

RECLAIMING

QUARTERLY

The Magazine For Witchcraft And Magical Activism

Aspecting:
Experiencing
the Divine

NO. 86 SPRING 2002 \$5.99

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thank you

Reclaiming Quarterly

no. 86
Spring 2002

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Reclaiming

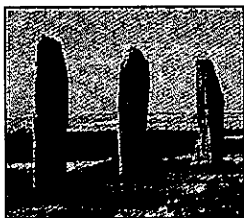
A Center for Feminist Spirituality

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



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**Reclaiming Regional Rituals, Classes,
and Events**

**Revolutionary Pagan Workers'
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Venee Call-Ferrer is a hot, sassy
PhotoWitch who loves to dance.
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Mask by Lauren Raine.

COVER DESIGN
by Snow — Snow has lived in San
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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
- Assistant Editor Esmeralda RagingWitch
- Assistant Skateboard Technician Lynx
- Assistant Animal Handler* JP
- Assistant Space Cadet Lothlórien
- Assistant Nap-Taker Snow
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- Assistant Diva Extraordinaire Luna Pantera
- Assistant Image Acquisitionist Robin Parrott
- Assistant Arboreal Graphicist Bob Thawley

* — *No animals were harmed in the production of this magazine*

Special thanks to:

Elka, Rain, Fem, Georgie, Madrone, Tami, M. Macha NightMare, Susan Levin, Panthera, Starhawk, Vibra Willow, Willow Raya, Raven Le Fay, Deborah V., Jan Dance, Pam, Mary, and Church Street house. Back cover by Amanda Karin.

Regional Pages Credits — see page 38

To Our Readers...

WELCOME TO our Spring 2002 issue. We were heartened by the early appearance of Spring this year, and even though it has since disappeared, we know it's on the way.

This issue of RQ features a theme section on aspecting, a magical technique in which a priestess or priest channels the presence of a deity or quality in an embodied way. From the articles submitted in response to our past announcements of the theme, we chose four longer pieces and four short narratives about aspecting experiences.

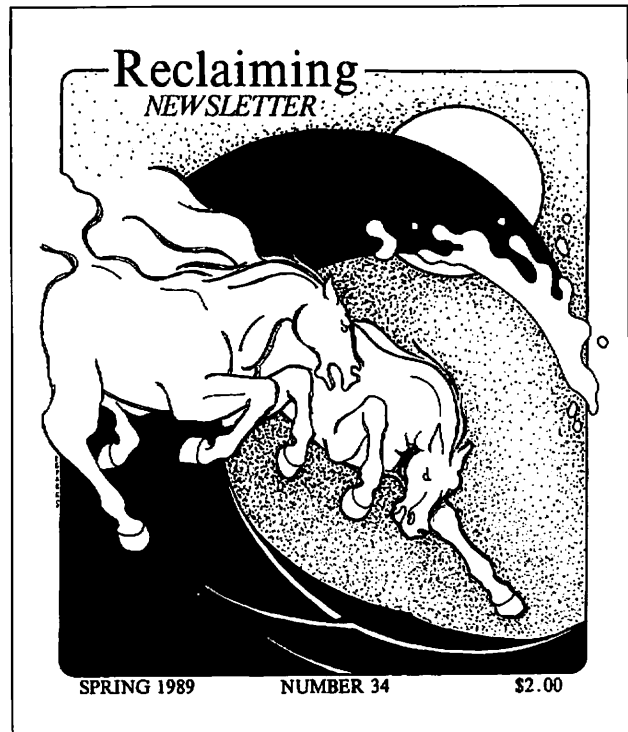
RQ plans to continue with theme sections. Upcoming issues will cover: food and water issues; initiations; working in diverse spiritual traditions; labyrinths; and health and healing. We welcome reader ideas for additional themes. Your idea might spark a whole section. Contact us — see inside back cover.

In the coming month, many of you will receive a letter from RQ. For some, it will be a reminder to renew. For others, it will be an appeal to support RQ's Office Fund.

Your support of RQ is critical. RQ is produced almost entirely by volunteers. Your renewals — and your generous contributions to our Office Fund — make a huge difference in our work. Your tax-deductible donations to the Office Fund have helped create a humble but highly productive workspace for RQ. Please help us continue to build RQ as the voice of our community.

Have a blessed Spring,

— the RQ Cell



A vintage Reclaiming Newsletter cover by Sophia Sparks, Spring 1989. Reclaiming Newsletter was published from 1980-1997.

RQ is trying to obtain copies of several early Reclaiming Newsletters. We are missing numbers 1-4, 7, and 11.

Numerologically, the odds looks very good. Please contact us if you can help!

(advertisement)

ACME ACADEMY OF ASPECTING

AMAZE YOUR FRIENDS! ASTOUND YOUR ADVERSARIES!

"My aspecting used to be so, how shall I put it — 'mundane.' The Acme Academy changed my life. Now when I call down the moon, I get some respect!"

— Esmeralda RagingWitch

YOU MAY ALREADY HAVE THE ABILITY TO ASPECT

- Do you sometimes wake up and find yourself on a remote hilltop, hair disheveled, wearing only a black and red cape and fairly new running shoes?
- Does the phrase, "Horg ellprint na hawth gebinga?" mean anything to you?
- Do you ever feel as if the words passing through your lips are communiques from another dimension explaining in great detail how the next Reclaiming ritual should be structured?
- Do you ever "space out" or lose your train of thought?

If you answered "Yes!" to any of these questions, you may possess this extraordinary ability to walk between the worlds! Ask about our special introductory rates!

STUDY AT HOME — IN YOUR SPARE TIME!

Always wanted to aspect your favorite goddesses and gods, but been afraid it might ruin your social life? This amazing 16-lesson home-study course is for you!

You'll learn to invoke, placate, venerate, cavort with, and ultimately aspect more than 200 different deities from all parts of the world. Course fee includes cape, three masks, and culturally-sensitive scripts.

Don't delay! Send your \$1000 deposit, a recent photo in ritual garb, and a ten-page essay on the deity you most want to aspect. Group discount for 13 or more working with the same pantheon. Some restrictions may apply. Mask offer good while supplies last.





