfather had undergone an amazing spiritual change that may have enabled them to have a much different kind of connection.

"I'm not sure I can do that," you may say. I don't think you can afford not to. Not only does this work benefit you, it benefits our community and --the Goddess. Unfortunately for our rational minds, all ancestors wear the face of the Goddess. Even the abusive ancestors, because She is immanent. You are a magic worker, a Witch. Who better to take on the task of family healing with Living Ancestors? Who better, and who else?

Your Living Ancestors have something to offer you, things to teach you, even if you don't know what it might be. Even if the lessons are hard. You are linked to your ancestors by blood. Some say there's a reason you're linked to them in this way. What if it's true? What if you incarnated into your family in order to work on something? Even if it's not true, the family holds a treasure trove of information, teachings and healing opportunities. Some people just have to get around the dragon in order to get there.

It may be that your ancestors are so difficult that the best you can do is to learn from them what you don't want to be. When you are in the presence of your Living Ancestors, any tendencies you have to be like them will be highlighted. You will know which parts of them you want to let go and which good parts you can embrace. Observe. Witness. This sorting process will show you that you are, according to Shiny Crow, "a bead on the never ending necklace of your family line".

You may decide that it's not possible to physically be in the presence



of your Living Ancestors. Some ancestors are not physically or emotionally safe to be around. If that is the case, work with that. What are the blocks to a relationship with your ancestors? What do these blocks show you about yourself, about family, about humanity? What wishes and hopes have you had to give up? Who are you? How do you create a Family Of Choice?

With most relatives, though, it's much more mundane than that — like the work I'm doing with my father. Recently, I confronted my father when he reneged on his invitation for me to visit him in Mexico for the Day of the Dead celebration. He decided that it was "too touristy" a time to come, withdrew his long accepted invitation to my husband and me, and literally told me I could not visit during that time. I expressed my disappointment and disapproval that he would cancel an already accepted invitation for that reason. His response was to call me a "petulant child," among other things.

My father habitually approaches me as if I were a naughty little girl. I could decide to take my ball and go home, but I refuse to leave the playing field. Instead, I set limits and boundaries with my father. I calmly informed him that my husband and I were sad that we weren't welcome at that time, and that in place of visiting him, we would be attending Tejas Web's Samhain Camp. (Much better than visiting my father, lemme tell ya). I went on to say that we would welcome him at Thanksgiving when he arrived in the States. Why? Because I decided that just because he is a donkey's patoot when dealing with family, doesn't mean I have to be. I refuse to let him define my actions, how I will treat family members and ancestors (and he is certainly my ancestor). When I consciously and with intention went to the airport to pick up

my father for Thanksgiving, that was valid and immediate ancestor work. I did it for me, for who my authentic self is, not for him. You might think from this story that he thought he "won." I can assure you, he didn't. It was quite



need it most. One of my psychic teachers used to say, "Grounding will save your butt." It's true! I like to ground before family visits, or before picking up that telephone. When grounding, it really helps me to have some amusement about the upcoming interaction (lightens my energy and helps the grounding work). To this end, I sometimes visualize my grounding cord as a huge pink feather boa, or champagne bubbles, or those toy monkeys with linking arms. When I need a more formidable grounding cord, I try a huge oak tree trunk that's bigger than me. I once heard a Unitarian minister describe how he would curl his toes inside his shoes in order to ground during unpleasant situations. It works like an anchor, and is invisible. I've had great results by visualizing a grounding cord in the room where the visit will

clear that I am no pushover, and I've clearly told him what I think of his actions.

The Goddess has some distressing disguises, and we need to be present with that. Ancestor work isn't about being blissed out all the time, or getting our self-esteem needs met. It's about discovering your authentic self and expressing it everywhere, even with your family of origin. Your family of origin, where your witchy skills will really be put to the test. Here's the tools that really help me to stay true to myself with Living Ancestors:

Grounding — Of course, I tend to forget this most basic of skills when I

take place, and by grounding the whole building. I psychically "set" the quality of energy the room will contain before I arrive, and during the visit.

The Rose — Here's a technique from psychic teachers at the Avalon Institute in Chico, CA that I use constantly. Before dialing a relative on the phone, I ground and visualize a rose lying between my ear and the telephone receiver. The rose is a powerful symbol in many world religions and serves as a gentle shield that helps me remain centered, able to hear the conversation from my authentic self. To use this technique in person when visiting with

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Photos courtesy of Irish Flambeau

left: Living Ancestor work — the author with Paw Paw, 1997

right: the author's great-grandparents on their wedding day, 1911

The Changing Face of

Priestessing

by M. Macha NightMare

MOVIES, TELEVISION, BOOKS — Witches are turning up everywhere in pop culture. And, as more and more people seek a religion that meets their spiritual needs, that addresses their everyday concerns and the bigger questions in life, they are finding their way onto Pagan paths. Discouraged by the rape of Nature, by the declining quality of air and water, agriculture and animal husbandry, we find hope in Paganism. We create rituals of commitment and renewal in the face of ecological perils. We rejoice in our diversity. We encourage creativity and self-expression.

As more people find themselves drawn to Pagan practices, they seek information and connection on the Web. Priest/esses have rallied to meet that challenge. Together, we have

created ways of teaching and learning online. In many ways, the World Wide Web has supplemented, and in some cases even enhanced, the passing on of the Craft of the wise. People search on the Internet for Pagans to conduct their rites of passage or to counsel them in crisis. In response to this need, priestesses and priests, individually or as a dyad, perform services that we might recognize as being similar to those that mainstream clergy perform.

Pagans, more than ever, are seeking the support of other Pagans: for instance, some Pagan expectant parents are more comfortable having a witchen midwife attending the birth of their offspring. I sometimes receive phone calls from distraught people who are witnessing a loved one go through the process of dying. Because of my work on *The Pagan Book of Living and Dying*, they believe that I might have a special understanding of their situation, and they seek my counsel. I suggest ways of coping. These people also reach me through e-mail, and through the Web I spin out all the words of comfort I can.

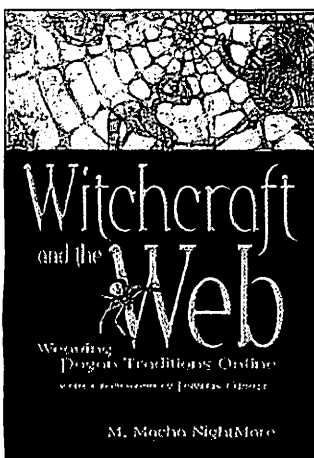
My colleagues and I have created

memorials and funerals. To hospital chaplains, hospice workers, and funeral professionals who ask for advice on how to serve their Pagan clients, I have spoken about our beliefs and practices. I have also lectured to college classes on Pagan views of death. This is one part of my ministry.

Laura Spellweaver, of Massachusetts, is a priestess who performs rites of commitment. Most of these rituals are marriage ceremonies, legal in the eyes of the state. Laura, like many others who conduct weddings, conducts premarital counseling sessions. She also keeps a collection of liturgical writings from which those who seek her services may choose selections to weave into their own unique ceremonies. Laura is one of many Witches across the continent who have responded to a calling and developed a specialized ministry.

Pagan counselors who have secular training in therapy may specialize in such areas as working with victims of domestic violence or child abuse. As with any human being in any profession, their spirituality can enhance and enrich their professional practice.

As a Priest of Bridghe, Patrick McCollum is a remarkably skilled and gifted goldsmith. He is the Wiccan chaplain for the State of California Department of Corrections, the first Pagan chaplain in any state to be appointed to serve Pagan inmates. Patrick also serves on the Prison Issue Task Force of Lady Liberty League, as



This article is excerpted from a new book by longtime Reclaiming priestess M. Macha NightMare: *Witchcraft and the Web: Weaving Pagan Traditions Online*, published in December 2001 by ECW Press.

well as being a consultant to prison administrations in seven other states and to the Federal Bureau of Prisons. Patrick's ministry, called Our Lady of the Wells, is now one of several throughout the country. They exist in a number of states among them, Washington, Arizona, Missouri, Tennessee, and Florida.

Pagans, myself included, who are doing prison ministries are beginning to find colleagues on the Internet. We are sharing information that helps other prison ministries. Witches "clergy" working in the prisons also enjoy professional relationships with other prison clergy and with prison staff. We also work in concert with adult-literacy teachers, who offer social services within the prison system. We have formed alliances that benefit prisoners, their families, and ourselves.

Ordained interfaith ministers now have training in Pagan beliefs and practices. In addition, some Pagans are called to the interfaith ministry; they train at interfaith seminaries such as the Golden Gate Interfaith Institute in the San Francisco Bay Area. With such training, these witchen folk join with interfaith ministerial colleagues to serve in schools, hospitals, and prisons, to officiate at weddings and funerals, and to assist at other meaningful events in the lives of their co-religionists. On the peninsula south of San Francisco, there is a Witch who serves as a hospital chaplain. More and more frequently, hospices and hospitals have patients who request the ministrations of Pagan clergy. I'm encouraged when these chaplains, nurses, and other caregivers seek me out upon hearing that I'm conducting a workshop or when they come across *The Pagan Book of Living and Dying*. They are motivated by their desire to serve their clients in a way that is respectful of their faith tradition. I'm similarly encouraged when my co-religionists train to provide chaplaincy services to people of all faiths.

Some Pagans use the term "clergy" in defining their community

responsibilities, but there are parallels between the roles of the Judeo-Christian clergy and Pagan priest/esses that cannot be fairly drawn. For one thing, Witches do not have a sacred text — we obtain spiritual guidance from spirit and spiritual encounters. Gus diZerega provides us with a clear explanation of the differences:

"A traditional Wiccan priestess or

Priestesses and priests, individually or as a dyad, perform services that we might recognize as being similar to those that mainstream clergy perform

priest does not preach . . . Neopagan priestesses and priests are often teachers, but what they teach is not primarily doctrine. Rather, it is how to act within a small group that, as a coven, works with the world of spirits and Spirit.

" . . . They are primarily judged by their ability to work with spiritual powers . . . These abilities link traditional Wiccan priestesses and priests with healers, diviners, mediums, and shamans in many other Pagan traditions . . . Next in importance (and for sensible people just as important) is their personal spiritual maturity. Last, and often distantly so, is their institutional affiliation."

PAGAN SEMINARIES AND OVARIA

AS THE WEB grows larger, more webs intersect and intertwine, our communities expand, our religions evolve. There are, and have always been, those among us who seek to deepen our practice, to hone our skills, to explore unfamiliar territory, to push boundaries beyond the known.

Beginning in the late 1990s, particularly, Pagans began to perceive the need for more advanced training. We saw that we had much to learn from one another. Some of us wanted to pursue knowledge and experience in a

more structured way. People who had been in the movement for years wanted to engage in deeper work than much of what could be found at festivals, where people of all levels of experience gathered. (See chapter 5 to pick up the thread of authority and institutionalization.)

Some of these people attempted to fulfill this goal by pursuing advanced studies in conventional seminaries. An example of such an institution is the Starr King School for the Ministry, a Unitarian Universalist member of the Graduate Theological Union, in Berkeley, California. I know several people who have obtained Master of Divinity degrees from Starr King. Another formal institution whose program harmonizes with a

witchen worldview and that grants degrees and ordination is the University of Creation Spirituality (UCS) in Oakland, California. Founded by former Dominican priest Matthew Fox, UCS articulates Ten Principles of Creation Spirituality, the last three of which are especially applicable to Nature religions:

- We are all sons and daughters of God; therefore, we have divine blood in our veins, the divine breath in our lungs; and the basic work of God is: Compassion.
- Divinity is as much Mother as Father, as much Child as Parent, as much Godhead (mystery) as God (history), as much beyond all beings as in all beings.
- We experience that the Divine is in all things and all things are in the Divine (Pantheism) and that this mystical intuition supplants theism (and its child, atheism) as an appropriate way to name our relation to the Divine and experience the Sacred.

A NUMBER OF other schools offer related programs, including the California Institute of Integral Studies (CIIS) in San Francisco, Woolston-Steen Theological Seminary, an adjunct of the Aquarian Tabernacle Church International, based in Washington

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Brick by Brick

We Rebuild the World

by Oak

WINTER SOLSTICE is the time of year I reflect on what sustains me in the darkest of times, what gives me hope and sees me through. For the last twenty years, I have spent Solstice night with good friends. Throughout the long night we cook and eat food, create crazy crafts and art, tell stories, laugh, argue, and get progressively sillier as dawn approaches. This is the true magic of Solstice, of surviving that long night to witness the birth of the light. Over the years it has become clear that what enables me to endure is fairly simple. It is the mess and chaos of human community working together to entertain and feed ourselves as we wait for the dawn.

On September 11, I felt us fully

Brick by Brick Blend

1 part oil of black pepper (I suggest 5 drops)

1 part oil of rose (5 drops)

1/2 part oil of blue chamomile (2-3 drops)

Use this blend in oil of jojoba for body oil, in distilled water for a spritzer, or add to sea salts for bath salts. Use when you want to focus on improving, rebuilding or restructuring yourself or your community.

*Mary Greer, that master aromancer, uses black pepper in her tarot Tower oil, blue chamomile in her Star oil and rose in her Empress oil. Her book, *The Essence of Magic* is one I refer to again and again. Black Pepper increases our ability to confront and endure difficult or dangerous situations and removes energy blocks. It strengthens courage and helps move mind and body into action while providing stamina. It is the energy of healthy dissent and loving rabble-rousing. Rose is the quintessential oil of love and of healing. It helps us work from the heart and promotes loving relationships. It is the quintessential oil of the Goddess. Blue chamomile helps create harmony and organization, while calming hysteria and nervous stress. This oil helps keep us focused on our path, helping us overcome any bitterness, anxiety and anger that blocks us from speaking our truths.*

enter the time of the Tower, the tarot card of sudden change, where old structures fall and nothing is for certain. It is a shaky time, a time when control is lost and rigidity is shattered. It is a breakdown that may also be a breakthrough. Living in a time of the Tower is to live in a difficult and challenging time, a frightening and unstable time. I have been thinking of how living in this time is like living perpetually in the Winter Solstice, waiting in the dark for dawn, waiting for the time of the Star card. This is a time of humanity working together in tandem with the universe, waiting for human culture to wake up to feeling connected to the beauty and interdependency of nature.

I have the great privilege to work as a therapist, a job that suits me. I am endlessly curious about the simple chaotic drama of each individual life. This job has become incredibly challenging in this time of the Tower. Hour after hour, I listen to my clients as they try to make sense of a world gone crazy. They express fear, anger, uncertainty, and grief. In a time of the Tower all illusions come down. It is evident that media and politicians are banging the drums of war, that our economic system is not sustainable,

and that the powers that be are invested in taking away our civil liberties. Overwhelmingly, what I hear in my office is a longing for peace, love, and understanding, and a growing feeling of alienation from popular culture. I hear a yearning for connection and the burgeoning desire for a human culture where self-interest is not the organizing principle. It is hard to see what should or could be done to change



things. For many of us, love is the anchor that grounds us as we try to keep standing the shakiness of our world.

In times like these, we all are survivors of trauma. When I work with survivors of trauma, I recommend mindfulness of the five senses. A time of the Tower is by its very nature traumatic. Over and over we are getting the message that life is now irrevocably different. This is a shock to all our systems and to all our senses. It is a time to bring in beauty and comfort, to see beautiful things, to taste delicious food, to hear pleasing music, to touch and be touched with pleasure, and to smell uplifting scents. Like the warmth of a kitchen full of friends on solstice night, these are the things that can help us endure and sustain. Mindfulness in the five senses can help heal and restore hope. This is a time to rigorously connect to the regenerative power of nature, as well as connecting our emotional responses to our personal histories.

For any of us who grew up in a crazy family, these crazy times can throw us right back to old coping mechanisms, dysfunctional behaviors, anxiety and/or depression. This is a time when it is difficult

continued on page 58

The Healing Tarot

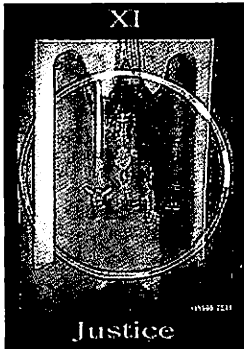
Designed by Jennifer Elizabeth Moore

Reviewed by James Wells

The Healing Tarot, a laser-print color photographic tarot deck, is a work of great care and love. Jennifer Moore believes that each card represents or embodies a “Great One,” a spiritual entity. She created masks, costumes, body art, and sets for all 78 cards.