ORKNEY

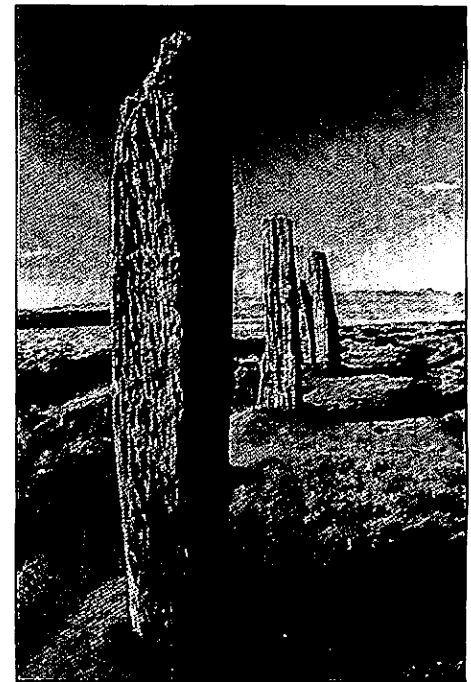
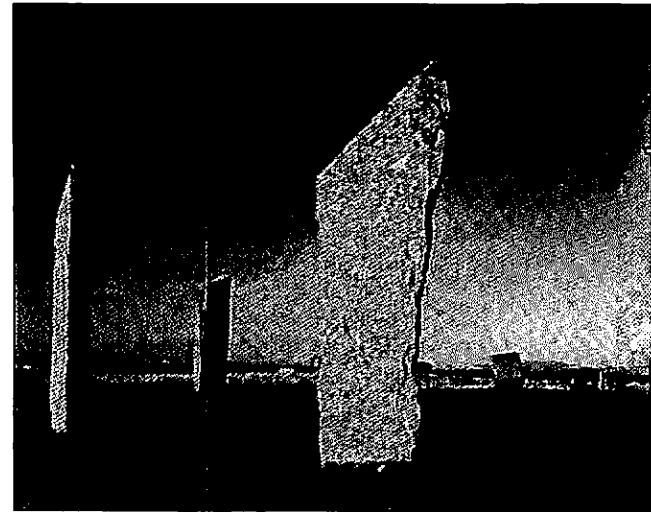
(FREQUENT RQ photographer Steve Nadel traveled to the Orkney Islands last Fall and brought back these striking images of “stone henges” — relatives of the famed pre-Celtic stone circle near Amesbury, England.)

ORKNEY IS A set of nearly 40 islands, detached from the extreme northeastern edge of Scotland during the ice age 10,000 years ago. Although settled from mainland Scotland during neolithic times, most of today’s place-names reflect the widespread Scandinavian/ Viking settlements of the Ninth Century A.D.

Geologically, the islands are based on red sandstone. The nearly-perfect rectangular slabs (see photo of cliff side, upper right) provide easily accessible building materials for its many neolithic structures.

The combination of readily available stone and Orkney’s relative isolation (resulting in limited development beyond farmland) are responsible for the high level of remains of these ancient structures.

One excavated settlement, at Skara Brae, existed nearly 5,000 years ago, between 2500 and 3100 BC. The size of the settlement indicates a small community of approximately 50 people.



This page (clockwise)
Top — Ring of Brodgar
Next — Stennis
Two lower — Brodgar

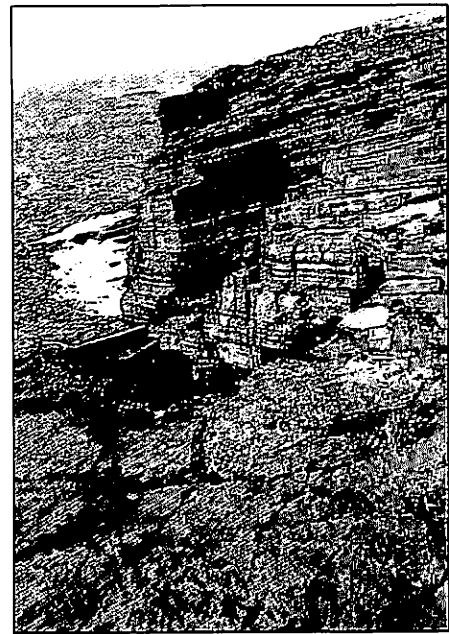
Opposite
Top — Sandstone cliffs
Middle — Stennis
Bottom — Brodgar

STANDING STONES

OF

ORKNEY

*Photos and text
by Steve Nadel*



STONE HENGES

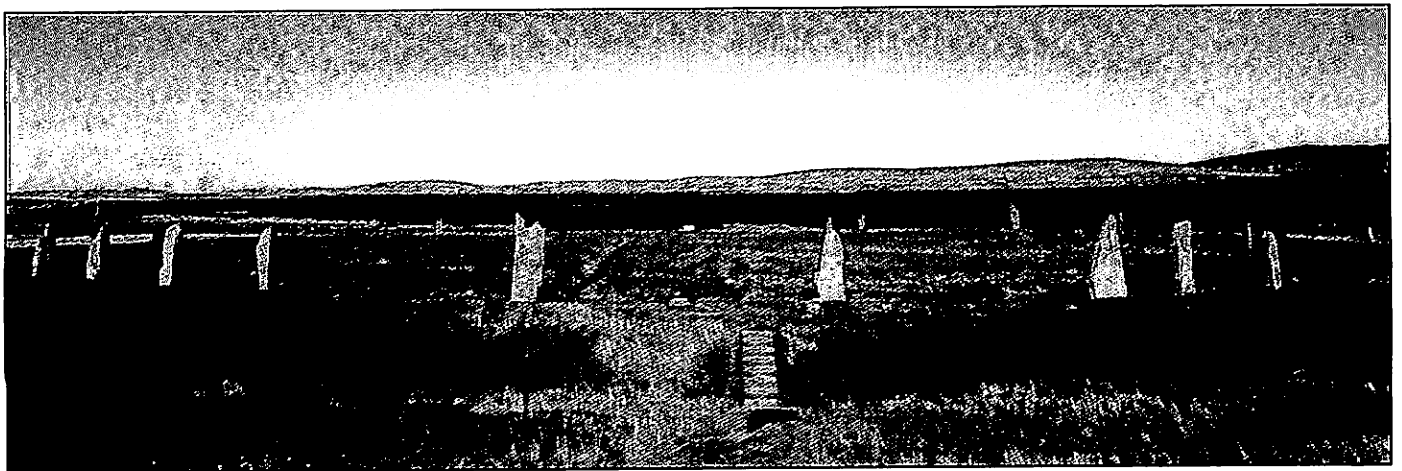
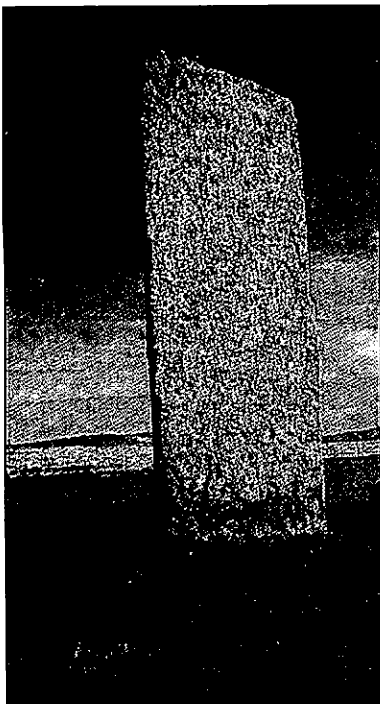
THE STONES OF STENNIS AND THE RING OF BRODGAR

LOCATED 1-2 KILOMETERS apart, these two monuments constitute the ceremonial heart of Orkney. The ceremonial purposes of these rings is not known.

Similar to other henges in Britain, they consist of a circular bank with an outside ditch and one or two entryways, and circular rings of stone or timber. The importance of these two monuments is shown by the number of burial mounds in the immediate area.

The Ring of Brodgar is a perfect circle, 104 meters in diameter. Although only 27 stones remain standing, if the stones were originally equally spaced, the complete circle would have contained 60 stones. The remaining stones range in height from 2 to 4.5 meters (6.5 to 15 feet). Three large burial mounds surround the ring, with smaller mounds linking Brodgar to Stennis and other nearby henges.

Out of the 12 Stones of Stennis, which stood in a 30-meter diameter circle, only four remain standing. The tallest is over five meters (16 feet).



LET IT BEGIN... NOW!

ACTIVISM IN BRIEF

Justice For Florida Farm Workers "Boycott Taco Bell!"

The Coalition of Immokalee Workers (CIW) is a community-based farmworker organization in Florida. They have called a nation-wide boycott of Taco Bell. Taco Bell is the largest buyer of tomatoes picked by the CIW. The boycott was called in response to continued indifference to miserable working conditions and sub-poverty wages.

Taco Bell buys the tomatoes from the local contractors for just 40 cents per 32-pound bucket of tomatoes — the same rate paid in 1978.

"The tomatoes Taco Bell buys for its tacos and chalupas are produced in what can only be described as sweatshop conditions," said Lucas Benitez of the CIW. "Twenty years of picking at sub-poverty wages, no right to overtime pay, no right to organize or join a union, no health insurance, no sick leave, no paid holidays or vacation, and no pension is a national disgrace."

The CIW is proposing that through negotiations

Taco Bell pay one cent more per pound of tomatoes, passing the extra penny on to the pickers. The increase would nearly double workers' pay.



For more information on the campaign and the boycott of Taco Bell, contact www.ciw-online.org, (415) 621-8100.

Circle of Terror

In the blood circle
where my children were killed —
an Afghani vintage
by winter well chilled —
evil chased evil as evil
will do, circling above us,
these bombers that you
sent chasing those whose scent
musks torture-touched ruins
of lives sudden spent...
now the air is aflame
and we bleed to quench blame;
never mind searching
who murdered your kin:
you can find them already,
the airplanes aimed steady,
within.

— by Snapdragon

Stop Star Wars – Conference & Protest

International Space Organizing Conference & Protest · May 10-12 · Berkeley, California

2002 marks the 10th anniversary of the Global Network. Join with activists from around the world in Berkeley to share information about the government's space agenda, plan activities for 2002, and strengthen our commitment to preventing the nuclearization and weaponization of space.

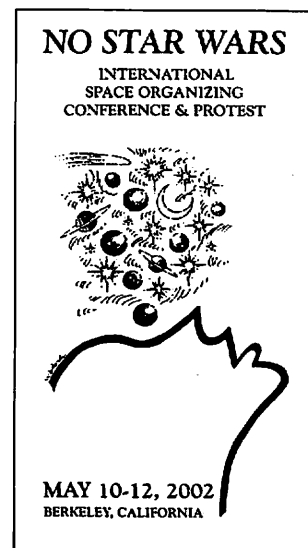
On Friday, May 10 a protest will be held at Lockheed Martin (in Sunnyvale) where work is underway on the space-based laser, airborne laser, Theater Missile Defense (TMD), and new satellites for space-war fighting.

Workshops at the

weekend gathering will include Nuclear Power and Space Commercialism;

European Perspectives on Star Wars; Creating Momentum for Congressional & Global Ban on Weapons in Space; Environmental Consequences of Toxic Rocket Launches; Economic Consequences of the Space Arms Race, and many more.

Hosted by Nevada Desert Experience, a Global Network affiliate. Cost is sliding scale \$15-60. Includes dinner on May 10. Contact the Global Network Against Weapons & Nuclear Power in Space, Box 90083, Gainesville, FL 32607, (352) 337-9274 (Florida) or (510) 527-2057 (Berkeley), globalnet@mindspring.com, www.space4peace.org



Global Justice Action Summit Prepares Activists for G8 Meetings

Global Justice Action Summit in Missoula, Montana, June 20-23
(One week before the Kananaskis G8 Summit near Calgary, Canada)

The next G8 Summit is proposed to be 'hidden away' in Kananaskis Provincial Park, about 100 km southwest of Calgary, Alberta, starting June 26, 2002. The G8, a self-constituted forum of the major free-market democracies (plus Russia), has situated itself at the center of global governance. By virtue of its combined economic, military, and diplomatic power, the G8 exercises controlling influence on the policies, programs, and decisions of the UN Security Council, World Trade Organization (WTO), International Monetary Fund (IMF), and World Bank. There are mounting concerns about the effects of globalization and the power of transnational corporations, especially concerning production and trade of agriculture commodities.

Counter-G8 conferences — which teach sustainability and create a better world vision — continue to be organized wherever the G8 Summit goes. The Missoula Global JAS will include speakers, discussions, and action workshops addressing issues impacted by the G8, including the widening gap between rich and poor, environmental destruction, abuse of workers and unions, and the patenting of life and its ramifications.

The gathering will issue a People's Declaration on Globalization, which will be sent via a caravan including bicycles, a bio-diesel van, and other sustainable forms of transportation to the G8 Summit in Canada.

On Saturday morning, the Global Games and International Fair will offer space for displays and demonstrations by organizations working for food security, social justice, human rights, environmental protection, workers' rights, world peace and sustainable communities.

On Saturday afternoon, the Global Games will feature such cooperative events as the Bio-Diesel Tractor Pull; the Ecopentathlon (participants ride bicycles, pull invasive weeds, gather litter and recycle it, and more), and the Ecological Footprint Race (in which participants calculate their individual environmental impact, then enter a foot-race wearing cardboard "shoes" enlarged accordingly). Through games, music, theater, costumes, and contests, we will explore our power to build a just global society of diverse, self-sufficient communities.

Contact (888) 732-2658,
Info@globaljas.org,
www.globaljas.org

Recycled Tubes for Signs ~ Free!