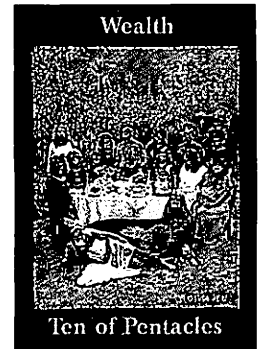
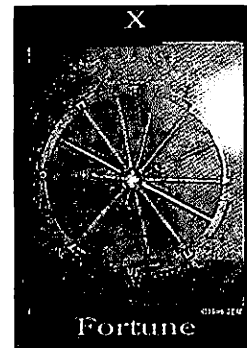
She worked out which day would be most auspicious astrologically for each. Magickally-trained people were invited to pose. Every photo shoot took place in a ritual context in which the Great Ones of the Tarot entered the models. This is why *The Healing Tarot* was eight years in the making!

The card stock is heavy, making for a slightly thick deck, but it’s sturdy. Images are protected with a gloss coating. The scenes are Waite/Smith-based — it’s fun to see them “come alive.” Moore captures the full range of human experience and emotion through a fine balance of



humor (e.g. a couple immersed in trash in Devil) and depth (e.g. a hauntingly beautiful Death). Superb for readings, meditation, or ritual, the pictures inspire an outpouring of creativity and intuition.

Minor Arcana cards bear a subtitle (e.g. Nine of Wands — Courage). Trump names are traditional, with XII as the gender-neutral “Hanged One.” The top and bottom borders seem a bit



wide to me, but that’s probably my own thing about borders. No “little white book” comes with the deck.

A nice touch is the blessing that Jennifer inscribed on the bottom of the box.

I give *The Healing Tarot* a 9 1/2 out of 10. It’s worth the price, and is a handsome addition to one’s Tarot collection.



The 78-card deck is \$90 US from www.bluewitch.com, where you can also view color reproductions of the cards.

James Wells is a Toronto-based Tarot consultant, ritual weaver, Reiki master, musician, and workshop facilitator. Contact workeroforacles@yahoo.ca, (416) 966-2685.

SWEET POTATO

by Lily

AND GINGER

SOUP

WINTER IS the time of year when the vegetable patch has been put to rest and people feel the need to stay indoors and relax, maybe in front of the fire or under a warm blanket. It's cold, and often wet, and the sun goes down early (perhaps even before you get off from work).

In the dark time of the year, the inward time before the flurry of activity that heralds Spring, we need to nourish our bodies and strengthen our connection to the Earth. Sweet potatoes and carrots, root vegetables dug from Her rich black soil, ground us. Ginger heats us up to keep us warm on cold Winter nights.

1) Peel the sweet potatoes (and carrots if you wish) and chop into chunks. Boil them in a large pot of water until they are tender (about 20 minutes), then drain out the water and set them aside.

2) Peel and chop up the onion, then sauté in a saucepan with the olive oil until the onion is soft and caramel-colored.

3) If you are using fresh ginger root, peel it and mince it. You can also use crushed ginger.

4) Put the sweet potatoes, carrots, onion, ginger, spices, and 3 cups of milk in the blender. Purée it until the texture is smooth; you might need to add some more milk if it is too thick.

INGREDIENTS

- 4 large sweet potatoes
- 8 carrots
- 1 onion
- 1 Tbsp. olive oil
- 2 to 2-1/2 Tbsp. fresh ginger (not powdered)
- 1-1/2 tsp. ground nutmeg
- 1 Tbsp. salt
- 2 tsp. pepper
- 4 to 5 cups of milk (soy milk works great)

5) Pour the purée back into the large pot and add another cup of milk. If the soup is too thick, you can add even more milk.

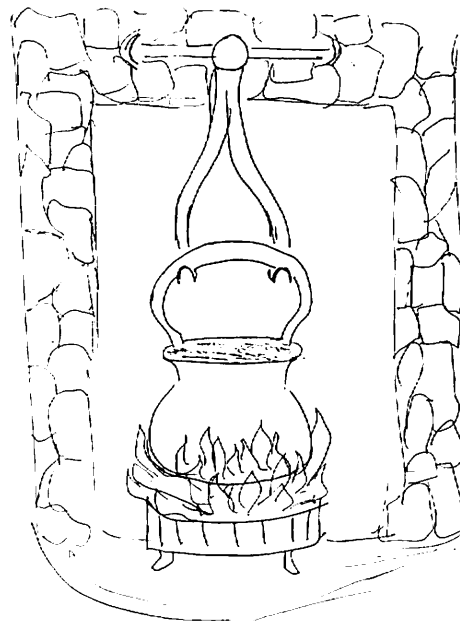
6) As you stir to blend in the milk, envision your body healthy and whole, healing itself in whatever ways it needs. You can also envision healing for the Earth, and offer a bit of soup poured out onto the ground after it is charged.

CHANT A spell as you stir:

Root and herb from within the Earth,
Chopped and stirred upon my hearth,
Stir in nourishment, rest, and health,
This food a gift of Gaia's great wealth.
Heal and warm us from within
Until the air grows warm again.
Blessed be.

This soup is great served with a hearty wheat bread. I like to serve it in a loaf of round bread that has been sliced across the top and hollowed out inside to make a bread "bowl."

May you never hunger.



Aimee Vincent



Shadow

Shadow

Be here now
 I ask of you
 Sit with me where I can
 trace your outline
 You who I know as the darkness
 as all potentiality
 You who I have yet to discover
 Stay in the light for me
 for a little while
 So that I can catch a glimpse of you
 Yes I do want you around
 when I feel you near
 when the sun shines in just the right way
 I hear you saying it's too bright
 OK, I'll move a little more towards you
 Wait
 that's too far
 I want to be able to find my way back
 You tell me not to fear you
 for truth and power live with you
 I see in you emotions so
 many to name
 Each time I feel you near
 the dance
 changes again
 I know that then I will no longer
 move
 In my world with quite the same rhythm
 Namaste shadow
 I bow my head to you
 For me
 being humble to you
 For me
 honoring you
 For me
 welcoming you
 I grow.

—by Starr

images by James
 A. Runnels

To Keep You Safe

Light Of Purity guards you well
 I have you under a protection Spell
 You will reach the end of your road
 And arrive safe back within your humble abode
 No trouble from within do I command
 As the Goddess and I have you safe in hand.

—by WynnJera

Imbolc Blessing

Bless thine divine light
 that greets our days
 so true and bright.
 Come bless the coming spring
 and to our hearts,
 love and light bring.
 I doing so let it harm none,
 I ask this for me to be done.

—by WynnJera



Magical Tools for the Aftermath

Stale Grief and Frozen Fear

by Starhawk

THREE MONTHS AGO, we woke to images of flame and dust, of huge planes crashing into towers, of structures crumbling: the Tower card from the Tarot brought to life. In that attack, thousands of people lost their lives. The lives of their families, their friends, their co-workers, will never be the same.

Since that day, thousands more have lost their jobs. People who worked for the airlines, the catering companies, the tourist industry, my neighbor's brother who used to run seaplane tours of the San Francisco Bay.

Hundreds, possibly thousands, have lost their liberty. We still don't know how many immigrants have been detained, "disappeared," held without being allowed to contact their families, without legal counsel or due process.

And thousands more have lost their lives, homes, or families in Afghanistan, victims of the battles, of our bombs, of delayed or nonexistent aid, of starvation and cold.

All this on top of the everyday pain of the world's great injustices, the suffering of the hungry, the death of small children from bad water or lack of medicine, the clearcutting of ancient trees, the ongoing assaults.

Since 9/11, any struggle we were engaged in for justice and human liberty got harder. Any resources available for works of compassion and healing were diminished. Any open psychic space for imagining new possibilities was

narrowed.

And the threats just keep on coming, whether in the form of anthrax or new pronouncements by Al Qaida, or in the form of Patriot Bills and the announcement of secret military tribunals, increased police powers, the abrogation of every treaty that guarantees a human or environmental good or limits destructive weaponry.

A thin film of normality, like an oil slick on a raging sea, has covered the turmoil. We're urged to behave as normal, that is, to shop. But nobody feels much optimism or holiday cheer. Anyone with the least sensitivity to the earth or the collective mood opens up and hears a chorus of anguished shrieking.

We are not done with our grief, but we are now urged to cover it over. Grief gone stale turns into depression and despair.

Alongside the grief lies the fear: a fear that is being continually aroused and manipulated, for people in fear are easily controlled. Fear makes us inflate the power of the authorities and accept the limited choices they pose to us. Fear

can make us repress ourselves, censor our speech or even our thoughts, curtail our opposition. Fear narrows our focus, makes it hard to see what is directly in front of us. Since 9/11 we've all been in a state of free-floating anxiety, braced against the possibility of a new disaster.

Jon Young, director of the Wilderness Awareness School, tells a story about a famous trapper, a man who could capture even the wildest and most wary wolves. His secret was to block their trails and interrupt their normal pathways, throwing them into a state of anxiety. In fear, they were less alert to cues from the environment, less able to take in information, easier to trap.

We are like those wolves. The attack of September 11 disrupted our normal functioning, threw us off of our usual trails, broke through the bubble of denial which generally shields us from confronting our mortality and brought us smack up against our vulnerability in the face of death.

To maintain our vision, direction and passion at this moment is a challenge. We need to honor our grief, to leave room for it in our rituals and our actions, to speak about it honestly and clearly. And we need to face and transform our fear.

As Witches, we have the tools we need to transmute our energetic and emotional states. Magic, the art of

changing consciousness at will, teaches us first to recognize what state of consciousness we're in, and then to make a choice about what state we want to be in.

Recognizing fear

FEAR OFTEN masquerades as something else: hunger, general tension, irritability, anger. Generally, humans would rather feel mad than scared. When we're afraid, we pick fights with our loved ones, yell at the bus driver, fire off those 3 a.m. emails we never should have sent. We eat our way through two pints of Ben and Jerry's, get drunk, start smoking again, watch too much TV, sleep with someone we should have avoided, put up with humiliation or abuse.

Take a moment, and think about a time when you've been afraid — maybe even panicked. Let your body return to that moment; let it take the shape of a living sculpture of fear. Notice how your breathing changes, where you hold tension. Can you remember your internal dialogue? The feel of the energy? Your emotions? What choices you felt you had? What information you did or did not take in?

What can you note about this state to help you identify it?

When the argument starts, when you head toward the refrigerator or the bar, when you put down the morning newspaper, stop for a moment. Take a deep breath, feel your feet on the ground, and ask, "Am I afraid? What am I afraid of?"

Releasing fear

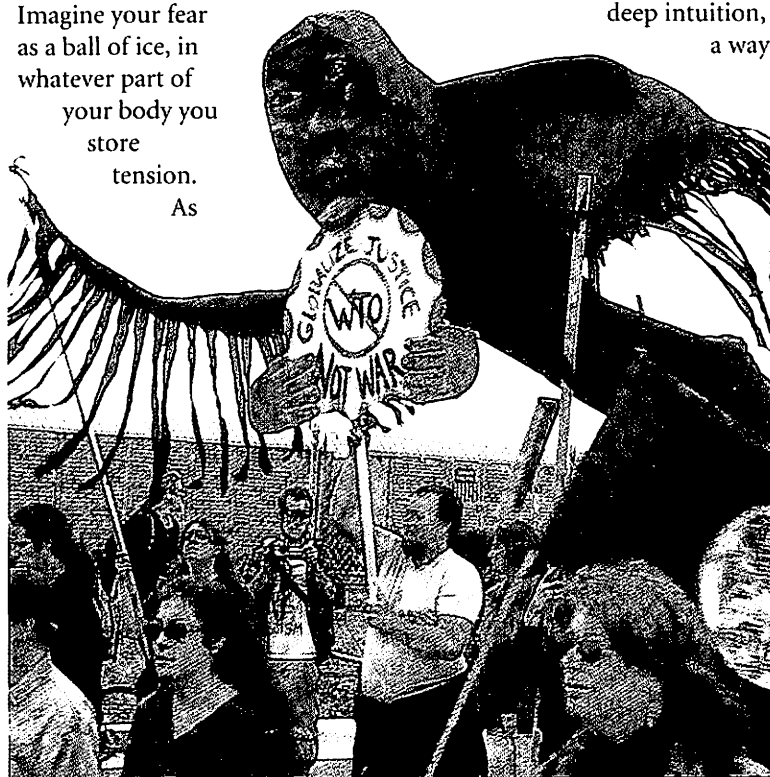
FEAR IS information: it tells us that somewhere in our environment we are perceiving a threat. Fear pumps up our adrenaline and mobilizes our reserves to flee or fight, but that state of arousal can become exhausting and draining when fear is chronic. Fear does not lead to good decisions: in fear, we miss information and we tend to accept limited choices. So we need to know how to release fear and move toward

clarity.

Take some deep, slow breaths into your belly. Feel your feet on the ground. Tell yourself that just feeling that physical contact with the earth can help bring you back to yourself, to a state in which you can make a choice about what you want to do.

Imagine your fear as a ball of ice, in whatever part of your body you store tension.

As



you breathe, imagine melting the ice, letting that ball dissolve back into water that can feed the earth.

Imagine that space where the fear was filled with the light of clarity. Shine that light on your problem or situation. How does it look to you now? What choices do you see that you have?

Don't freeze up

AT THEIR worst, fear and panic leave us paralyzed, unable to make any choice at all. Journalist Robert Fisk, who spent 25 years covering the war in Lebanon, said that the lesson he learned about survival was, "Do something. Don't do nothing."

In high-stress situations of immediate danger, we often need to make a decision, fast, without adequate

information. Think back to times when you have made the right decision out of your intuition. How did that choice look and feel? What was your inner state when you made it? What cues did you use to guide you? What was your inner dialogue?

When you recognize the feel of your deep intuition, you can create a way to call it up, an

image, a short summoning spell, a place on your body you can touch. We call this combination of visual, aural and physical cues an 'anchor' to a particular state of consciousness.

Again, use it, make it part of your daily practice,

so that moving into this state becomes easy and automatic.

Getting support

AS WITCHES, we have many sources of support. We can turn to our friends and lovers, and ask for help. Sometimes simply admitting our fear to another person can help release it.

We can also draw support from the elements, from the Goddess and Gods and the ancestors. We have allies in all the worlds, and they want to help us. All we need to do is ask.

If you have particular allies for this time, or for a specific situation, work with them. Put them on your altar, make it a daily practice to communicate. Write a prayer or a spell or song you can

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Music of the Middle East and Arabic North Africa

Reviewed by Lisa Dillon and Kat Lilith



El-Funoun

Zaghareed: Music from the Palestinian Holy Land

This brilliant CD made its home in my stereo for a month after I got it — I didn't listen to anything else. El-Funoun is a group of musicians and dancers that have been together for over two decades. Zaghareed is the story of a wedding. The music is based on traditional Palestinian wedding songs. The lyrics tell the story of lovers who are allowed to marry in a country where arranged marriages are the norm. The spirit of this CD is one of liberation, from the concept, to the honest-to-God soul-stirring music, all the way to the liner notes, which are worth a read. With an understanding of what it means to be an artist in Palestine under Israeli occupation, the vision of El-Funoun and the accomplishment of Zaghareed are even more stunning. This is music to be felt. Available from www.soundstrue.com (KL)

Be an RQ reviewer

RQ welcomes music, book, film, and TV reviews. We especially like reviews under 250 words! For more info, contact quarterly@reclaiming.org, (415) 255-7623

WHEN MUSIC can conjure up the dancer and dreamer within, I definitely take notice. Many years ago, I found myself thoroughly moved by Middle Eastern rhythms and decided to take up belly dance, which I have developed a passion for. These rhythms call out to something ancient and earthy inside me. Since then, I have been exposed to various Middle Eastern musicians, to whom I have enjoyed listening as well as dancing. (LD)

Here's a diverse list of albums that we enjoy and recommend:

Omar Faruk Tekbilek — Any album by this musical genius. Turkish-traditional and fusion.



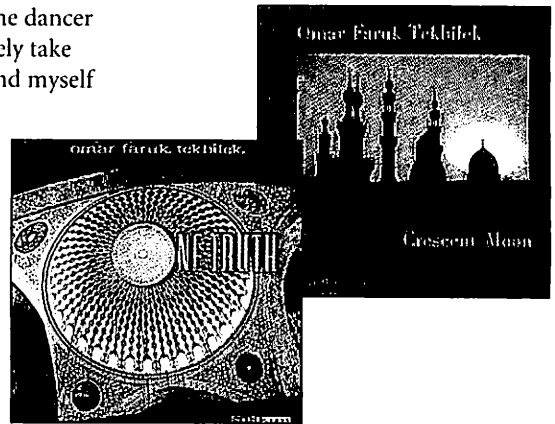
Natasha Atlas — *Ayeshteni or Gedida*. North African-Arabic dance music blend.