Looking for tubes for signs at protests? Cardboard tubes are far more earth-friendly than PVC and have the advantage of being a lot easier to fasten a banner to. Cardboard tubes are easy to find. For the last couple of years I've found my supplies for banners from the dumpsters behind local fabric stores, paint stores etc. Dumpsters are not nearly as dirty as one might imagine, and diving has two great benefits: 1) It's free. What's more anti-corporate than using their own excess to further the movement? 2) It's good for Mother Earth because it diverts trash from land-fills. Think about it before you head out to buy supplies for whatever other projects you might have going on around the house!

— Hillary Alexander

This first appeared on the Living River activist e-list. Visit www.reclaiming.org/about.html

Global Knit-In at G8 Meetings

The Revolutionary Knitting Circle is organizing a "Global Knit-In" to challenge the G8 and the global corporatism it stands for.

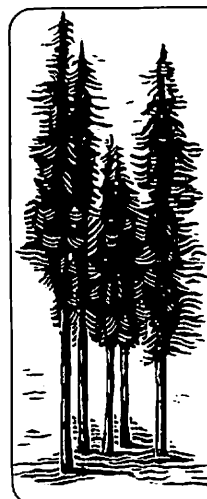
Our main action will be on Wednesday, June 26 — a mass knitting action outside the G8 meeting. We will engage people of diverse ages, genders, and classes in this peaceful reclaiming of our subsistence.

On the subsequent days of the G8 meeting (June 27-28) we will join other protests, marches, and conferences — always with our knitting in hand.

Contact knitting@activist.ca

Let It Begin ~ With You!

Send tips, ideas, and info to quarterly@reclaiming.org, or PO Box 14404, San Francisco, CA 94114



EARTH FIRST! JOURNAL

International forest news and 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, nfnena@sover.net

HEADWATERS HOTLINE

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

Challenging the WEF in New York City

by *Starhawk*

THE ACTIONS protesting the World Economic Forum over the weekend of February 1-3 in New York City were at the same time empowering and frustrating, a political victory and a tactical morass.

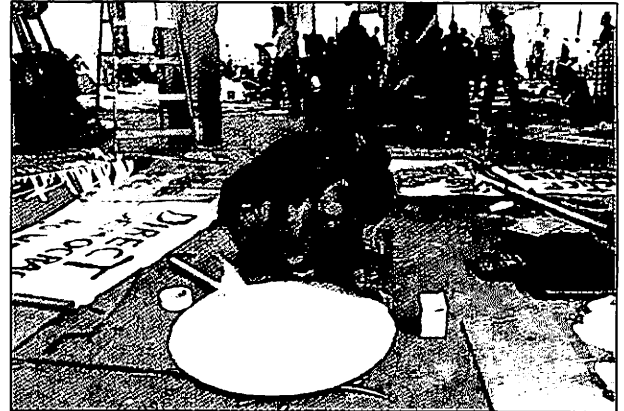
Saturday, in the march, we had something like 10,000-20,000 people out on the streets. We mobilized people in spite of a climate of public fear and official hostility that's hard to imagine unless you experienced it. New York is still in a state of shock and trauma from the attacks of September 11. While many of the activists overcame that state enough to plan and carry out an action, most of the support we can generally count on from unions and NGOs was absent.

In a climate in which the police are

widely seen as heroes and the very thought of protest is suspect, getting that many people out on the streets has to be seen as a victory. We reclaimed some political space, asserted our right to dissent, and hugely raised the social costs for the World Economic Forum. We forced the incipient police state to reveal itself, and actually changed the tone of the news coverage so in the end, New Yorkers were asking whether the Forum had any business coming to town, and whether it was the kind of thing we want to support.

The march was undeniably frustrating. The police succeeded in controlling our space from the very beginning. Not because anyone wanted them to, not because anyone deliberately

photos from New York City by
Beth Thompson



led people into a trap, not because of any lack of solidarity on the part of the march, but simply because they had the power and the resources to do so, and we didn't have the political or legal clout

or the tactical ability to stop them. And since our agreement was to keep the march safe, we were limited in the range of our responses.

Yet, in spite of all the frustrations, the march was also beautiful, inspiring and empowering. Giant puppets took the streets, visions of a better world and images of the tools to build it were carried aloft, people drummed, sang, danced and chanted through the streets. For many people, I think — especially for people who were stretching their courage to be out in

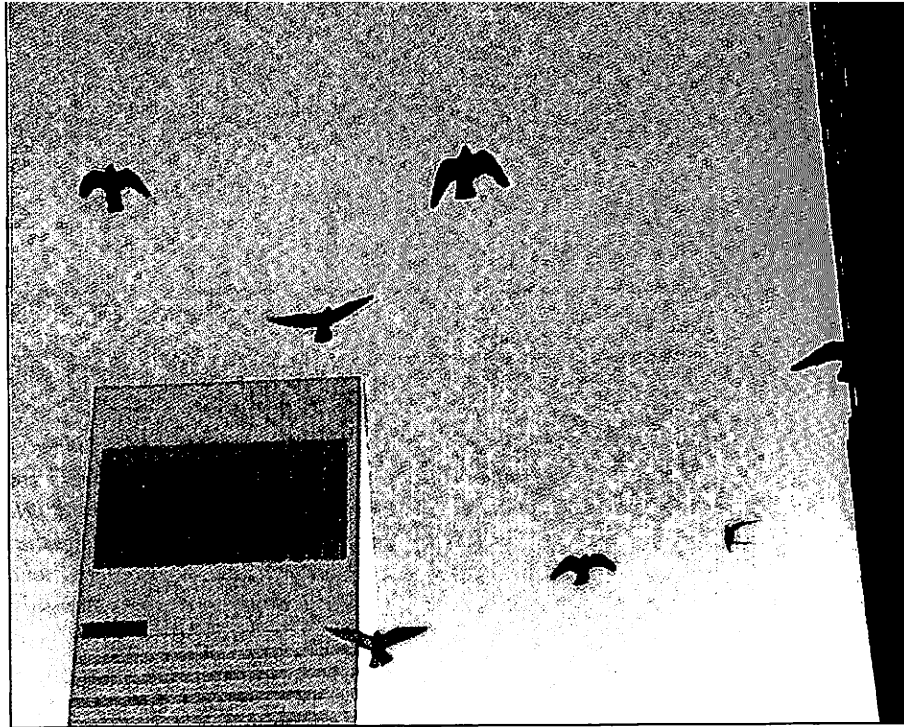


the streets at all — the march was liberating and inspiring.

TACTICAL MORASS

BUT AT THE END, the police succeeded in segmenting the march, trapping sections with barriers at intersections, and essentially preventing us from gathering for a final rally or closing. The puppets and drummers who were supposed to do a final piece of the pageant were trapped two sections back: together with the Pagan Cluster, we decided to take over the nearest intersection and hold it with a samba band, and a triumphant dance on stilts by a woman representing Argentina.