Doula — *In the Garden*. Middle Eastern music ensemble

performing in the Mowshahat tradition (a form of Sufi devotional poetry set to music).

Hemisphere Records/Variety Artists — *The Story of Arabic Song*. Many influential Arabic musicians and singers on this compilation.

Variety Artists — *Rai Rebels*. Algerian dance bands.



Hamza El Din — *Eclipse*. Gorgeous songs from the Sudanese oud master.

Putamayo Records/Variety Artists — *Arabic Groove*. Contemporary North African and Middle Eastern grooves.



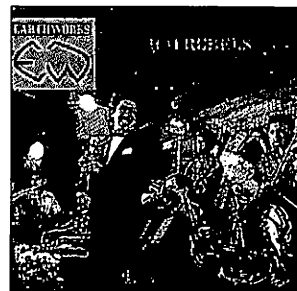
The Master Musicians of Jajouka — *Apocalypse Across the Sky*. Sacred

music from the world's oldest rock and roll band, from the Atlas Mountains of Morocco.

Hemisphere Records/Variety Artists — *Sif Safaa: New Music from the Middle East*. A cross-section of contemporary Middle Eastern pop music.

Dastan Ensemble with Shahram Nazeri — *Homage to Molavi (Rumi)*. Persian poetry and music.

Ahmet Kuszgöz Ve Arkadaslari — *Gypsies of Turkey*. Beautiful classic Turkish Gypsy tunes.



Stay Human

Michael Franti & Spearhead

*Oh my oh my god
Out here mama they got us livin' suicide
Oh my oh my god
Out here mama they got us livin' genocide*

THE OPENING lines on *Stay Human*, the latest release by Michael Franti and Spearhead, paint a painful picture that hits all too close to home these days. In these times it is helpful to remember that music is a healer. If you like music with a message, and some sweet soul-vibrations too, you should check out this CD.

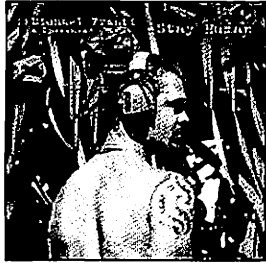
Michael Franti, longtime political activist, storyteller, poet, musician, and self-professed freak, heads up Spearhead, a great combination of musicians that puts the groove on and opens your heart at the same time. You can sense the spirits of such greats as the soulful Marvin Gaye, and the revolutionary Gil Scott Heron in the music and lyrics of Spearhead.

Stay Human drops you in on a listener-supported free speech radio show hosted by Brother Soulshine (aka Michael Franti.) The music Brother Soulshine spins and the story he tells are a complete package calling for an end to the death penalty, with the greater message focusing on peace and justice through compassion and love.

Though it is not specifically a Pagan album, there is a tribal, spiritual, group energy that comes alive on the CD, and even more so at Spearhead's live shows. Some of the lyrics even make great chants for moving or raising energy at ritual. Consider these from the song, "Skin on My Drum," inspired by the 1999 WTO protests in Seattle.

*I keep on livin' with the fullness of the One
Like the Heat of the Sun
Or the Skin on my Drum
Bless.*

MICHAEL FRANTI is known for organizing free concerts/rallies that focus on issues of peace and justice. This year's 9/11 concert and rally in San Francisco, featuring Spearhead and a number of other



performers and speakers, drew thousands of people. (The rally was not named for the 9/11 tragedy, though the coincidence of the numbers cannot be taken lightly.) Originally organized to raise awareness about prison rights and protest the death penalty, the October afternoon grew into a peace rally. The performers and speakers spoke out against US war policies, an uplifting alternative experience when so many public figures and performers are getting behind the flag. At the end of the day, the diverse crowd organized into a giant circle and raised powerful energy for peace.

You can feel the soul-vibrations by listening to the CD. But to really connect with Spearhead, go out and see a live show when they come to your neck of the woods. Until then, *Stay Human*. Peace.

— reviewed by Janna Barkin

Labyrinth

Crow

IF SOMEONE asked you for \$12 for a CD of labyrinth-meditation music that lasts 8 minutes and 19 seconds, you would say:

- (A) Police! Help! Police!
- (B) Why didn't you let the tape run longer?
- (C) Give me five copies for me and my circle.
- (D) All of the above.

The correct answer is, of course, (D) — All of the above.

The music, which features Crow on mandolin, guitar, bass, and frame-drum, grew out of music for a labyrinth-walking ritual at Witchcamp. The recording is gorgeous, spellbinding, hypnotic. If only the tape hadn't run out...

So we can't have everything. This is a great CD. Put it on, press "repeat," and start meditating.

Benefits California Witchcamp Scholarship Fund. \$12 postpaid. Contact george@groundworknews.org

— reviewed by MC Chakra Four

Rumba Argelina

Radio Tarifa

MY THEORY is that Radio Tarifa rushed this album to press. They honed a distinctive Spanish-Arabic-Medieval-Gypsy idiom, recorded a few well-crafted fringe-pop songs — then padded it out with a bunch of studio jams and experimenting that hadn't quite coalesced.

Therein lies the magic of this CD. Listen beyond the careful arrangement of the opening cut, and the spell begins to unwind. Flutes, dumbeks and other hand-drums, chimes, Spanish guitars, recorders, cymbals... laced with ballads, chants, laments, and free vocalizing...

Radio Tarifa calls Madrid home, but their inspirations are not bullfights and flamenco dancing. Their sources are much older, reaching across the centuries to a time when Spain was the cultural pinnacle of the Mediterranean, the meeting-place of Muslim, Jewish, Christian, and Pagan influences. Radio Tarifa captures those roots and brings them to life.

But this is not "historical" music. Both melodic tunes and trance-like numbers belong solidly to the world music of the twenty-first century.

The group has recorded two more CDs. But this first one is the best, capturing the birth of a unique sound.

— reviewed by George Franklin



Winter listening by RQ volunteers

Virginia Rodriguez, *Nós*
DJ Cheb i Sabbah, *Shri Durga*
Anonymous Four, *On Yoolis Night*
Stevie Nicks, *Trouble in Shangri-La*
Green, *Multiheaded Heart*
Folk & Hell, *Fiery New Music of Scotland*
Sarah Jones, *on Lyricist Lounge Volume I*
Vinn Roc & DJ Flux, *Breakout Volume One*
Various, *Rough Guide to Afro-Cuban Music*

The Knitting Goddess

Finding the Heart and Soul of Knitting Through Instruction, Projects, and Stories

by Deborah Bergman

THE TITLE SAYS it all. Bergman plumbs Goddess lore for its rich metaphors related to that most delightful occupation, knitting.



Bergman opens every chapter with a well-told Goddess story related to fiber-craft. Grandmother Spider's gossamer webs save the First People. Arachne's weaving-

hubris transforms Athena from teacher to rival. Theseus betrays Ariadne and her magic skein. Bergman reaches into these stories and pulls out spiritual lessons that grow from knitting. We learn from Biblical Rachel's wild patience, waiting for Jacob to complete his double indenture, that while knitting we'll learn the creative patience that builds beauty. Just as Penelope weaves and unravels while Odysseus negotiates his adventure-fraught journey home, we knitters rip out rows that went wrong to regenerate our chosen design.

My favorite is the story of the Three Fates, the Moirae, today ensconced in a Greek diner in Las Vegas owned by one sister's husband — the kind with Greek travel posters taped to the wall. They spin, they knit, they gossip about Plato, Orestes, and Richard Wagner. The oldest cuts her yarn whenever she finishes a stripe of her endless afghan. The pattern Bergman pairs with this story is a lesson in stripes and color blending, increasing and decreasing, when to carry the yarn, and when to cut.

These stories are quirky and thoroughly enjoyable, with a related pattern for each. For Isis, she designs a pleasant fluffy stole in a luxurious color mix. Brigit's story includes a circular baby

blanket knit in the round. Bergman's patterns, although rather shapeless, are original and good for first efforts. They may not satisfy more expert knitters.

This probably isn't the best beginner's book, but the world is jammed with excellent beginning books and yarn shops are full of patient instructors.

The beauty of *The Knitting Goddess* is how it speaks to those timeless moments when you have the knitting rhythm, fingers flying, strands of soft color slipping by, the garment growing inch by inch. Your alert and lulled consciousness floats away on unbroken timeless thread to the swirling stories embedded in the origins of our religion.

It's a fresh look at knitting, and it passed the ultimate test; I pulled out my rusty needles and carefully stored yarn, to knit again for the first time in years.

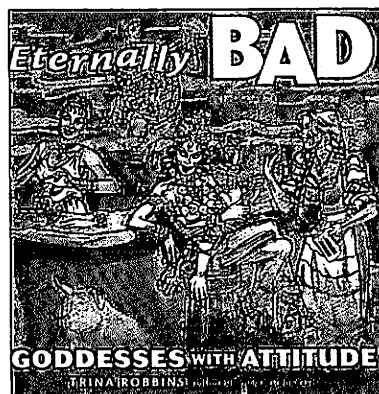
Illustrated by Jenny Rideout and Aydika James. Published by Hyperion. Reviewed by Diane Baker.

Eternally Bad

Goddesses with Attitude

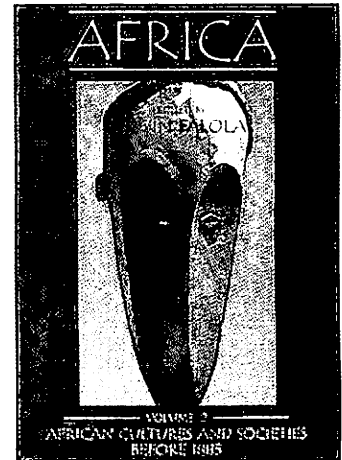
by Trina Robbins

ETERNALLY BAD: Goddesses with Attitude is an irreverent look at Goddesses from many cultures. Trina Robbins is trying to reclaim what she calls "bad girl" goddesses, and points out that, "there's a little bit of bad goddess in all of us." These short retellings of old myths can make you laugh and may introduce you to Goddesses you don't know. But the book doesn't give you much information about any particular



deity. It includes feminist re-interpretation of 22 Goddess myths ranging from the Norse Goddess Freya, to the Sumerian Queen of the Dead, to Grizzly Woman (a Native American mythical figure), to the Japanese Goddesses Uzume and Amaterasu. It even includes women from the Bible. Written in modern language with modern references, the book may strike sticklers for the traditional as inaccurate and annoying. But I found it fun and funny, especially to read aloud to others.

Published by Conari Press. Reviewed by Jade Paget-Seekins.



Africa

Volume I (to 1885)

edited by Toyin Falola

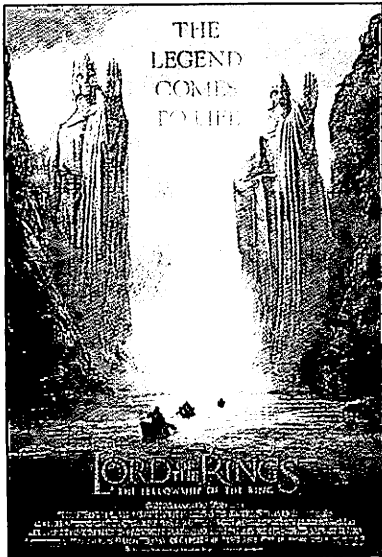
Volume I of this compelling history of Africa carries the narrative to 1885, when the European powers partitioned the continent. In 18 chapters, the authors reconstruct African history one region and one era at a time.

The book opens with the geography of Africa. Part II covers the earliest known cultures through ancient Egypt.

Part III offers eight chapters on different regions of the continent. The final section examines the slave trade and the coming of colonialism.

Designed for college courses, this book is worthwhile reading for anyone interested in Africa and world affairs.

Published by Carolina Academic Press. Reviewed by George Franklin.



Lord of the Rings

by J.R.R. Tolkien

RQ WENT TO press before the release of “*Lord of the Rings*,” but we knew our loyal readers would be crushed if we didn’t have a review. So we asked Snow, our top psychic proofreader, to do a “pre-view” of the film. She turned her TV to channel 99 and stared at the static for three hours. These were her impressions.

AS I GAZE into the future, I watch a movie unfold (who needs cable?). It’s the *Fellowship of the Ring*. And tears come to my eyes. I’m saddened that movie-goers will be disappointed with this latest stab at J.R.R. Tolkien’s mythic world.

The adventures of Frodo Baggins and his companions as they travel across Middle-Earth to destroy the Ring at Mount Doom will be the heart-bounding modern epic action movie that everyone will expect but the telling of Tolkien’s mythic tale will lose its magic.

Peter Jackson’s careful planning and creation of the various worlds of the Middle-earth is a visual feast and will bring the cultures of the Middle-Earth to life to the enjoyment of any fan. But not just small details of the story will be lost in the depiction on the big screen. The characters and story line will be overshadowed by the visuals and not carry strength to convey the soul of this action-adventure story — even with a total of six hours (over three movies) to tell the tale of the *Lord of the*

Rings trilogy. Relationships will be glossed over, with the depth of character’s loyalties, loves, and hatreds never fully revealed to the audience.

In short, this version of Tolkien’s epic tale will not live up to people’s expectations. But it will be a fun visual romp thru Middle-Earth.

Reviewed by Snow.

Modern Pagans

by V. Vale and John Sulak

I’M WHAT YOU’D call a “Peripheral Pagan.” Many of my friends and loved ones are active, practicing Pagans of various traditions. I have an awareness of and respect for Paganism, but no formal education. So I was slightly apprehensive when an advance copy of the new RE/Search book, *Modern Pagans*, fell into my possession, expecting it to be either an oversimplified, watered down “Witchcraft 101,” or conversely, an inaccessible, heavy-handed tome on archaic theories and rituals. I was pleasantly surprised to find neither.

The authors have managed to present an intelligent, comprehensive overview of numerous theologies laced with poignant commentaries and anecdotes from almost 50 practicing Pagans, never interfering with the interviewee’s own voice and story. The stories, reasons, and paths each of these people tell and follow is as varied and unique as the ways they’ve managed to incorporate their beliefs into everyday life. Topics range from Pagan parenting to polyamory, from fire dancing and sacred sexuality to community service. Many aspects of the metaphysical and mundane as they relate to Paganism are covered. Paganism is defined as any polytheistic religion within this book, so beliefs not usually considered Pagan exist comfortably here. Topics explored include

the roots of Gardnerian Wicca, and a stunning interview with Starhawk explaining how Reclaiming was founded and works. Other interviews include Beat poet/Buddhist Diane di Prima, and Santeria practitioner/body-piercer Raelyn Gallina (who was also profiled in RE/Search’s *Modern Primitives*).

My favorite interview was with Joi Wolfwomyn, a Pagan/Mother/Radical Faerie. Drawing on the isolation and “otherness” she felt as a bi-racial adopted child in a conservative Christian family, and the time spent in a mental institution as an adolescent, she tells how she transcended her painful past and has been performing death rituals for loved ones and strangers for over a decade. Her forthright insights on life, death, and dying, culled from years of firsthand experience, are refreshing and inspirational — especially in a culture

predominantly focused on avoiding death.

With an extensive glossary and an exhaustive recommended reading/resource list in the back (in addition to the ones scattered throughout the book), *Modern Pagans* is a priceless addition to any

well-read theologian’s collection, and a fascinating, approachable introduction to Paganism for the novice. I was never bored; every page provided new information, every interview a fresh perspective. I hope *Modern Pagans* finds a home in every bookcase.

Published by RE/Search. Reviewed by Kathleen Le Chair.

Have a review idea for RQ?

RQ welcomes reader suggestions for reviews. Who knows, you may be the ideal reviewer! Contact us with your ideas — quarterly@reclaiming.org





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 | Dori and Cynthia, CA |
| Rowan, OR | Patricia Storm, MO |
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| Sarah Campbell, PA | Sunshine MoonBeam, Earth |
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| Barbara J. Walker Graham, FL | Amy MoonDragon, WA |
| Todd Herriot, IA | Maggie nicAllis, NJ |
| Teri Parsley Starnes, MN | lily, CA |
| Irish Flambeau, GA | Dawnstar and Molly Grady, NM |

Witchcamp 2002

Village Witchcamp/Texas (all ages) • March 10-16

Grace, (972) 436-2903, or Cathy, (512) 892-2502, villagecamp@tejasweb.org

MidWest/Missouri • June 8-15

Dreamweaving, (515) 233-5131, Camp@dreamweaving.org, www.dreamweaving.org

California • June 30-July 7

Madrone Productions, (415) 789-7674, madrone@mindspring.com, www.reclaiming.org

Germany (women) • July 12-19

Christa Boeckel, 011-49-4723-2339, Christa.Boeckel@t-online.de

British Columbia • July 28-August 4

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

Avalon/England • August 5-12

Suzanne White, 011-44-020-8667-1525, or Magda, camp@reclaim.demon.co.uk

SpiralHeart/MidAtlantic • August 3-10

SpiralHeart, (202) 728-7510, info@SpiralHeart.org, www.spiralheart.org

Vermont • August 24-31

Raven, (802) 425-2984, molekno@together.net or Evergreen, (802) 899-3231, evergreen.erb@mindspring.com

Samhain Witchcamp/Texas • TBA

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

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.

Regional Happenings

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- 50 Announcements



About Reclaiming

These two pages give general info about classes, Witchcamps, and rituals in the Reclaiming tradition. Listings for local communities begin on page 42.



Reclaiming Core Classes

These classes have evolved as the "core curricula" of Reclaiming. See pages 42-49 for local listings. To bring a class to your area, see "RCRC," page 50.

Elements of Magic is the basic Reclaiming class. The other three core classes, as well as many other workshops and classes, have it as a pre-requisite.

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.



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.



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.

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.

Reclaiming Classes — General Information

These classes are offered in many regions (see pages 42-49). Classes in other areas can be organized by arrangement with Reclaiming's new "Resource," RCRC (See page 50 for more info.)

Classes are sliding scale (Bay Area classes are \$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. Visit Reclaiming's website, www.reclaiming.org, or see contact info for various regions in the following pages.

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. Students are responsible for seeking professional help if they need it.

Rituals of the Season

Reclaiming communities celebrate eight holidays as the "Wheel of the Year" — the Solstices, Equinoxes, and the midpoints between those (the cross-quarters). Different communities use different names for some of the sabbats.

For local dates, see listings beginning on page 42.

All rituals, classes and Witchcamps are clean and sober. No alcohol or drugs, please.

These descriptions are adapted from "The Spiral Dance," by Starhawk, ©1989, Harper San Francisco.

Winter Solstice

This is the night of Solstice, the longest night of the year... We watch for the coming of dawn, when the Great Mother again gives birth to the 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.

Brigid/Candlemas/Imbolc

This is the feast of the waxing light. What was born at the Solstice begins to manifest, and we who were midwives to the infant year now see the days grow visibly longer. This is the time of individuation: within the measures of the spiral, we each bring our own light, and become uniquely ourselves. It is the time of initiation, of beginning, when seeds that will later sprout and grow begin to stir from their deep sleep. We meet to share the light of inspiration, which will grow with the growing year.

Spring Equinox

This is the time of Spring's return; the joyful time, the seed time, when life bursts forth from the earth and the chains of Winter are broken. Light and dark are equal: it is a time of balance, when all the elements within us must be brought into a new harmony. Kore, the Dark Maiden, returns from the Land of the Dead, cloaked in the fresh rain, with the sweet scent of desire on her breath. As She dances, despair turns to hope, sorrow to joy, want to abundance. A favorite chant is:

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

In many locales, children are a special part of this ritual, and a hunt for colored eggs follows.



Bringing Home Our

Future

A tale from Tejas Web's
Family Camp

by Flame RosaNegra

Witchcamps usually use some sort of fairy tale or theme to focus the week's magic. This year I was part of the teaching team for the first ever all ages/family Witchcamp in Tejas, called Village Camp. We researched many children's books and stories, but in the end we couldn't really find one that we felt met the need of this new adventure. With the suggestions from those on both the teacher's and camp planner's teams, I wrote this camp story.

IN A VILLAGE in a magical land there lived two children, a brother and sister, who had lived a happy life with their parents since they were babies. Their parents found them as babies under an oak tree in the forest and raised them lovingly as if they were their own, heaping upon them everything two children could ever want or need. The children always had as much food and drink as they needed. They had many warm clothes and had their own warm soft beds. Their parents spent time everyday teaching them things and playing with them.

But by the time they were 12 years old, they looked nothing like their parents and they started to question their parents about this. The parents finally told them the truth about finding them in the forest, adding that they loved them as their own. The two children told their parents they loved them, but they needed to find their real parents and that they would go and search until they did.

To send off these children the village decided to have a magical parade and ritual.

In order to prepare the children for

the journey, each villager took turns telling his or her own story, describing what each had learned of themselves and how they had claimed their own place in life. In this way, the children would know the history of the village and the villagers so they would know their way back to the village and never become totally lost.

The next day the children left on their quest.

THE JOURNEY QUEST

THE YOUNG brother and sister set out in the morning. Almost immediately they came upon a great wide river where there was no bridge. They realized the only way across was to swim. This they did, and upon reaching the other side they were cold and wet. The young girl thought to herself how much she already wished she was at home where she had lots of warm dry clothing, but said nothing to her brother.

Wet and cold the children traveled on. By nightfall their clothes had dried but they had reached the edge of a great forest. They decided to spend the night camping on the edge of the forest. They had a small campfire by which they ate their meager rations. The young boy thought to himself how much he missed all the food and drink he could have been having if he were at home, but said nothing to his sister. As they tossed and turned on the hard ground trying to sleep, they both thought about how much they missed their soft beds at home. But neither spoke to the other of this.

The next day they arose with the sun and began again on their journey. They passed through the dark forest and both of them were scared and huddled close together as they practically ran through the forest. They passed a cave in the forest out of which they heard sounds coming. They hurried faster and finally came out of the forest. There they saw a great castle. As they approached the castle, they saw a great many children running around. All of the children looked exactly like them. Because of this the brother and sister were sure their parents must be the king and queen of this castle.

They entered the castle and approached the king and queen, explaining that they were seeking their real parents, and they believed the king and queen to be them. The king and queen told them that it was true, they had left a brother and sister under an oak tree near a distant village because they already had 20 children: ten sons and ten daughters. Even though they were rich, they could barely attend to all their needs. They told the children they could stay if they wanted, now that they knew their secret and had traveled such a long and hard journey to reach them. Then they dismissed the children, as they had important kingly and queenly duties to attend to.

The rest of that day the brother and sister tried to fit in with their many brothers and sisters, but they were taunted and kidded. They were only fed once and it was a group meal with all the brothers



and sisters fighting and yelling. By the time the brother and sister got any food it was only scraps. After the meager meal, guards came and rushed them all off to bed kicking and screaming and fighting. There were not enough beds for all the children and they argued and squished together into them. The young brother and sister were left to sleep on some straw on the cold stone castle floor. They both went to sleep with dreams of their other life back in their village.

THE WISE WOMAN

THE NEXT DAY was no better for the brother and sister. Near sunset they sat together at the gate of the castle. They finally spoke to each other of their unhappiness and how much they missed their soft warm beds and many clothes; of all the food and drink and the times spent learning and playing with their parents back in the village. But the trip to the castle had been long and hard and the children weren't even sure if they could find their way back to the village.

An old woman was standing near them at the well getting a drink for herself and overheard the children telling of their

woes. She approached the children and told them if they would travel with her back to her cave in the dark forest and spend the night there, she would help them find their way home to the village. Although the children were wary because of the strange noises they had heard coming from the cave in the forest on their trip to the castle, they agreed and left with the old woman immediately. By this time the full darkness of night had descended and the children huddled close to the old woman as she led them into the dark forest and down many winding trails towards the dark heart of the forest. When they had reached what seemed to be the thickest and darkest part of the forest, the old woman turned to the children and told them she would be leaving them now and would return in the morning to lead them to their village. She told them they had to find their way to her cave and spend the night there. When the children started to protest she told them that she never said she would spend the night with them nor take them into her cave. That was something they must do for themselves, she told them. And with that she disappeared into the darkness.

TRANSFORMATION

THE YOUNG brother and sister were in the dark heart of the forest, alone, now that the old woman had left them. They saw a path in the darkness in front of them and started slowly along it. As they did, they thought they saw things in the shadows and huddled close together. The path led them to a dark cave. They were both afraid to enter but knew they must if they were to receive the help of the old woman the next day. So they entered the cave. Inside a small fire was burning. There were many strange objects in the cave leaning against the walls and hanging on strings from the roof of the cave. They huddled close to one another near the small fire. As they did they realized they were very tired from their journey. They fell asleep looking at the dancing shadows from the fire and the strange shapes of the objects all around them.

While they were asleep, they had many strange dreams. Dreams of what they had left behind in the village, dreams of creatures, friends, and the old woman. Things shifted and swam around in their

continued on page 51

Witchcamp Spokescouncil Marks Five Years

RECLAIMING WITCHCAMP organizers and teachers first came together in Portland in 1996. The gathering gave birth to a plan for a council which would help the different camps coordinate with and learn from each other. Each camp has one or two representatives who serve a two or three year term. Each camp determines the process of selecting representatives. The council operates by consensus. All issues and ideas are carried back to the respective camps for discussion and ultimate agreement. The council has a face to face meeting once a year, usually in early

Witchcamp Spokescouncil Reps

Camp	Organizer rep	Teacher rep
Vermont	Angela, Magara@sover.net	Evergreen, evergreenerb@mindspring.com
MidAtlantic	Katya, Jan@circlesafety.com	Gretchen, gretchenLay@earthlink.net
MidWest	Teresa, LabyrinthTR@aol.com	Sunray, absmith1@aol.com
Texas	Midnight@ancient-mysteries.net	Morgana, morganac@direct.ca
BC	Dawn, Dawnisidora@earthlink.net	Maevyn, mvntry@hotmail.
California	N/A	Brook, brookschoenfield@yahoo.com
Village (TX)	Robin	N/A
England	Liz, elizabethrud@btinternet.com	N/A
Germany	Heike, HeikeSchnapauff@gmx.de	Donata, d.pahnke@t-online.de



October, and an electronic meeting, usually in February. The various camp communities have hosted the face-to-face meeting, most recently the DreamWeaving organizers group at the home of the MidWest camp, Diana's Grove. The council meetings take place in sacred space over an intense three-day

continued on page 60



Reclaiming Regional Events

Vermont Witchcamp Community

Vermont Witchcamp

Vermont Witchcamp (VWC) is located in the Green Mountains of Vermont, where campers walk upon, breath in and experience with all their senses the beauty of the green earth, the white moon among the stars and the mystery of the waters. Her elemental magic never ceases to surprise and delight.

Vermont Witchcamp 2002 is August 24-31. Watch this space for more information, or visit www.reclaiming.org

Since Witchcamp 2001, we have been led by Archer in an online look at who we are. Prompted by her search for connections to other Pagans in her new home we have engaged in a great sharing of views about who we are, who we are not and who "all those other Pagans" are.

Magical Activism

As part of the continuing anti-globalization work, the day of repose at VWC included a video morning where *This Is What Democracy Looks Like* and *Life and Debt* were shown. Part of the closing ritual included a call to step into the center of the circle as campers identified their support for this work in the coming months. At that time the Pagan Cluster was preparing for the WTO/IMF talks scheduled to take place in Washington DC. The events of September 11 changed many things, including the response to this event. Since then members of the Northeast Community have participated in further Magical Activism trainings (Burlington VT, Toronto and Guelph, Ontario, to name a few) and actions throughout the region. With the DC event being rescheduled and moved to Ottawa, the Pagan Cluster from the Northeast prepares once again to send an alternative message to those who seek to control the natural resources of the earth, allowing a few to profit at the expense of the many. We go "seeking true solutions."

In response to the deaths of so many on September 11, and those who have died since in the war in Afghanistan and from anthrax in the U.S. covens, circles and solitary practitioners tossed threads to one another on Samhain, strengthening our connections to one another and weaving a web of safe passage for those dead crossing over.

Wild Ginger

Wild Ginger, a community of Witches working in the Reclaiming Tradition held their fourth annual Wild Ginger Camp in early June. This year, working with the Charge of the Goddess, we entered her realm through the seven-turn labyrinth, revelled in her rituals of love and pleasure, deepened our experience of *beauty and strength, power and compassion, honour and humility, mirth and reverence* and completed the weekend with a ritual that included a polyphonic recitation of the Charge. Wild Ginger Camp is a camp for all ages. Plans for 2002 camp are under way. Contact Meander at meander@lon.imag.net for information or to get on the mailing list.

Phoenix

Phoenix is the newest member of the Reclaiming family. A group of Witches in London, Ontario, we have been working for the past year to create ritual for the quarters and cross-quarters of the year. We have also responded to the outside world, holding open ritual for the community to vision peace in the face of the 9/11 terrorist events, to form a local Pagan cluster and letter writing in support of the "search for true solutions." Contact Selchie, b.e.jones.warrick@sympatico.ca, (519) 438-8208.

Classes in London, Ontario

Elements of Magic with Appletree, Selchie, and Tara, in London. See page 39 for description. Contact Selchie, b.e.jones.warrick@sympatico.ca, (519) 438-8208.

For information on the Pentacle of Iron, Pentacle of Pearl, and Rites of Passage classes, contact Selchie b.e.jones.warrick@sympatico.ca, (519) 438-8208.

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

THE MIDATLANTIC Witchcamp community offers events from Pennsylvania to Florida. Events in several locales are posted at www.spiralheart.org

MidAtlantic Witchcamp

SPIRALHEART organizes the MidAtlantic Witchcamp, which is held each summer in West Virginia. SpiralHeart is a Reclaiming tradition community which organizes events and classes on the eastern seaboard. Visit 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.

Pearl Pentacle with Gretchen and Sage, March 1-3. See description on page 39. Contact GretchenLay@earthlink.net, (919) 528-4949.

Lancaster, PA

Elements Of Magic. Begins January 22. See description on page 39. With Sarah and Sycamore. Contact Sarahc405@aol.com, (717) 898-6334.

Georgia

Rites of Passage with Gretchen Laymon and Stan Holt,



Reclaiming Regional Events

April 26-28. See page 39 for description. We'll be full moon wilderness camping in the Georgia mountains in covered shelters with bunks, a log cabin lodge and a large firecircle. The site features 80-mile vistas of the surrounding mountains in four states. Contact Irish Flambeau, (404) 978-1262 x 5530, irish@cyberwomen.com, <http://peregrineretreats.homestead.com>

Gaia Reclaiming, based in Atlanta, hosts public monthly letter-writing meetings. Everyone is invited to bring an issue to share along with writing supplies. Examples of topics we have focused on include Amnesty International, Humane Society, Navy Sonar, and writing to SOA Watch prisoners of conscience (see page 14).

Visit our website, <http://peregrineretreats.homestead.org>, call (404) 978-1262 x5530.

Atlanta, GA

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

Gainesville, FL

Elements of Magic with Gretchen and Stan, January 11-13. See description on page 39. At Oleno State Park on the banks of the Santa Fe River in North Florida. Contact Barbara, walkerbj@ufl.edu, (352) 376-3729.

Gainesville and Tallahassee, FL

Florida Regional Reclaiming Alliance is an allied community of women and men practicing magic in the Reclaiming tradition.

Member groups within the FRRA include the South East Friends of Reclaiming and the Magnolia Circle. The FRRA is proud to announce our first-ever retreat, bringing the Elements of Magic to North Florida in January. For more information about this wonderful chance to see the lovely Live Oak Country along the banks of the Santa Fe river, contact us.

South East Friends of Reclaiming was formed in 1997 to bring Starhawk to North Florida for intensive retreats. The SEFR is located in Gainesville. They have provided public rituals for the Solstices and Equinoxes, and hosted Reclaiming elder, Macha Nightmare for Pagan Pride Day 2000. They have participated in direct actions and held ritual at protests to demonstrate the need for responsible environmental care (Suwannee American Cement Plant on the Ichetucknee River), non-militarization of space (Cape Canaveral), human rights (School of the Americas, Ft. Benning, Georgia), and representative government (World Bank, in D.C., and the FTAA in Quebec City). An allied group from with some SEFR members called Friends of Gaia received an award from the county for our continuing efforts in environmental activism. For more information about the SEFR, contact Thistle at walkerbj@ufl.edu

The Magnolia Circle is a recently-formed group of women and men working in the Reclaiming tradition in the Tallahassee and surrounding area. We are working to bring classes and workshops to educate in our tradition, to have Reclaiming rituals and join forces with other Reclaiming groups to support political and environmental activism in our area. For more information about the Magnolia Circle, contact DragonWing at DragonWing56@aol.com

Midwest/Missouri Witchcamp Community

Springfield, IL

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.

February 23 — Tarot through the Looking Glass

April 27 — Astrology

Contact Edge of Perception Collective, PO Box 1424, Springfield, IL 62705, edgeworks@aol.com, <http://members.aol.com/edgeworks/>

St. Louis, MO

Goddess Women Gathering offers public rituals.

Winter Solstice, Friday, December 21.