For most of the people coming to Saturday's march, I suspect the ending was less than inspiring, but not all that significant. They marched, they got as far as they could, they made their statement, and they could go home feeling good about themselves.



But for those of us who wanted some stronger action, the ending felt like a failure. We want to believe that a ragged band of anarchists can overcome the massive police power of the state, and it hurts when we don't.

But I think we need to look past that frustration and see the larger victory. When you're in the midst of it, political work often doesn't feel empowering or

successful — only when you pull back can you see its larger impact.

Our strategy can't be based on paramilitary victories over the institutions of global corporate capitalism — we might succeed on that level from time to time, but generally we are going to be faced with overwhelming force. Our real strategy is to delegitimize these organizations — and on that front, we clearly won in New York. We put the World Economic Forum on the defensive, we got people questioning its right to exist, we showed again that these institutions can only meet when they mobilize an enormous police presence to protect them at a huge cost to the public, and we did it all without giving the opposition more ammunition to use against it. We claimed and held a

continued on page 53

WEF Defendants Need Legal Support

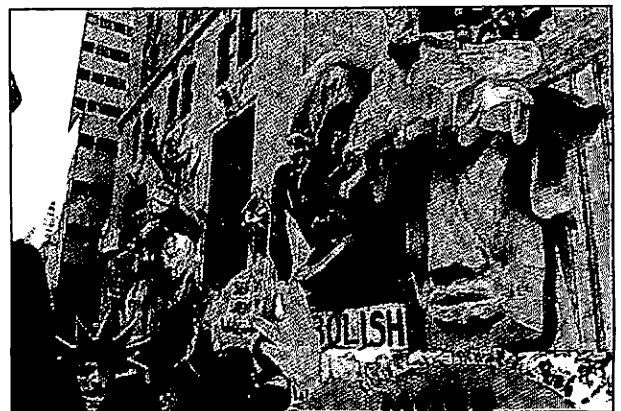
Anarchist Resistance Legal Defense Fund (ARLDF)

DURING THE World Economic Forum protests, more than 200 people from all over the world were arrested and face criminal charges. The vast majority of the charges are baseless and were trumped up by the police. These protestors were arrested for simply expressing their beliefs.

Many defendants are unable to afford to travel from their homes to New York for the numerous court appearances that they must attend to fight their charges. Without help to pay travel expenses, many of these people will be unable to attend their court hearings. The prosecutors know that many defendants cannot afford such travel expenses, and are exploiting that fact to coerce defendants into guilty pleas.

Your contribution will help ensure that no one is forced to plead guilty for financial reasons. Please help the defendants defend themselves against these illegitimate charges. Donate to the ARLDF online at www.infoshop.org/arldf.html, or mail checks payable to "ARLDF c/o Todd Hutchins" or "ARLDF c/o Clarissa Peterson" to P.O. Box 21372, Washington, DC 20009-1372.

Contact ARLDF, arldf@mutualaid.org



German Witches join banned NATO protests to celebrate

Brigid in the Streets

photos and text by Erdina

On the same February weekend that North American Witches were in New York City protesting the World Economic Forum, Reclaiming Earth Activists from Germany planned to join thousands of activists in Munich to protest a meeting of the NATO alliance. However, the City Government of Munich banned all gatherings during the NATO meetings. Undaunted, a dozen Witches joined more than a thousand others in defying the ban. This is one REA member's account of those days, as adapted from the Reclaiming activist email list (see below). — editors

Thursday, 31 January

Dear Reclaiming folks,

While many of you take part in or support the actions against the World Economic Forum meeting in New York City (see page 8), a small number of Reclaiming Witches and other Pagans will join the protests of the meeting of 200 leading military strategists and NATO representatives in the City Center

of Munich. U.S. Secretary of Defense Donald Rumsfeld will attend.

We will defend ourselves with all peaceful means against NATO's preparations for war to back up the greed and power of Western transnational corporations and financial institutions.

Our small group of three Witches (Martina, Monika and myself) has planned a public Brigid ritual for Saturday morning in the English Garden, close to the Munich City Center. We will call in the magnificent powers of water to be with us and help us to transform the war in us and around us. Afterwards we will join the demonstration with our big blue double-spiral banner, "turning of the tide," and our flyers invoking the powers of water. We will shape water spells for the sort of transformation we are envisioning. We will be dressed in a waterlike manner, our faces covered with spirals and waves, and offer to draw spirals on people's foreheads.

Good luck and blessings for your action!

Erdina for REA in Germany and Austria

Thursday, 31 January

Dear folks,

This evening, we heard that the Bavarian Minister of Interior Affairs will declare the "state of exception" (Ausnahmestandard) in the city of Munich for those two days. That means that basic civil rights will be suspended as during a war. This is in tune with the new

European Union politics equating non-violent demonstrations with acts of terrorism.

We will try to be as visible on the streets as we can the next two days, and we ask you to connect energetically during your (NYC) and our actions on Friday and Saturday. Many German Reclaiming Witches will send magical support.

During the action, Reclaiming Earth Activists (REA) in Germany and Austria, will carry a piece of the blue Living River tissue sent from the U.S by Annwyn. It is like a piece of Brigid's blue cloak, symbolizing the atmosphere and the waters of the Blue Earth between Munich and New York that connect us globally while her blue fire feeds and inspires our joyful spirit of resistance.

Erdina



"Without justice, there can be no peace." ATTAC banner at the outlawed protests of NATO meetings in Munich.

Photos courtesy of Erdina

Friday, 1 February

Dear folks,

I just got a message that the Bavarian Minister of the Interior has declared the exceptional state in Munich. Demonstrations within the Munich City Center are banned. The generals and politicians have succeeded in bringing the state of war to Munich while pretending they are thinking about "peace strategies!"

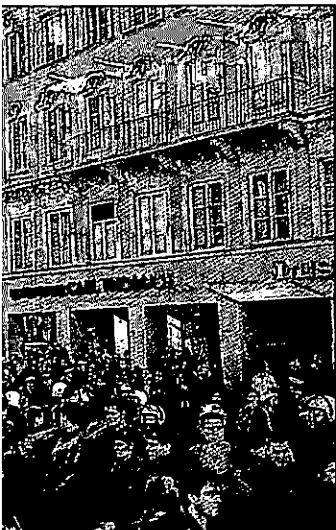
ATTAC (the protest coalition) has called a rally at 5 p.m. at Rotkreuzplatz, not far from the City Center, which our little Pagan group will join.

Greetings via Brigid's cloak, Erdina

Friday, 1 February

Dear folks,
Despite the City

Government of Munich's ban on gatherings and demonstrations, about 1500 people, most of them young and



many coming from abroad and from other parts of Germany, gathered spontaneously on the Marienplatz in the City Center of Munich today to protest both the NATO conference and the ban. The police broke up the angry crowd rather slowly. There was physical violence on the police's side, and 250 were arrested.

I had my drum with me, tried drumming a bit, but had no chance to change the heavy, old-fashioned left-wing energy by myself. I realized that we (ATTAC as well as the German Witches) do not have suitable political street chants in German. We really need them.

And even more, we need the emergence of a Pagan activist core group trained together and reclaiming the streets together. We are looking forward to Starhawk's week-long direct action and magical activism training in June in Northern Germany, which hopefully will help us to build the core of this activist community (see end for info).

During the protest I gratefully felt the tender and strong wave of magical support releasing fears and protecting me from any harm.

Tomorrow morning some of us will try to celebrate a public Brigid ritual in the English Garden (Munich's Central Park) although all sorts of gatherings are still banned. We will try to defend our right to celebrate our religion and thereby do some magical activism.

Blessings to our international web. Many thanks to all your supporting emails and energies and all the best to the NYC activists — excited, determined and happy,
Erdina



Above: Police gather on the Marienplatz.

Center: Protesters, defying the ban on demonstrations, mingle with police and bystanders in the City Center of Munich.

Saturday, 2 February

Dear folks,

This morning we — twelve adults and three children — had a beautiful, powerful Brigid ritual nearby the Eisbach (Ice Creek) in a public open space in the English Garden, despite the ban on gatherings. The police observed but did not disturb us. We had the blue Living River cloth with us, and formed our center with water vessels and candles.

After the ritual, with all those water powers at our back and reminding us to stay grounded, half of us went to the forbidden demonstration in the Marienplatz. I was proud of how many people resisted the ban — several thousand, I would guess. Yet it should have been far more, given the seriousness of this attack on our civil rights. It took the police three hours to dissolve the demo, which continued later on the Isartor Platz. We stayed as long as we could without risking arrest and distributed flyers in the afternoon at the entrance of the English Garden near

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A dozen Witches and several kids gather in a Munich park for a Brigid ritual despite the official ban on public gatherings of any kind during the NATO meetings. The banner reads, "Turning of the Tide."

Energy plan threatens Arctic wildlife refuge, Indigenous caribou people

Gwich'in Resist Alaska Drilling

by the Caribou Commons Project,
photos by Amy Sherts

THE PORCUPINE CARIBOU Herd is a herd of 130,000 barren ground caribou. The herd derives its unusual name from its twice-annual crossing of the Porcupine River during its fall and spring migrations. The herd's annual migration from its winter range in the boreal forest

of Alaska, the Yukon and the Northwest Territories to the coastal plain of the Arctic National Wildlife Refuge is the largest migration of any land animal on earth. The Arctic Refuge is the core calving area for the herd. It is the place where pregnant females give birth to 40,000 calves each June. For many reasons, wildlife biologists call this place a "critical habitat" for the herd.

For the Gwich'in of the Arctic it is simpler than that: the calving grounds are a sacred place.

The Gwich'in are caribou people. They have lived in the north and depended on the caribou for more than 12,000 years. Caribou are at the very heart of Gwich'in culture. As Gwich'in activist and Caribou Commons Project speaker Norma Kassi says, "The relationship between the Gwich'in and the caribou is not one of convenience; it is one of necessity. A healthy Porcupine Caribou Herd is necessary for the continued survival of Gwich'in culture."

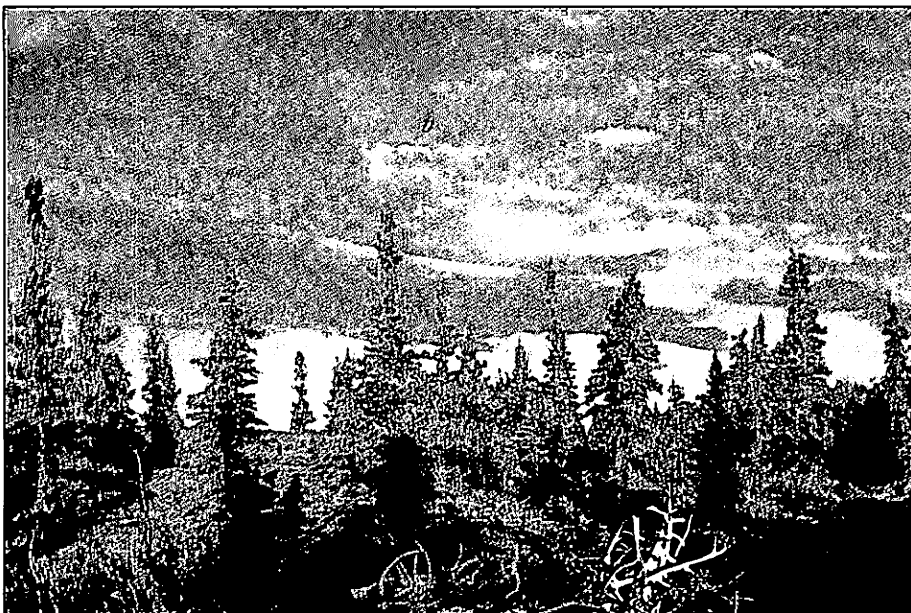
The annual migrations of the Porcupine Caribou Herd evoke images of the movements of the long-gone buffalo herds of the Great Plains. Indeed, caribou mean as much to the Gwich'in as the buffalo once meant to the Indians of the American midwest. There are many parallels between caribou and buffalo: both are migratory mammals requiring huge natural ranges, both survived in their lands for hundreds of thousands of years, and both were an integral part of lifestyles and cultures of indigenous peoples. Tragically, free-ranging buffalo no longer exist on the Great Plains; however, caribou still migrate across the Arctic — for now.

The Arctic National Wildlife Refuge has been referred to as "America's Serengeti" for its biological diversity. The Refuge contains important habitat not only for cow caribou and their calves but for dozens of species of other mammals and more than a hundred species of migratory birds. Musk oxen, wolves and grizzlies thrive here. Among

Photos by Amy Sherts

Top left, lower right — views of the Arctic National Wildlife Refuge

Upper right — two young women from a Gwich'in village



Other Threatened Areas

The Wilderness Society, which has been monitoring the Congressional hearings on Bush's energy bill, gives detailed reports on these 18 national treasures that are threatened by the energy plan:

Allegheny National Forest, PA
Arctic National Wildlife Refuge, AK
Big Cypress National Preserve, FL
Book Cliffs-Uinta Basin, UT
Bridger-Teton National Forest, WY
California Coast, CA
Grand Staircase-Escalante, UT
Little Missouri Grasslands, ND
Upper Missouri River Breaks, MT

Otero Mesa, NM
Red Desert, WY
Roan Plateau, CO
Rocky Mountain Front, MT
San Juan National Forest, CO
Upper Green River Basin, WY
Utah Red Rock Parks, UT
Vermillion Basin, CO
Weatherman Draw, MT

Visit www.wilderness.org, and follow the links to "Bush's Energy Bill."



the birds that flock to the coastal plain every spring to nest are snow geese, tundra swans, golden plovers and red-throated loons. The coastal plain is also the most important on-shore denning area for polar bears in the United States.