For information on future events and classes, contact San, (314) 416-4838, Barbrida1@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 are affiliated with the Unitarian Universalist Association. Contact gaiacommunity@pipeline.com, www.gaiacommunity.org, (816) 292-2846

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



Reclaiming Regional Events

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 PO Box 11586, Austin, TX 78711

Tejas Web Rituals

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. For children's festival, contact Jill, jtimmons@chmc-law.com, (512) 257-3548.

Samhain Witchcamp in Texas

Samhain Witchcamp, October 2002 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.

Tejas Web Village Witchcamp

The second annual all-ages Village Witchcamp is March 10-16. Contact Grace, (972) 436-2903, or Cathy, (512) 892-2502, villagecamp@tejasweb.org

Classes in Austin

Reclaiming core classes (see page 39) and other workshops and events are offered in Austin. Contact Juniper, (512) 329-9450, lauren@glenrose.com

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

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

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.

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

Yule, December 22

Classes in Los Angeles Area

Reclaiming core classes and many others are offered in Los Angeles. Contact Dori, dori@marinamotion.com, (805) 643-8191.

San Francisco Bay Area

See Bay Area listings starting on page 47.

Portland, OR

We are Portland, Reclaiming tradition Witchcraft community. Hands of the Mother is the public ritual cell, PORTAL is the teachers' cell, and we are developing a political action cell. Our website lists public rituals, classes, and events. We have a large and active discussion bulletin board, information for volunteers, and an email list. Please visit us at www.portlandreclaiming.org/welcome.html

Rituals in Portland

Brigid: Saturday, February 2

Spring Equinox: Sunday, March 17 (tentative)

Beltane: Date and time TBA

Year-Long Witch's Apprenticeship

Join a team-taught, year-long apprenticeship beginning in January 2002. This is intermediate to advanced level training. Members of PORTAL, the Portland teachers' collective, will offer their skills on several juicy topics. Check the website for details, or call Scott Mist at (503) 239-7293.

Portland Classes and Workshops

Reclaiming core classes (see page 39) and other workshops and events are offered in Portland. Visit the website for more information.



Reclaiming Regional Events

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.

To join WEBRA, our listserv, contact yahoo@groups.com/webra.

Events Line:
(604) 253-7195

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

Communications
Committee: Lureau,
(604) 737-8178

BC Witchcamp

Our 2002 camp will be held on July 29-August 4. For a camp brochure by snail-mail, send two #10 SASEs to BCWC, PO Box 21510, 1850 Commercial Drive, Vancouver, BC, V5N 4A0 (U.S. residents send \$2 in lieu of stamps). Or send email address to path@lynx.bc.ca

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

Reclaiming core classes (see page 39 for descriptions) and others such as Magic of Tarot, DanceMagic, and the Thousand Faces Study Class, are being offered in the Seattle area. Contact Akasha, (206) 779-5792, akamad@yahoo.com or Amy MoonDragon, (206) 523-7907, moonami@aol.com

Vancouver

Two *Twelve Wild Swans* discussion groups have begun. Contact BCWC's phone line (604) 253-7195 or path@lynx.bc.ca

Gabriola Island/Nanaimo (Vancouver Island)

Twelve Wild Swans discussion group, community rituals, classes. Contact Jean McLaren, (250) 247-8368, grannyj@nisa.net

Victoria (Vancouver Island)

We have started a *Twelve Wild Swans* study group, and we're hoping to organize some weekend workshops. We had a very satisfactory impromptu Samhain ritual, and are planning more. Contact Stacey Boal, (250) 385-2674, sboal@pacificcoast.net

Edmonton, Alberta

Alberta Reclaiming had a very successful Samhain and sufficient momentum to be planning Yule. Jane and Rae will be holding a beginner's Wicca through the Elements class this fall. We are gradually getting organized and looking to community outreach. Contact Alain Dunn, amfd@telusplanet.net

For classes in Alberta, contact Jane Pawson, (780) 466-6641

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 Witches for deepening your

magical practice, teacher training, and ritual priestessing. The intensives will be held in a retreat center on 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.

Dates for 2002:

Dedication January 25-27

Working with Faery Allies April 5-7

The Sacred September 20-22

Embracing the Dark November 22-24

Tentative costs per weekend are sliding scale \$170-\$260 Canadian (\$130-\$200 U.S.) Fee includes magical training and meals.

Accommodations arranged at an additional cost. Contact Aylwin, aylwin@uniserve.com

Vandenberg Protest

continued from page 13

Vandenberg, and I were both given a \$500 fine and one year of unsupervised probation. Two people were acquitted, and the rest received \$200 or \$300 fines and one year of unsupervised probation. Five people had their charges dismissed.

A few quick observations:

- As far as we could tell, the events of September 11 made no difference in the trial.

- The probation we received was less than was offering to those who pled guilty a year ago or last June. Except for Bruce Gagnon, all of us received lesser sentences even after going to trial. It pays to stand up for your principles.

- It makes a huge difference to have a supportive community behind you.

Contact the Global Network, (352) 337-9274, www.space4peace.org



Reclaiming Regional Events

England/Avalon Witchcamp

Reclaiming Witches will gather August 5-12 in Earthspirit in Somerset, England for Avalon Witchcamp, a week of earth-based spirituality, magic, and politics. The intensive includes trancework, healing, drumming, dancing, chanting, storytelling, and energy work. We will have three teachers: Starhawk, Sharon Jackson, and the third TBA.

Contact Suzanne White, 011-44-020-8667-1525, or Magda Kossak, camp@reclaim.demon.co.uk

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

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

Black Moon ritual, March 14: Magic of the Air, Divination

Seasonal Feasts In Bremen

for women 18-up only

Brigid, February 2

Ostara, March 23

Beltane, May 4

Midsummer, June 22

Lammas, August 3

Mabon, September 21

Halloween, Nov 2

Yule, December 21

Classes in Bremen and Delmenhorst

Elements Of Magic, Interactive Tarot, Psychic Energy Work, and other classes are offered by Donata Pahnke.

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

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

Gespinnst*

Feminist Spirituality Network

We are a network of women with very varied backgrounds and ways of life, from all parts of Germany and other European countries. Together we work magically, learning, teaching, and celebrating rituals. We relate the sacred and the profane in seriousness but with laughter and fun.

We are exploring and developing our abilities through a deep connection with the Earth, our mother, as she changes through the cycle of the seasons, and through our work with one another. We honour the Goddess in each one of us and celebrate the sacred, the rhythms of life and death, in our everyday lives as well as in our rituals.

Our spiritual and political work is rooted in the Reclaiming tradition, as described in the books by Starhawk. Our web now contains many rich strands. Exploring beneath the accumulations of the past centuries, we are uncovering the sources of our own culture, awaking the ancient wisdom of womankind in ourselves and carving out new paths into the future.

For more than 10 years, we have organized an annual open Workshop, the theme of which grows out of working together. We also meet at least once a year to plan our activities and to weave our web. All our meetings are drug- and alcohol-free.

We encounter one another with respect and consideration, the unique qualities contributed by each woman enriching our community. Our decisions are made through consensus, and we are learning to trust the creating energy of this process as a means for realizing our political visions.

Magic as we understand it implies communication with the whole of the living cosmos. Within our sacred circle, we draw on the energies of the Goddess, of Above and Below, of the Elements, and of ourselves, to empower our community and give us nourishment as each of us follows her own path.

Each year we welcome new women and others leave. But the connections remain.

Contact *Hanna-Erdina Lauterbach*, Hanna.Lauterbach@t-online.de, or *Anke*, Lenzjoha@lueneburg.netsurf.de (translated from German by Jen Altman)

* - *Gespinnst*: that which is woven, a tissue or fabric; the name also contains the sound of spinsters, the women who spin and weave.

Bergfeld/Kreis Güstrow near Berlin

Growing into the In-Visible 19-26 April, 2002

What are my roots and how do I trust them?

Where am I rooted?

How and where in my life do I want to plant my roots and what do I need to grow?

We will explore the network of roots in our lives and extend our power, celebrating ourselves and the principle of transformation in our lives.

In Bergfeld/Kreis Güstrow, between Berlin and Rostock, Germany. Costs (including course, room and meals) 365-470 Euros (\$1US = ~1.12 Euro) Please apply before 28 February. Contact: Anke Johans, 011-49-131-407-033, Lenzjoha@lueneburg.netsurf.de

Germany Witchcamp July 12-19 • for women

Germany Camp 2002 is around the Holle theme. Our first North German Camp began with air (12 Wild Swans), went on to fire (Baba Yaga) and water (Regentruede), and comes full circle now with earth. We are working with the traditional German goddess Holle (not just the aspect of Mother Winter, but in all her aspects).

Contact Christa Boeckel, 011-49-4723-2339, christa.boeckel@t-online.de



Reclaiming Regional Events

Dear Bay Area readers,

With this issue, we are integrating the Bay Area listings into the Regional Pages. RQ evolved (in 1997) from *Reclaiming Newsletter* — the newsletter of Reclaiming when it was primarily a Bay Area group.

This magazine was born partly in response to the growth of Reclaiming into an international web of Witchcamps and regional groups. Like any organic growth, RQ's early years have reflected its hybrid character — Bay Area newsletter, international magazine.

With this, the first issue of 2002, we have re-configured the Regional Pages. Descriptions of seasonal rituals and of Reclaiming's core classes have moved to page 39, where they introduce all of the local listings. Bay Area listings have been put into columns like other regions. The only concession is placing the Northern California listings last, and retaining detailed class-listings (see page 48).

We welcome feedback from readers on the new format.

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,
baylaurell@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,
gdennison_@hotmail.com

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

North Bay Ritual Planning Cell
Susan Levin, (415) 664-4382,
nasmusLD@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

California Witchcamp *June 30-July 7*

Study magic and ritual in the redwoods of Mendocino County. The week-long intensive includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work.

Witchcamp is seven days of ritual and magic designed for people who are dedicated to powerful spiritual learning experiences and personal growth. This is not a festival. Also, we don't allow children due to the intensity of the work.

See page 38 for more details. Contact Madrone Productions, (415) 789-7674, madrone@mindspring.com

Bay Area Rituals

See descriptions, page 39.

Reclaiming Events Line: (415) 339-8150

North Bay events Line: (707) 793-2183

Winter Solstice

San Francisco — Thursday, December 20, Ocean Beach near Taraval Street. Gather at 3 p.m., ritual at 4 p.m.

East Bay — Solstice "Sing Up the Sun," Friday, December 21, 6:45-7:30 a.m.

East Bay — Yule Ritual, Friday, December 21, 7:00 p.m.

Brigid

Marin — Saturday, January 26. Fairfax Community Church, 2398 Sir Francis Drake Blvd, Fairfax. Gather at 7:30, ritual at 8. \$10-20 sliding scale, no one turned away. Contact Georgie, (415) 454-8744, gdennison_@hotmail.com

San Francisco — Saturday, February 2. Call (415) 339-8150 for location.

North Bay — Saturday, February 2. Subud Hall, Sebastopol. Gather 7 p.m., ritual 8 p.m.

Spring Equinox

East Bay — Spring Equinox, TBA. Call (415) 339-8150.

San Francisco — Sunday, March 17. Beltane Meadow, Golden Gate Park. Gather at noon, ritual at 1 p.m. (*Enter GGP from Lincoln and 41st Ave. Two blocks, parking lot on right. Meadow one block further up road, to right.*)

San Francisco Rituals 2002

Spring Equinox — Sunday, March 17

Beltane — Sunday, April 28

Summer Solstice — Thursday, June 20

Lammas/ Lughnasad — Saturday, August 3

Equinox Dinner — Sunday, September 22

Samhain/Spiral Dance — October (TBA)

Winter Solstice — Friday, December 20

MORE BAY AREA EVENTS AND CLASSES 



Reclaiming Regional Events

Bay Area Core Classes
(See page 39 for descriptions)

Elements of Magic

San Francisco
with Flame and Luna
Six Mondays starting January 7
contact Flame, (510) 522-6193 or
dominiquesleslie@earthlink.net

San Francisco
with Oak, Fern, and student teacher Denise
Six Mondays starting in Winter
contact Oak, (415) 647-7916 or Fern,
fern@riseup.net

San Francisco
with Flame and Madrone
Six Wednesdays starting January 2
contact Madrone, (415) 789-7674

Iron Pentacle

Not offered this quarter

Pentacle of Pearl

East Bay
with Brook and Madrone
Six Tuesdays starting February 12
contact Madrone, (415) 789-7674

Mill Valley
with Beverly Frederick and Suzanne Sterling
Six Mondays starting March 4
Contact Beverly (415) 339-8313

Rites of Passage

Not offered this quarter

Reclaiming Classes — General Information

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 will be 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.

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 and all levels of experience are welcome. \$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

Devotional Encounters with Deity

In these classes 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.

January — Isis, Egyptian Goddess of Healing

February — Krishna, Hindu Blue God
March — Artemis/Diana, Greco-Roman Goddess of the Hunt and the Wild

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

Aspecting Workshop

What do we do when we invoke deity? What is it to call deity into ourselves and have them speak through us? This advanced class will explore different techniques of aspecting deity, focusing on how to create a safe container for doing so, as well as what to expect and how to take care of yourself around the experience. Prerequisite: Reclaiming core class curriculum or equivalent, and at least one year of personal practice within the craft. Sliding Scale \$40-80.

San Francisco
with Robin LaSirena and student teacher Medusa
Sunday, January 27
Contact Robin, (415) 621-0917, lasirena@concentric.net



Reclaiming Regional Events

Faery 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
Spring Date TBA
Contact Culebra, (510)
451-2936

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

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

Additional Classes

Additional Bay Area 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 50

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.

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.

Sonoma County
With Starhawk and Penny Livingston-Stark
January 4-18
Contact Contact Madrone Productions,
(415) 789-7674,
Madrone@mindspring.com

RQ Office Fund Needs Your Support!

Reclaiming Quarterly is produced entirely by volunteers. Our only paid position is a (very part-time) administrative coordinator.

But we can't produce this magazine in our bedrooms. Believe us, we tried! It worked for a couple of years. But the generous contributions of readers like yourself made possible our move into a makeshift office in the attic of a San Francisco Victorian.

The office has made an immense difference to our work. We need your support now to maintain the office and to bring our design stations up to par.

Your tax-deductible contributions are a critical part of producing this magazine. Without your help, RQ could not exist.

If you have any questions, contact George, quarterly@reclaiming.org

Please give as generously as you can to our office appeals!

Announcements

Healing Ritual and Spiral Dance

Friday, February 22 — a benefit for RAWA

Beverly Frederick will be putting on a Healing Ritual and Spiral Dance in Maui, Hawaii on Friday, February 22 with members of the Congolese Drum and Dance Camp to benefit RAWA (the Revolutionary Association of the Women of Afghanistan). Beverly will also offer a day-long workshop on Sunday, February 24.

Upcoming RQ Theme Sections

RQ is planning "theme sections" in upcoming issues, like the "Elders & Ancestors" 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.

Reclaiming Email Lists

Reclaiming hosts several 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

Bay Area Community Meeting

Early Spring 2002

A general community meeting is being planned for early spring for people active in Bay Area Reclaiming groups.

Watch the website, www.reclaiming.org, or call the Events Line, (415) 339-8150 in February for details.

For more information, contact Morgaine, morgainew1@aol.com

Witches' Yellow Pages

The 2001 edition of *Witches' Yellow Pages* (WYP) is here, and the 2002 edition is in preparation! 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 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

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

Brigit 2002 - Pele, Big Island of Hawaii

June 2002 (tentative) - Ireland w/
Starhawk

Organize Reclaiming classes in your area

RCRC: A "Resource" for Reclaiming

The intent of Reclaiming Community Resource Committee (RCRC, pronounced "Resource") is to seed and feed Reclaiming communities by helping interested folks locate community mentors, guest teachers/artists, organizer mentors, priestesses and magical activism resource people.

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

Official Souvenir Program

Reclaiming Quarterly

Keep the magic with you the year round — subscribe to Reclaiming Quarterly, designated the Official Souvenir Program of Witchcamp 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.



Announcements

Starhawk travel schedule

For bookings only, contact Mer, (707) 847-3571, dedanan@value.net. Updates and additions to Starhawk's schedule are posted at www.starhawk.org

Starhawk continues to spend much time doing magical activism trainings and otherwise preparing people for political actions. Please check her web page for updates.

January 4-18 — Cazadero, CA. Earth Activist Training. See page 49.

January 30 to February 5 — New York City. Political action at the World Economic Forum.

February 25-March 3 — Morelos, Mexico. Sun, magic, and activism: a 7-day workshop with Starhawk at Huehucocoyotl, a comfortable ecovillage near Tepoztlan, Morelos. Contact Angela, magar@sover.net or (802) 862-0609.

May 14-27 — Ireland. Tour to Sacred Sites in Ireland. Jodi Selene, harmonynetwork@juno.com, www.harmonynetwork.com

June 6-12 — Wendland, Germany. Direct Action Training with Starhawk. Contact Moira, moira.schmidt@t-online.de

July 31-August 4 — Glastonbury, England. Glastonbury Goddess Conference, England. Workshop, with a spiral dance Saturday, August 3. Contact goddessconference@ukonline.co.uk, 44(0)1458 833933, (802) 862-0609.

M. Macha NightMare travel schedule

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

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

Macha's new book, *Witchcraft and the Web: Weaving Pagan Traditions Online*, was published in December 2001. An excerpt appears on pages 26-27 of this issue. Below are some appearances. For additional events, visit www.machanightmare.com

Sunday, January 13 — Berkeley, CA. Shambhala Books, Telegraph Avenue, 7 p.m.

February 15-18 — San Jose, CA. PantheaCon, DoubleTree Hotel. Visit www.pantheacon.com

March 2002 — Launch of *Irish Spirit: Pagan, Celtic, Catholic, Global*. Patricia Monaghan, editor. Contributors include Macha, Cynthia Lamb, and Sean Kenney. Visit www.irishspirit.org

March-May — Los Angeles. The Bodhi Tree

May 23-27 — Kansas. Heartland Pagan Festival. Visit www.kchsa.org/home1.htm

Bringing Home Our Future

continued from page 41

dream landscapes. Images of their hopes and fears, their beginnings and their journey; of what they learned of themselves at the castle and of their real parents and siblings. Mysterious things, magical things were all around them as they slept.

The next morning they awoke to find the old woman beside them at the fire cooking a broth which she fed them. She asked them about their dreams, and they told her of them. When she was satisfied, they had learned things from their dreams, she said it was time to go. She then led them out of the forest until they were at the edge of the river again. But this time there was a bridge across it. She told them that after they crossed the bridge they would see their village in the distance. The two

children thanked the old woman and hurried across the bridge over the river and lo and behold, they saw their village in the distance. The young boy and girl hurried towards home.

BRINGING IT BACK TO THE COMMUNITY

THE YOUNG sister and brother ran back into the village. Everywhere they saw the villagers who shouted and waved their happy loving hellos. They rushed to their house and into the embraces of their loving parents. They were so happy to see them, and their parents were glad to be reunited; so glad in fact that they asked all the village to a great feast and celebration for the night.

The villagers went all out for this celebration for now the village was again whole. This was because while the young sister and brother had been gone, it had been as if a piece of themselves had been missing too.

That night the villagers again paraded through the village, but this time all the children were leading the procession. There was much music and dancing as they weaved through the village towards the bonfire at the village center.

When they all got around the warm fire, they told the children how what was missing was now returned, and how it affected their lives. The young sister and brother told of their adventure and what they learned of themselves and how they would bring this knowledge into their lives and back to the village. It was a solemn but happy moment as each villager likewise spoke their own truths of building the future of the village and making it real in the present.

They all sang and danced as they made the future real by embracing their children fully into the village life and their lives too. And now every year the village blesses their future with a celebration that not only accepts their children and where the children accept themselves, but where the Future is made real through this love.

For contact information on Witchcamps, see page 38.

Facing Our Shadow

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control of them. The conflict in this part of the world has more in common with the Crusades of centuries ago than our misspeaking president realized.

If "oil" is the answer, what might the questions be? Ask enough of them and the good guy/bad guy scenario starts to exhaust its viability, leading us beyond the compulsion of blame.

THE SINS OF THE FATHERS

THE TRANSIT we are under is about venturing beyond blame. The Law of Karma does not trifle with right and wrong, good and bad. It is simply a matter of, "what goes around, comes around." One of the more obvious examples of this principle is illustrated by the fact that George Bush Senior's CIA trained the Taliban when they were the foe of our foe. And Bush Junior is at the helm now that the Taliban has become the foe.

Karma works in some very intricate ways, but in the main it is a very simple concept, and morally neutral.

Saturn is prompting an extreme of national identification right now. This is the planet of edges and perimeters; thus it governs the concept of cutting up landmasses into discrete political entities.

But what does Pluto care about such distinctions? Pluto does not honor national boundaries. From the point of view of the god of death and rebirth, to mourn one group's deaths over another's is myopic at best, blasphemous at worst.

SATURN AND PLUTO

SATURN SEEKS to limit Pluto, as Pluto seeks to deepen Saturn. We are more familiar with the polarizing exclusionism of Saturn — of which patriotism and bigotry are two current expressions — than we are with the more profound and spiritually mature level of its function. It is to this deeper level that the transit is trying to take us: the level where we recognize that human suffering is one of the Great Mysteries, and must be audient with a humble and universal perspective.

The Saturn-Pluto opposition heralds the beginning of a new era of human adulthood. We are being trained to be able to face the darkness within us, and in the world. Imagine a war criminal humbly asking pardon for his crimes; imagine countries solemnly paying reparations for their sins against humanity. Imagine each one of us daring to confess to our neuroses, our shames; accepting accountability for all our demons and thereby laying the groundwork for their exorcism.

Imagine the freedom that could come of Not Denying Anything any more.

Those of us who would wave flags, let us wave the flag of New York, the flag of Chechnya, the Balkans, the flags of Chiapas and East Timor, the flags for all of the African states whose people have been suffering so relentlessly that we can barely imagine how they endure. Those of us who would light candles, let us light one for all the precious dead, and for every man, woman, and child alive. Let us pray to whomever we pray to, that we meet the years ahead with a dedication to clean the blood off our hands and put not one more drop upon them.

Jessica Murray has practiced astrology in San Francisco for over twenty-five years, and has performed in women's theatre. Contact (415) 626-7795, Jessica@Mothersky.com

Wheel of the Year

continued from page 5

robs us of an hour of the already-faltering sun, and makes even the least observant among us very aware that winter is approaching fast. But it also reminds us of the more "yin" quality of the winter months by insisting that we sleep an hour later. We are reminded of the slower, sleepier energy of the coming darkness.

If we are good pagans we are probably spending so much energy blocking out an awareness of that thing called (inaccurately) Christ-mass that we might miss the little astronomical blip known as Winter Solstice... but by the time December 31 rolls about we are starting to pay attention to Time again. That's why we celebrate *The Delusional Turning Over of New Leaves* on that day. Not as if it were actually the start of the year (we know better), but as the supposed beginning of lengthening days. Although the new year actually started ten days earlier, with all the light pollution in North America, we can hardly tell the difference. But once there's a new 4-digit number to enter in our checkbook, we are suddenly catapulted into an awareness of Time, and of how we want to use it. It doesn't last long, but it is something to meditate on for a while as we labor our way through the coldest days.

The final spoke of the wheel is a defiant response to the harshest, lowest point of the year. This final Holy Day is a trial, a calling to spiritual arms. We are asked to face all that is shameful about our world: crass materialism, emotional manipulation, a perversion of spiritual myth and symbol into stereotypes, an appalling reversion to outdated gender roles, societal pressure to identify oneself through one's relationship to a single other human being... yes, I am talking about *The Day of Cynicism, Cardboard Hearts, and Odorless Roses* in the

middle of February. This is a day for the Pagan community to come together and cheerfully, defiantly celebrate the polymorphousness of true human sexuality and love. If we can each make it through the sickness that so many unsuspecting non-Pagans fall victim to, we know we have won out over a force far, far worse than death. We have earned the right to look forward with gratitude and joy to what is only a few weeks away... the return of the sun, the chance to save the sacred daylight once again.

Branna Davida, a Pagan Buddhist Jew, is a writer who lives in New England.

U.N. Justice

continued from page 7

Sudan, Pakistan, Syria and other Muslim states to fight the Russians in Afghanistan. Our unwelcome interventions in Palestine, Iran, Iraq and other countries in the region make much of the Middle East a safe harbor for these U.S.-trained terror experts.

By declaring war, some think we can throw justice and due process out the window and bomb Afghanistan, rather than pursue through legal means those who committed the crime. The 9/11 terrorist network must be apprehended, given a fair trial, and sentenced accordingly. In addition to killing thousands of Americans, the 9/11 terrorists attacked U.S. multinational corporate interests. Through due process, Timothy McVeigh was sentenced to death for his act of terrorism against America. His act was murderous, but he was no threat to the stock market, or banking interest rates.

A law just signed by President Bush, euphemistically called the Patriot Act, has brought our democracy to a new low. For instance, it gives Attorney General John Ashcroft the power to label environmental and social activists "terrorists," and to act to suppress direct actions against oil drilling in the Arctic National Wildlife Refuge, the destruction of old-growth forests in the Pacific Northwest, or drilling in the oil reserves along our coastlines. These non-violent "crimes" can carry penalties ranging from five to 35 years imprisonment — including the seizure of assets belonging to any organization accused of such "crimes" — whether committed before or after the law went into effect. (Earth First! is one of the groups on the FBI list of "terrorist" organizations.) It is worth remembering that Hitler rose to power legally by convincing Germans to give up their civil liberties after a terrorist (quite likely the Nazis themselves, according to most historians) bombed one of their federal buildings.

If the Bush Administration's campaign is to be successful, it must have an alternate government sympathetic to its interests installed in Afghanistan in place of the Taliban. The

Bush Administration's oil interests—increased access to central Asian oilfields and a pipeline to bring that oil through Afghanistan—represent the kind of conflict of interest that would disqualify any U.S. judge from sitting on a case. Bush is directly aiding the Northern Alliance, an anti-Taliban mujahadin group that even the U.S. government has acknowledged to have a long history of involvement in terror campaigns. Bush wants to stop terrorism by continuing to arm, train, and provide "aid" for Afghan terrorists who supposedly are on "our side," just like Osama bin Laden and the mujahadin were supposed to be in the 1980s.

This situation calls for the courage to act firmly, guided by intelligence, experience, and knowledge of and compassion for the many diverse peoples of the world. Kofi Annan, the Secretary of the United Nations, recently received the Nobel Peace prize for working for justice throughout the world while not backing down from oppressive regimes. The United Nations should oversee any investigation and police action that crosses national borders. International terrorism is an issue for the World Court. A criminal justice response, rather than military action, is needed in response to the tragedy of September 11. Now is the time for justice, not acts of vengeance that will further destabilize Afghanistan and other countries in the region and lead to more desperate acts of terrorism.

WHAT YOU CAN DO

- Inform yourself about world and domestic events through alternative media: www.indymedia.org, www.commondreams.org, or www.groundworknews.org
- Take a stand. Vigils and rallies for peace are being held in hundreds of cities. Especially in smaller locales, the presence of even one more person can make a difference.
- Contribute time, research, or money to groups working for peace, justice, and international understanding.

• Write letters to your elected officials to protest the war and the accompanying domestic repression. Find local points of pressure: several U.S. cities have publicly announced that they will not cooperate with Attorney General Ashcroft's draconian proposals to round up immigrants for "questioning." What can your city or state (or school or church) do to stop the destruction of civil liberties?

Contact Mendocino Environmental Center, (707) 468-1660, mec@pacific.net, www.mecgrassroots.org

Embracing Patriotism

continued from page 8

truth—we were staring down the barrel of an international terrorist conspiracy.

Even worse, I could see that we were dealing with lunatics. I studied their extortionate demands—a homeland for the Palestinian people, an end to the bombing and embargo of Iraq, no more CIA meddling in the internal affairs of Muslim countries—clearly the ravings of madmen.

DANCING 'ROUND THE BONFIRE

I HAD COME to my senses in the nick of time. But it wasn't just a matter of changing thought-patterns. I had to change my entire life. You see, I didn't just "think" alternate thoughts. I was living them. Way out on the fringe.

Back in the day, I attended Pagan rituals. We danced around a bonfire and chanted things like, "She changes everything She touches," and "Turning, turning, the tide is turning."

I admit that I took part in these rituals, even to the point of singing along. It was a youthful indiscretion. I stopped going even before they were outlawed.

That was in 2008, by which time they were a mere shadow of their former splendor. After the 87th Amendment prohibited fires (following the burning of a flag at a Berkeley protest),

the spirit went out of the rituals. And when the 112th amendment banned dancing, well, what was left? A few diehards celebrated Solstice the next year, but when the ringleaders got 20-year sentences, that was the end.

Personally, I'm doing fine with Christianity. I've come to appreciate the importance of a state religion in unifying the country. Remember when Americans could be Jews, Pagans, Muslims, Buddhists, or whatever? What a mess! The 2012 Freedom of Religion Act rectified the situation, giving people two weeks to convert or be deported. Fair enough. Especially since this was before the internet was shut down, and you could convert online.

Actually, I felt kind of funny about making Jews convert. How ironic that Israel, which had become the 57th state only a year earlier, had to force its people to become Christians. (They got their revenge by all becoming Jehovah's Witnesses.)

But the crucial thing was to get rid of Muslims and Buddhists. Islam, as is well-known, is a terrorist religion, advocating violence and vengeance as a way of life. This could not be tolerated in a free country. And Buddhists? Peace-pansies, everyone. Smartest thing we ever did was deporting the whole bunch of them, no questions asked.

THE NUKING OF COPENHAGEN

OF COURSE, it's not like religion solved everything. You still get whiners who say that our nuking of Copenhagen in 2016 was an over-reaction. Get real, folks! This is war. The Danes had just elected the Green Party to 27 seats in parliament. How long till the whole country went over to the terrorists? We had to strike swiftly and surely.

Anyway, it's not like we started it. When terrorists nuked Philadelphia in 2007, we were actually quite restrained, using only conventional weapons to obliterate Cuba, Libya, and Pakistan. And when Indianapolis was vaporized two years later, hardly anyone even no-

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ticed.

It was when nuclear terrorists struck San Francisco in 2015 that tensions reached a boiling point. The impunity of the perpetrators in striking America's favorite city — ruining vacation plans for thousands of people — forced us to fight back. Unless we showed unmistakably that we were standing firm against terrorism, we might as well throw in the towel right then. Something decisive had to be done. When the Greens gained seats in Denmark, we had no choice. Adieu, Copenhagen.

HOPE IN TROUBLED TIMES

PERHAPS INEVITABLY, there was a backlash. In the 2016 elections, liberalism reared its ugly head as Hillary Clinton won a narrow 5-4 victory. A great malaise descended over the country, and many wavered in their determination to eradicate terrorism. Some traitors even talked about a comprehensive peace settlement in the Middle East, including creation of a Palestinian state. (The state was to have been in northern Wisconsin, but it turned out that Yassar Arafat hates the cold, and the plans fell through.)

Just when it seemed that all was lost, the election of Ronald Reagan III in the 2020 balloting gave God-fearing Americans renewed hope in the struggle against evil. At last, we had a courageous leader to carry the torch of freedom and democracy!

True, the vote wasn't exactly a landslide — three of the nine Supreme Court justices voted against him. But once in office, Reagan III (a clone of Reagan II, who was a clone of the original) quickly demonstrated his resolve by executing the dissident justices under provi-

sions of the Clean Elections Act of 2021. That impediment removed, Reagan III proceeded to bomb Iraq, order offshore drilling, and cut corporate taxes — moves which sent a clear message to terrorists everywhere:

"This country is not backing down. We are standing strong. America is open for business."

The War on Terrorism is not yet won. But at last, after 20 years and so many dashed hopes, the end is within sight. The Department of Security recently reported that the U.S. is closing in on Osama Bin Laden's real hiding place, and expects to eradicate it within weeks.

Until that sweet victory, we must remain united. This is the moment to speak with one voice, to think with one mind. If we fail to use our precious freedom to give our leaders unconditional support — if we raise meddlesome questions or cast doubts and aspersions — the terrorists have already won.

God bless America.

Francis Arouet is Professor of Paracultural Ideosophy at Indiana State University, Terre Haute.

Victor Anderson

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years.

Victor crossed over on September 20, 2001 in his home. His passing was swift and painless, as was his wish. He will be sorely missed by his beloved wife of 57 years, Cora Ann; his son, Victor Elon; daughter-in-law, Lois Diane; grandchildren: Victoria, Nathan and Elon Thomas; adopted grandchildren: Lori, Jared and

Jason; several great-grandchildren; and the members of his coven, Nostos (aka Blue Circle).

The family and coven would like to thank all those who have sent prayers and flowers. Special thanks to Max for arranging the bagpiper at Victor's memorial service. This could not have been done without the hard work of many folks. If anyone would like to send cards or donations to Cora, they will be graciously accepted. Please make checks payable to Victor Anderson and email Blue Circle [bluecirclecraft@yahoo.com] for the mailing address.