UNFORTUNATELY, wildlife biologists and aboriginal people are not the only ones interested in the caribou calving grounds. Multinational oil companies such as British Petroleum, Exxon and Chevron have taken an interest in the calving grounds, too, but for very different

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Oil in the Arctic Refuge – Some Facts

Drilling will destroy wilderness, drain scarce fresh water, displace wildlife populations, pollute the air, and threaten the cultures of Native peoples.

Drilling will destroy the heart and habitat that supports an ancient and vital culture of the Gwich'in or Caribou People.

The Gwich'in Athabaskan people, more than 7,000 strong, of northeast Alaska and Northwest Canada, oppose drilling in the Arctic Refuge because of threats to their subsistence way of life and sacred beliefs. The National Congress of American Indians, Episcopal Church, Lutheran Church, United Methodist Church, the Union of Hebrew Congregations, and the Canadian Government support the Gwich'in and oppose drilling.

Drilling the Arctic Refuge will not help address America's energy needs.

According to the U.S. Geological Survey, the estimate of economically recoverable oil amounts to just 3.2 billion barrels, or less than what the U.S. consumes in six months. By increasing fuel efficiency by just three miles per gallon, we can save over one million barrels of oil a day — five times the amount of oil the refuge might produce. This would do far more to reduce prices for consumers, and make us less dependent on imported oil.

Drilling will risk our nation's largest and wildest natural treasures.

The Refuge is home to more diverse wildlife than any protected area in the circumpolar north. The Coastal Plain is home to calving caribou, denning polar bears, roaming grizzlies, musk oxen, and migratory birds. From America's northernmost forest, to the highest peaks and glaciers of the Brooks Range, to the rolling tundra of the Coastal Plain, no other conservation unit protects a complete range of arctic and sub-arctic lands.

Source: Alaska Wilderness League, www.alaskawild.org



Who Bombed Judi Bari?

Trial begins April 8 in forest activists' lawsuit against the FBI

by *Earth First!*

ON MAY 24, 1990, Earth First! organizers Judi Bari and Darryl Cherney were the victims of a motion-triggered car bomb as they drove through Oakland, California. The two were on a tour to promote Redwood Summer, a nonviolent direct action campaign opposed to corporate liquidation logging of Northern California's redwood forests.

The FBI and Oakland police showed up at the bomb scene within minutes and quickly arrested the pair for transporting the bomb, despite ample evidence that Judi was the intended target. The Alameda County District Attorney eventually refused to file charges against the pair due to lack of evidence.

No real investigation to find the bombers was ever conducted, and the bombers remain at large today. Instead, the FBI used the bombing as an opportunity to vilify Earth First! and expand surveillance of nonviolent environmen-

talists.

In 1991 Judi and Darryl filed a civil rights lawsuit against the FBI and Oakland Police for conspiracy to violate their First Amendment rights to freedom of speech and political association, and for false arrest and illegal search and seizure. The lawsuit is exposing the FBI's continued use of covert and illegal tactics of political repression that the bureau used in its



Judi Bari at the September 15, 1996 Headwaters Forest Rally at Carlotta, CA. Photo by Nicholas Wilson.

supposedly discontinued secret COINTELPRO operations. COINTELPRO aimed, in the FBI's words, "neutralize" political dissidents during the 1960s. The case is scheduled for trial beginning April 8, 2002, at the Oakland Federal Courthouse.

No INVESTIGATION

A VITAL PART of the preparation for a lawsuit is the legal process called "discovery," in

which each side must provide the other with information about the available evidence they have gathered.

When Judi sorted through the several thousand pages of mixed-up documents the FBI had to release in this process, she found that the OPD's official photographs of the demolished car make it absolutely clear that the bomb was concealed under the driver's seat. The "investigators" must have observed this fact, so they appear to have lied to the press about its location. The FBI told the media that the bomb was being transported by Judi and Darryl and was located in plain sight on the floor in the back seat of the car. This story was not the result of a bungled investigation; it was invented to fit the claim that the bomb belonged to its victims. At the scene the FBI recovered the motion-sensing device that triggered the bomb, and knew from the start that the car bomb had been specifically designed to

How You Can Help

- Pack the courtroom! Come to the trial! Beginning April 8, 2002, and continuing for about six weeks, Monday-Thursday 8:30 a.m. - 1:30 p.m. at the Oakland Federal Courthouse, 1301 Clay Street (Clay and 13th Streets), Oakland, CA.
- Attend the weekly forums to be held during the trial on the abuses of the FBI and the Oakland Police Department, to learn more about their past and present repression and misconduct.
- Share this information with your friends and family.
- Invite us to do an update for groups you belong to.
- Write letters to the editors of your local newspapers about the bombing case and about FBI repression.
- Donate money to the legal fund. All funds raised pay court costs, publicity, and volunteer expenses. Supporters receive news updates as well as information on the ongoing forest protection movement in Northern California. Please make checks payable to Earth First!

Contact Earth First! 106 West Standley Street, Ukiah, CA 95482, (707) 468-1660, www.judibari.org

explode only when the vehicle was in use.

The discovery documents also exposed that the FBI had used the "investigation" as an excuse to conduct a far-reaching campaign of political intelligence gathering on environmentalists. Locally, this surveillance included the FBI searching letters-to-the-editor files of 10 northern California newspapers and taking possession of letters from environmentalists. The FBI also interviewed small-town police from the timber region, management personnel from timber companies and members of anti-environmental hate groups from the so-called Wise Use Movement, asking them for information about environmentalists.

The misguided investigation went national when the FBI obtained telephone records of a number of Earth First! activists and compiled a list of 634 out-of-town phone numbers they had called around the time of the bombing. FBI agents in 30 cities then gathered information including names, addresses, physical descriptions, places of employment, criminal records and political associates of hundreds of people whose only connection to the case was to receive a phone call from an Earth First!er.

This should not come as a surprise, considering that the FBI spied on, wire-tapped and conducted break-ins on Dr. Martin Luther King Jr. and many others in the nonviolent civil rights movement.