Blessed be!

For an online memorial, visit
www.wellspringpublishing.com/feri/vha.html

For more info on Feri, visit
www.tombostudios.com or
www.lustydevil.com/witcheye

Kelesyn Schutte is an initiate of Victor and Cora Anderson. Kelesyn and his partner's artwork and writing have been featured in Witch Eye, Perspectives, and Reality Change magazines. Visit www.wellspringpublishing.com

Am I a Crone, or What?

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attended, I knew it was what I needed to strengthen my social activism work. When you do the kinds of mundane things that you have to do in organizing, there needs to be some greater reason. It's an inner strength, a calming of my mind, listening to my inner self. Maybe it's my subconscious telling me things I know — bringing a dream into reality.

Reclaiming made sense. It was attuned to

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

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nature. It was oriented towards the principles of activism for a more liveable world, using love and justice.

For quite a few years I attended rituals, but I could never find my way into a deeper personal connection with Reclaiming until I attended Elements of Magic and another class close to my home. Even though I was the oldest one in the group and the least knowledgeable about the Craft, the learning had an equal quality. Here was what I had needed: A chance to explore my deepest thoughts in an accepting atmosphere with experienced teachers and classmates to share ideas with.

How does Reclaiming look from an organizer's perspective?

When I started going to rituals in the early 1990s, I wanted to get more involved, but I couldn't find a way. The classes weren't convenient, since I don't have a car. I finally got involved when there was a class right down the street from me.

This is probably a factor for a lot of people — the meeting isn't close, or they have children to take care of. And often, if you're new, the subject matter isn't familiar. When you want to speak, the people who have been around longer don't listen.

Any final thoughts on how it all fits together?

The Reclaiming principles and my Magic classes, along with my work with the Gray Panthers and good luck in life, have given me the courage to keep my eyes, my heart, and my mind open to new strategies and adventures.

Hopefully, circles will continue to be drawn socially so the forces of young and old can bring into being the kind of life we want and deserve, from the bottom up — the kind of structure where we can

listen to each other and somehow, magically, morph many voices into one.

RQ interview by George Franklin.

A Huntastic Herriage

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covering, unattractive apron uniform going to the Szent Erzsébet Gynasium, worrying about my French exam. The next, I became a political refugee living with a very kind Austrian family learning to speak German in Innsbruck. Today, the three ragtag, skinny Gypsies in the band take a long look at me, then move in for the kill. "Csak egy kislány van a világon... There is only one girl in the whole wide world. She is my own dearest love."

That does it. The memories flood my heart. This is my mother's favorite song! My tears flow so much that I have to borrow a peach-colored napkin from the yet-unoccupied neighboring table to blow my nose. It feels so good to be doctored by my Gypsy musical therapists. They see my pain as clearly as the wine bottle. What a great method it is, musical healing. This music kept us Magyars sane with the creative emotional release that cleanses old

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wounds.

Maximilian, my grandson, may believe that I devoted my youth of a lifetime to the cause of women. It's time to tell him of earlier times and people.

The color gray is all I can see from my past. In my old country gray is the dominant color of the skies for most of the year. It ranges from bright gray, to darkening gray, to totally-blackened gray. Living in California, the land of sunshine and rare rainy days, I sometimes long for the gray that comes with rainy days. I love thunderstorms here, with clouds speeding by overhead, changing their colors, rolling out five-minute-long thunder threats, bringing me back to that brooding mood we Magyars so thrive on. It's the melancholy in our folk music, the sorrow that shows up in our poetry, emanating from a distant past when our rich herds roamed from Asia across the plains, from China to the Black Sea.

The thunder reminds me of the passion of our people. The crack of the bullwhip incorporated into our folk dances. It is not an instrument of torture but a cracking sound like thunder that by itself was enough to redirect a large herd. Descendants of the Huns, Magyars are passionate about freedom. (We die for it.) About love. (We die for it.) And about death.

(Well, we just die.) Lightning is a symbol of Attila for us. It is said that when lightning strikes the earth in Hungary, a thousand Hun warriors are sent down to reincarnate. I am sure quite a few hundred Hun women reincarnate amongst them as well.

Attila the Hun is one of our forefathers. (Don't judge.) He settled in Hungary first, with the related Magyars following a little later. He liked living by our numerous hot springs. Legend has it that he invented the bathtub, made from a huge cowhide stretched over a collapsible wooden stand. Historians have written frequently about Attila's dealings in international affairs. Without exception they point out how Attila was meticulously clean, a clean conqueror who took a daily bath no matter where he was. His people wore fresh white shirts daily, made from the finest hemp imported from the East. When I take a shower I cannot avoid thinking of Attila. His brother Buda founded Budapest. They lived in the age of Aries. Of the many conquerors, he is the only Hungarian the world still universally recalls, though he was active only ten years.

Hungarians were dispersed regularly from the old country. I have been living in exile since I was sixteen years old. I try to keep tabs on other scattered Hungarians. I am always amazed how many we are, and how significant. Even

without checking my lists I recall Dr. Szentgyorgyi, who won the Nobel Peace Prize for his development of Vitamin C in pill form from the famous Hungarian yellow paprika. He believed if you took C vitamins daily, you lived longer. One time I read in a book that Hungarians received 16 Nobel prizes for various things.

I came from the same Budapest high school as Dr. Teller, who, along with fellow Hungarian Dr. Oppenheimer, invented the atomic bomb to help defeat fascism. Mr. Pulitzer, the famous newspaper owner, created the Pulitzer prize.

Among artists there are scores of Hungarians working in the West. Some changed their names, like Tony Curtis (Kertesz). Houdini the magician. There are athletes: Joe Namath, and strong man Mr. Universe, Hargitay. His daughter, Mariska Hargitay, is an actress on "Law and Order," one of my favorite TV shows. Hungarians are everywhere.

What is an exile? In my case there was a spontaneous revolution in 1956 against the Russians. I had to escape or be killed by the police. Diaspora after diaspora. Hungary has had many waves of exiles. Both world wars ended in mass escapes. The persecution of the Jews created another mass exodus. Through history, whenever we lost a revolution or a war,

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people had to run away from executions. We are a small nation (ten million). Yet we have survived with our culture, language, music, artists, writers, embroidery, folk dances, folk customs, and politicians. I think of Mr. Lantos in Washington with that wonderful thick accent. Governor Pataki of New York, another Hungarian.

I have never forgotten my mother tongue. Often exiles totally disappear into a new culture, sucked in with a quick cultural change. I do understand that some exiles can only be successful if all their defenses are employed. Forgetting the past is often one of them. When they come back for a visit some exiles can barely speak Hungarian anymore. In their souls they really cut the cord. They had to, in order to survive.

Not I. I love my first tongue. Sweet Hungarian. The language is the last thread of a people. Lodged in the middle of my brain, my mother tongue is connected directly to every cell in my body. I crave to hear Hungarian spoken. Like Gypsy music, it's healing to me. When I am in my language watching Hungarian TV or listening to the people on the streets, I feel totally happy.

I am now a full-blown American with a sense of entitlement I didn't have as a Hungarian. The English language is filled with "my

house, my movies, my this, my that, eat your dinner, have your opinion, your this, your that." My inner self has changed because of the English language and the American character — both real and imagined from the movies. It has thrown chocolate on my Hungarian innocence. Abundance where there was only scarcity. It's "my" two countries now.

This American culture has made me fully realized (my sacred revolutionary work), because I brought to the collective table my special contribution, my Hungarian-ness. A Huntastic Goddess heritage. My central European heritage. My fairy traditions. My magic. My rich, proud womanhood. My will to reclaim all I know and can remember. This makes me a typical carrier of the magical cultural cauldron, a great melting pot of old wounds that heal only through the merging of opposites. I need my music, spirit, dance, and words. I need my magical fires. I have united two continents' full of magical practices. For me the healing came from giving birth to new ways of celebrating life and death and beauty and the past. The ancestors are alive through me and because of me. Granny Vilma, are you smiling? Blessed be.

Z Budapest, a sponsor of the Women's Spirituality Forum, is projecting two community-build-

ing events in 2002. Details for both are on her website, www.zbudapest.com. Z is finishing her new book, "Your Age Has a Meaning," which will be published by Conari Press in 2002.

Living Ancestors

continued from page 25

ancestors, I visualize a rose hovering at eye level between me and the other person. I keep the rose halfway between me and them, regardless of how close they may come towards me. This technique defines the space between our auras, so that I am always in my space and they are always in their space. This technique is deceptively simple; it really works.

Say Hello — Another technique from the Avalon Institute is to say "hello" on the psychic level. Spiritually, many people are acting out because their souls want attention and they don't know how to get it. I try to remember to practice looking deep inside my ancestor, to the Goddess within, and say hello to Her. It's amazing how well this can work.

Anchoring — I first learned about anchoring from studying Neuro-Linguistic Programming and hypnosis. There's a good explanation of

continued on next page

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continued from preceding page

anchoring techniques described on page 41 in "Twelve Wild Swans" by Starhawk and Hilary Valentine. Anchoring can be used to induce various kinds of emotional states or qualities of being. When I'm with relatives, I want to feel confident, centered and cheerful. I meditate on a memory of when I was feeling that way, and while I am in trance I touch my thumb to my ring finger, "anchoring" the trance state into my body. Then when I'm around relatives, I touch my fingers together to assist me in having that demeanor. I could also have an anchor for other states, like "loving" or even "ferocious" depending on the situation (touching different fingers together, of course).

Breathe — The power of the breath cannot be overestimated, in my opinion. When I am doing any kind of ancestor work, I am on the alert for shallow, rushed breathing or breath holding. The Sufis have some very interesting "Elemental Breaths" with visualizations that I am experimenting with now. The Sufi breath practices are incredibly witchy and use the qualities of earth, air, fire and water to purify, ground, raise energy and connect with the Divine. If you are interested in finding out about these excellent breathing practices, see the book "Awakening" by Pir Vilayat Inayat Khan. Warning: in my opinion, the Sufi system is hierarchical and patriarchal. However, their spiritual practices work, regardless of the unfortunate outer form their organization takes.

Ritual — I'll be visiting my in-laws at Christmas time. The perfect opportunity for Living Ancestor practice, even though I'm not related

to them by blood. They certainly challenge me. I've asked my husband to participate in a ritual with me before our trip. During our ritual we will set an intention for the visit, ask certain deities and allies for help, raise the quality of energy we want to have during the encounter and send that energy out ahead of us to be there waiting when we arrive. I plan to reopen our ritual circle at our hotel when we get there and leave it up for the duration of the visit. Before we leave, we can ground out anything we don't need into salt water, thank the deities and allies, and devote. I have a handy dandy traveling cauldron...it's a small, sturdy black plastic salsa bowl on three legs in the shape of a cauldron. Light, indestructible, and under \$2 at Wal-Mart. It'll pass airport security, too!

Charge a Magical Object — Before I was more grounded in my authentic self, it really helped to have charged magical objects in my pocket during stressful situations. What worked for me was to put a crystal or a pendant into water and leave it somewhere where the full moon could shine on it overnight. Then when I felt stressed, I could touch the object and feel the power of the moon supporting me. Usually I would have the object in my pocket so that no one could see what I was doing. This is good for work situations, and you can set your object to carry whatever quality of energy you want. For example, "strength," "calm," or even "shielding."

Limits and Boundaries — Shiny Crow showed me that it is possible to set limits with your ancestors, even your parents! My grandparents habitually criticized my mom's parenting skills, for example (they were big advocates of

"whopping"). She told them up front, in advance, that she would end the visit and leave whenever they did that. Then she followed through. When they started criticizing, she reminded them that she would leave if they didn't stop. If they continued, she would say "I'll see you next time," then got up and walked away calmly. It worked!

THERE'S LOTS we can all do to work with our ancestors who are still alive, without sacrificing our Authentic Self. These things serve to remind us that one day, we will be the Ancestors, and how will we want to be treated by descendants? Don't let your relatives' behaviors define who you are as a witch in relation to them. This kind of work is an immediate activism that can make an appreciable difference in your life, and the lives of your family members. We've just passed Samhain, where we offered flowers to the Beloved Dead. Now, as we embark on our New Year, perhaps you will join me in giving flowers to the living. The Living Ancestors are here with us now, still able to share their knowledge, wisdom and challenges...still able to enjoy the flowers you bring. Let's not wait until they're dead. Let's talk to them now.

Irish Flambeau is a Peace Witch and organizer for Gaia Reclaiming, in Atlanta, and is a co-founder of a Dances of Universal Peace circle in the north Georgia mountains.

Scents: Brick by Brick

continued from page 28

pression. This is a time when it is difficult to know what to do. Many of us feel as disempowered as we did as children, but this time with no fantasy or possibility of growing up and moving away. Things are so shaky and reality so porous it is difficult to know even what to imagine should happen next. I know that magically I don't feel adept enough to work on a grand scale, of trying to manipulate or bind anything that is going on globally. Magically, personally and politically, this seems like a time to work close to home and from the heart. I find myself working with clients on making their lives the center of their lives. I'm trying my best to do the same.

It is a time to infuse our lives and our communities with visions of what we want to become, of how best we can live together on this one green planet. The time of the Tower is one in which all the structures we have assumed to be solid, are shaken. The old walls of reality have fallen and everything seems uncertain. It is time to rebuild on a

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small scale, knowing that everything is connected and that one small change affects the whole. As a therapist, feminist, and Witch, this is a core belief of mine. In my therapy office I work with family systems theory, which says that if one person changes in a family, it affects the whole family. A central tenet of feminism is that the personal is political, that our lives matter. As Witches we say that what changes in one world, affects all the worlds. Reading the headlines in this time of the tower is to fall into a morass of despair and disempowerment. Looking in the mirror at both our ourselves and our community, we can see what needs to be attended to and healed. This is the best way to restructure our world.

In the Bay Area the Fall Equinox ritual was going to focus on healing the community. While the Bay Area Reclaiming community is one of the biggest in the nation, we are by no means the most cohesive. Like most human communities, we have factions, personality conflicts, and power dynamics that are difficult to acknowledge. Reclaiming is like many spiritual and idealistic communities in that we are fabulous critics of popular culture, but resist any dissent or negative analysis within our own ranks. The planners of the Equinox ritual wanted to focus on strengthening the bonds and threads that hold us together, a plan that had me skeptical as it has been my belief that in order to heal something, you need to name and acknowledge what hurts. September 11 changed the focus of the ritual somewhat, but strangely brought back home the point that in order to heal the world, we must start with ourselves.

On the shaky Saturday of the Equinox ritual, being connected literally to others in the circle by a handspun thread was exactly what was required and was all any of us were capable of. As the wheel turns and we head into the dark, that connection to our human community, no matter how fractious and messy, is what is needed in order to see us through. That connection will serve in helping us do the hard work that restructuring our world entails. It is time in our own community and in our own lives to say what needs to change, what needs to be rebuilt. It is time to take stock of how our structures reflect our values.

This Winter Solstice will once again find me surrounded by loved ones, good food, and a worthy art project. I want to be in a kitchen, a community, and a world where dissent is allowed and self-interest is not the organizing principle. I want to be fully in my five senses, enjoying the staggering beauty of this natural world. As I travel through these grim Tower times, yearning for the Star card — for a time of enlightenment where peace, love, and understanding are the foundation

of reality — I know that the rebuilding of the world starts from within: that as within, so without. At winter solstice I will honor the hard work my clients, my community, and I are doing in attempting to assist birthing a dawn. In that long night I will smile at our incredible ability to entertain each other. As solstice night progresses, I will be thinking about how creating a life and community that gives me joy, that I am proud of, is work that I am up to, and is work that indeed, can change the world.

Oak, aka Deborah Cooper, is an aromancer, psychotherapist, artist, long time Reclaiming rabblouser, and a priestess of the Temple of Elvis.

Witchcamp Spokescouncil

continued from page 41

weekend and the group does ritual and magic together, often receiving insight and guidance from tarot.

The Reclaiming Witchcamp Spokescouncil Mission Statement reads: “The Spokescouncil exists to serve by tending the web of camps, including campers, organizers, teachers and the larger community. The Spokescouncil will provide a forum for the overview, co-ordination, development and planning necessary for the health and growth of the unique individual camps and the collective web of camps. The council will provide a forum such that the concerns of individual camps can be heard and the collective knowledge and resources of the camps can be shared.

Recognizing the uniqueness of each camp community, we have a minimal role in local camp policy (and keep our work simple and flexible.) Em-

bracing our energetic connections and holding our spiritual identity, we are guided by the Reclaiming Principles of Unity.”

Spokescouncil accomplishments to date include:

- Worldwide Reclaiming Witchcamp teacher application and selection process including the guidance council and a standardized response process for all applicants.
- Definition of what a Reclaiming Witchcamp is and the process to become one.
- Discussion of elders, their roles and the diversity of expectations, concerns and assumptions.
- Definition of a Reclaiming Witchcamp teacher, with the offering of non-binding working definitions for Reclaiming communities and teacher cells.
- Dialogue Reclaiming-wide on building/rebuilding trust within our community(s).
- Information sharing and thread building within and amongst the Witchcamps, their communities and the web of Reclaiming folks world wide.

The council is asking for feedback from our Witchcamp communities about how well we are serving the interests of campers, organizers, teachers and the larger community as a

continued on next page



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continued from preceding page

whole. Please feel free to contact your SpokesCouncil representatives with questions and ideas.

Stale Grief, Frozen Fear

continued from page 33

use to call them. The more alive and present they are to you on a daily basis, the easier it will be to feel their support in a tight situation.

ANTIDOTES TO FEAR

GIVING SUPPORT, silently cheering somebody on, sending out positive or healing energy are good antidotes to fear. All are also high energy states.

Gratitude is an antidote. Make it part of your daily practice not just to call the elements, The Goddess/Gods/ancestors, but to thank them.

Compassion is also an antidote, as is love. I admit that the last months have brought me up to the limits of my own compassion, which peters out when it considers police who torture students, or John Ashcroft. Those who preach compassion often exhort us to feel it for our enemies, for those who oppress us. I have to admit I generally can't go there, and I'm not

even sure I should, because often that so-called compassion becomes blame and judgment toward their victims: "The poor police felt threatened, so the protestors were being violent!" I need to start with compassion for my allies, for the victims, for that person who is so annoying but is really on my side. Being in the state of compassion is enough to function as an antidote, even if my compassion is less than global.

Here's a very simple meditation: Breathe in with gratitude for all the gifts of the elements, the ancestors, of life; breathe out with love, silently cheering for your allies, sending compassion out as far as you can reach.

FINDING A VISION

FROM THAT space of clarity when fear is released, we can consider and speak for our own vision of the world we want. When we refuse to accept limited choices, new possibilities open up. When we communicate that vision, others are also inspired. When we act in the service of what we love, we find courage. When we act with courage, when we bring gratitude and compassion to counter terror, we ignite love all around us. No flames of destruction can prevail against that backfire, burning stale grief and frozen fear to fertile ash. Some seeds will only germinate after a fire. When the smoke of the aftermath clears,

new growth may surprise us.

For more news and resources, 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.

More responses to September 11 and the aftermath — pages 6-11.

DC Protest

continued from page 17

written, we grab the sheet all along the edges, and everyone pulls. A rip appears and the sheet splits. More tears, more rips until the sheet and the things we hate are shredded into small strips.

We all join together in a big drumming circle. Soccer is being played, drums are being drummed, there is dancing and singing, all while surrounded by riot police doing their best to look intimidating. Magic.

There are rumors that some of the Black Bloc are planning to try "something." Tension is rising. We want to calm things. We drum and some dancing resumes. Squads of riot police



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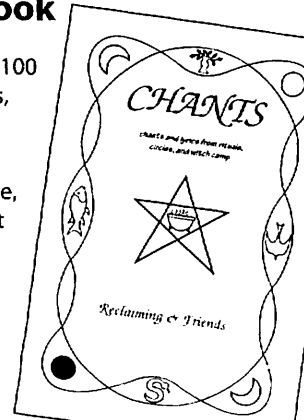
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are being repositioned around the perimeter of our impromptu jail.

I realize the safe flag is no longer here along with several of the cluster who would have followed it out. Cluster Moms mingle with us encouraging us to ground. Someone leads us in an impromptu training in self-protection. There is worry in her face.

Twin lines of riot police form inside the barricades across the road to the IMF building. With clubs in front of them they begin a march toward us, herding us toward the edge of the square. Someone says we are going to be allowed to leave, and the Pagan cluster is going to lead. We all link arms with the rest of the cluster. The Black Bloc forms up behind us. As we go by, several of the Black Bloc tell us, "Don't worry. If things go bad we'll put our bodies between you and the police." I think these kids really are wonders in black.

The crowd is getting angry. The Black Bloc begins yelling and waving at the police. The energy is wild and angry. We find ourselves between the police and the Black Bloc. There are cordons of police and barricades on either side. The Pagan cluster is between a rock and a very hard spot.

I'm scared. It occurs to me this is the first time in my sheltered life that I've been actually scared for my physical existence. I was socialized as a jock and intellectual. I believed there was no situation that I could not handle; no

situation that I could not fight my way out of. I was taught to believe that the police are the good guys. Close enough for me to reach out and touch are several that very clearly will have no problem with beating me senseless. I could fight. The police don't look a great deal different than opposing football players I've played against. I do not believe fighting will solve anything. I do not know what to do. I squeeze the arm of my buddy and the person on the other side. "It will be okay", I say as convincingly as I can. I don't think they believe me. I don't think I believe me. I ground. I pray.

Then as if by magic, the police cordon opens.

We stream out. We're free! The angry shouts change to victorious cries. Drumming starts up. Singing starts.

I was scared. I was proud. I was exhilarated while surrounded by adversaries. I felt the magic of love shared by a cluster of Witches. I saw a bunch of rowdy juvenile confrontationists transformed into angels. I saw passion. I saw direct action. I saw a bunch of disparate people from

all over the country face a dangerous situation in order to send a message of peace.

I saw the march as a spell that worked incredible magic before my eyes and between the worlds. I am fortunate to have been part of this action.

For more information on the Pagan Cluster, see past RQs, or join the Reclaiming activist ("RWTO") email list — visit www.reclaiming.org/about/

Jim Negrette is a new Reclaiming Witch, drumming addict, sailing fanatic, prolific maker of saw-dust, computer geek, and single father of two teen-aged boys living in San Mateo.



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Summoning the Fates

School of Americas

continued from page 14

and were magically charged during the spiral dance with intentions for peaceful transformation and healing.

On Sunday, the procession to the gates began. "We were positioned toward the end of the procession on Sunday, just after the Flag Cleansing action," Sadiyah of the SEFR said. "We had consensed that our Spiral Dance at the gates of Ft. Benning would be in silence, in solidarity with the solemn and sad mood. We danced and then tied our charged magical strips of cloth to the fence. The fence was totally covered by a variety of offerings, spontaneous altars, piles of crosses each lettered with the name of someone who'd died at the hands of the SOA."

WHAT IS THE SOA?

THE ANNUAL protests began after the 1989 murder of six Jesuit priests and their servants by El Salvadoran armed forces, a number of them trained at the School of the Americas. The Army counters that the incident was exposed by a U.S. Army major. The Army school based at Fort Benning, about 100 miles southwest of Atlanta, has allegedly taught American and Central American soldiers terror tactics of interrogation, counterinsurgency and torture. Opponents say graduates have committed a laundry list of atrocities; the Army has denied the allegations.

The name of the school was recently changed to the Western Hemisphere Institute for Security Cooperation (WHISC). The name change did not deflect protestors from their purpose of exposing the SOA to public scrutiny, with placards and signs boldly condemning the WHISC, "Change the Name — Still the Same Shame."

BLESSING FOR OUR BELOVED DEAD

Blessing spoken at School of the Americas, November 2001:

Witches have a saying: "Where there's

fear, there is power." When the structures we create to carry out actions of resistance, tell stories of regeneration, then fear, despair, and rage can be transformed into the sustained creative energy we need to renew the world. We have had to face the awful power of death to intrude on our lives, to sear us with pain and loss, to reorder all our priorities and disrupt all our plans, to remind us that we walk the world in vulnerable, mortal flesh.

Today we will call out the names of our Beloved Dead to be with us — all dear people whose lives should not be forgotten. But what about the dead whose names we don't know? ... the victims of those trained in this School, those who are dying now or will die in Afghanistan, or the victims of our bombings in Iraq ... and let us never forget our own Beloved Dead ... our children dying from lack of water or medical care ... our neighbors dying from pollution or radiation leakage or starvation — let us name these "un-named" also, as our Beloved Dead.

As we stand on this ground and mourn 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. As we celebrate the births of our children born this year, take a deep calming, cleansing, breath, and sense our vital connections to the Earth and to each other, in which we ground our hope. Breathe with us as we pray:

May we bless the ground that grows our bread,

and may we be a refuge for those who have fled;

May we plant the seeds of our own rebirth, and may we dance upon the living Earth; May we take care of each other, like sisters, like brothers;

May all the works of change be done, May we draw our strength from the wind and sun—

May we be in the right place, at the right

time,

with the protection, the energy, the resources,

and the wisdom — to do the work.

As We So Will It ... So Will It Be! Blessed Be!

(crafted by Thistle, out of bits and pieces of Starhawk's writings, the Spiral Dance website, and the chant "Let It Begin Now.")

Changing Priestessing

continued from page 27

State, New Mexico's Ardantane Project, the Matrix Program, sponsored by the Circle of Aradia, based in Los Angeles, and the Reformed Congregation of the Goddess-International.

Reclaiming, which is not a school but an extended teaching community, offers week-long summer retreats called Witchcamps. There are Witchcamp communities throughout the United States, and in Canada, England, and Germany. Communities of folks who have sponsored Witchcamps have taken on the challenge of teaching in their own cities and towns. (For more information, see page 38.)

A Pagan "graduate school" that I have personal experience with is Cherry Hill Seminary, located in Vermont. Cherry Hill Seminary is open to walkers on all Pagan paths. I recently audited a 13-week course called Boundaries and Ethics for Pagan Pastoral Counselors. Although the seminary, which is seeking accreditation from the state of Vermont as an institution of higher learning, conducts many of its more basic courses at its Bethel campus during weekend and weeklong retreat sessions, Boundaries and Ethics took place in cyberspace. The teacher was in western Massachusetts, and the students logged on from New York, Ohio, Florida, Texas, New Jersey, and California. We all had standard

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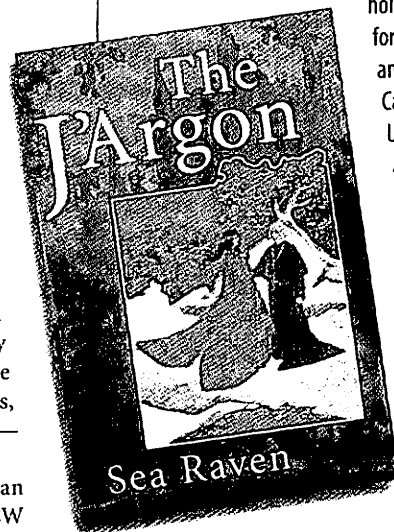
psychology textbooks, and we were given assignments supplemented by additional readings posted on our private Yahoo groups site. We discussed our readings via an e-list and read an online weekly lecture. Then we met in real time in a chat room for a class discussion. With classes such as this, Cherry Hill Seminary has begun the process of deepening and broadening our work and defining ourselves and our movement.

All of these emerging programs, which help us deepen and broaden our experience and practice, have been fostered by the World Wide Web. They might have flowered without the Internet, but it would have taken years. Due to the speed of electronic communication and its ability to reach so many people so readily, Pagan learning has expanded far beyond what any of us could have imagined in the days before the Net.

Each Pagan training approach mentioned here is one aspect of a broad spectrum. Each reflects a different view of contemporary Witchcraft — from Dianic, to anarchic, to conventional, to academic. And each deals with ongoing training in a distinct way. They all have something unique to offer. But every one—the RCGI Cella Program, the Ardantane Project, the Woolston-Steen Theological Seminary, Reclaiming Witchcamps, Cherry Hill Seminary, and many more that are not named here—has been profoundly affected by the Internet.

Excerpted from "Witchcraft and the Web: Weaving Pagan Traditions Online," to be published in February 2002 by ECW Press.

M. Macha NightMare, Priestess & Witch, teaches in the Pagan Pastoral Counseling Program at Cherry Hill Seminary in Vermont. Contact www.machanightmare.com, www.cherryhillseminary.org



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— Jim Negrette, *Reclaiming Quarterly*

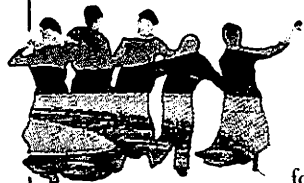
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According to eyewitnesses, the two "big wands" literally ran into each other in front of an occult bookstore. Magnus was reportedly distracted by a pentacle-shaped cloud when the two magi collided. Magnus spat in the gutter.

"May the fleas of a thousand camels infect your armpits!"

Zeus glared back. "Fire burn your nasal hair!"

Before either could blink, the thrice-amplified protection spells called down a horde of giant fire-breathing fleas and an enormous freestanding firestorm. Four city blocks were obliterated before a Paramagic Squad headed by Morgaine Moonbeam was able to create a reduction spell that shrunk the two apparitions to a small collection of fleas with "a really painful bite."

Ms. Moonbeam was heard muttering about men and magic as she

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Ritual Planning Cell Adopts Entry Policy

IN A BOLD move aimed at stemming criticism that it is a closed leftist clique accountable to no one but itself, Reclaiming's SouthWestern East Bay Ritual Planning Cell has adopted new guidelines for entry and membership.

"This shows we're open to new blood," said SWEBRPC spokesperson Lucifer "Larry" Hieronymus.

Effective immediately, applicants will be asked to take a five-part written examination as well as a brief practical test covering grounding, centering, anchoring, and parallel parking.

After completing this process, the prospective planner begins their year-and-a-day pre-probationary period, during which time they are on permanent clean-up duty. If that year goes well, the person is invited to apply to be a probationary member, pending review by the entire cell at its next three annual business meetings.

The toughest issue, however, concerned former members who wished to rejoin the cell. Some people favored fluid membership, while others advocated a stringent re-entry process. The matter came to a head when Esmeralda RagingWitch left the room to use the toilet, and on her return had to be re-consented into the cell.

Provisional consensus was reached that returning members must take the written exam, but do not have to pass the driving test.

A standing committee and two subcommittees were

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SimSpiral Sales Smash Holiday Record

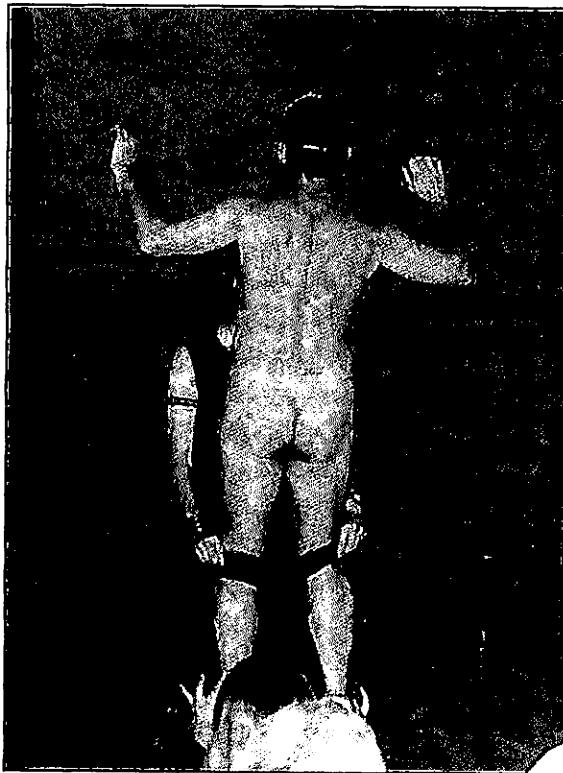
RECLAIMING'S much-touted new video game, SimSpiral®, defied the economic downturn to become the hottest gift of the recent holiday season.

The game, in which competing priestesses try to organize the climactic spiral dance at a virtual Samhain ritual, is expected to become the top-selling Reclaiming title of all time.

The magic of the game is its appeal to all levels of skill. Beginners delight in corralling SimCelebrants® into a single circle. Success at this daunting task takes players to the advanced level, where unruly participants try to disrupt the dance by cracking the whip. Points are lost every time a dancer sustains a broken arm or fractured skull. Bonus points are gained when the player manages to put a binding spell on the disrupters.

The highest level of the game is the Cone of Power®, where players must achieve conal harmony, volume, and

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Participants in this year's Spiral Dance faced heightened security measures as they prepared to step through the veil into the land of the ancestors. Photo by Robin Parrott.

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Photos and graphics are always welcome!

We may edit for length, punctuation, grammar and readability. We do not alter poetry.

While we are pleased to print letters or articles on ethics, we will not print personal charges or countercharges.

Articles appearing in this magazine may be posted on the Reclaiming web page. If you do not want your article to appear on the web site, you must let us know in writing at the time you submit it.

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