FBI DESPERATE FOR EVIDENCE

RECOGNIZING THAT the physical damage to Judi's car alone discredits their arrests and accusations, the FBI has been busy preparing for trial. They spent more than \$100,000 of our tax money hiring the Air Force Safety Center at Kirkland AFB to conduct a series of experiments. They tried to duplicate the damage to Judi's car with a bomb in the backseat to match the police story. The Air Force failed to accomplish this, but they did agree dutifully with the FBI's conclusion that the bomb wasn't under the front seat. In order to do so, they had to falsify their description of Judi's injuries. They also ignored completely the locations of

the indentations made in Judi's car's structure by the end caps of the pipe bomb. The caps blew straight out, defining the location of the bomb. The quality of this purchased "science" was clear to Judge Claudia Wilken, and the court refused to admit the Air Force report as evidence.

EARTH FIRST!'S NONVIOLENT REPUTATION

JUDI BARI WAS outspoken in her opposition to violent methods. A decade ago, her stance was largely what led Northern California's Earth First! movement to adopt a nonviolence code denouncing tree-spiking and equipment sabotage. Each Earth First! group operates independently, so tactics vary by area. However, as the FBI knew, no Earth First! group in the country advocates bombings. Judi's work and legacy carried Northern California's Earth First! through more than a decade of confrontational timber protests without a single injury to the opposition. The FBI portrayal of nonviolent activists as violent reflects a pattern of intentional misinformation to discredit those advocating change.

These are the nonviolence guidelines that were in effect during the Headwaters protests in the early-to-mid 1990s. They are adopted from earlier nonviolent direct action movements:

"Our attitude will be one of openness, friendliness and respect toward all people and the environment



Judi Bari and Darryl Cherney. Photo by Evan Johnson.

around us. We will use no violence, verbal or physical, toward any person. We will not damage any property. We will not bring firearms or other weapons. We will not bring or use illegal drugs or alcohol."

VIVA JUDI BARI!

TRAGICALLY, ON March 2, 1997, breast cancer ended Judi Bari's life. Judi compiled evidence for the lawsuit until days before her death. She knew that the case was about much more than herself or Earth First!. The FBI must be exposed, not just for Judi, but to ensure the safety and rights of all progressive activists. We honor Judi's legacy by taking the FBI to task and exposing the covert reign of terror against social-justice activists that has characterized the agency's entire existence and continues to this day.

Below are some of the more than 130 organizations that have signed statements of solidarity for the civil rights lawsuit against the FBI and the Oakland Police Department:

Abalone Alliance, Ancient Forest Defense Fund, Ancient Forest Rescue, Bay Area Coalition For Headwaters,

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Photos courtesy of www.judibari.org

Nei Jia Quan

內氣功

A look at the Esoteric Martial Arts

by Jess O'Brien

ALL SOCIETIES HAVE had to grapple with the harsher side of human nature. Unacknowledged violence within will smolder, and conflict left unresolved will in time explode.

The martial arts developed for facing these raw emotions directly, forging and tempering their energy into useful and beautiful shapes. Frustrations are expressed openly, resolved, and transformed. Before lashing out against others, the martial artist has an outlet, a method of restoring peace.

Paradoxically, the practice of the fighting arts leads to a peaceful individual. Feelings of inferiority, fear, and insecurity result in violence, hatred and even prejudice. The individual with a sense of strength within, sure of herself, is capable of acting sensibly under fire, despite fear or anger.

The practice of martial arts is an ongoing investigation of the nature of violence. Not from a sociological, theoretical viewpoint, but by using the human body and mind as a laboratory. Utilizing training as a tool, we pry open the secrets within our bodies, experiencing

and perfecting movement skills, and ultimately revealing our hearts. Bravery in the face of danger is an experience that martial arts provide, in a safe environment.

Out of this experience comes



Photos courtesy of Jess O'Brien

Above: Taijiquan practiced by Cheng Man-Ch'ing

Top right: Baguazhang Single Palm Change practiced by Kuo Feng-Ch'ih

Lower right: Xingyiquan practiced by Sun Lutang

knowledge about your true self and about your fellow humans. Speculation and intellectual inquiry have no place here. All philosophy flows from the body's own experience. It is a means of taking a look at oneself, a mirror reflecting our best and worst qualities.

Martial arts in and of itself provides nothing but a framework, a tool for this examination process. The work of transforming into what you seek is left solely to your own heart and discipline.

Although there are only so many ways to punch or kick or attack somebody, an amazing diversity of methods has grown over the centuries. Specific to region, climate, topography, body type, even religious belief, it is no wonder that thousands of methods have arisen. Some arts were developed for military use on the battlefield, others for close-quarters urban combat. Some were used by rebellious slaves, others by their overlords. Bodyguards had schools to protect the rich and their possessions, and traditions have sprung up from the bandits that robbed them. Monks trained to defend their monasteries, and farm families trained their sons and daughters out in the fields before dawn. Whether for offense or defense, armed or unarmed, for sport or for war, martial art practice is inseparable from its cultural context and purpose.

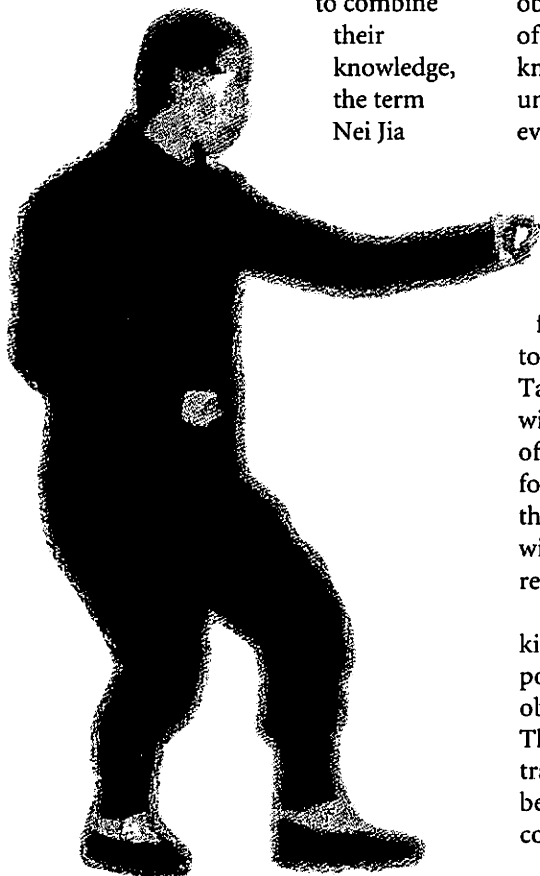
TRAINING THE MIND FIRST

THE ESOTERIC martial arts refer almost exclusively to certain traditional Asian

martial arts, the best known of which originate in northern China. Hundreds of martial arts exist in China that could be considered esoteric, including extreme forms that channel immortal beings to gain fighting power and ritualistic arts that incorporate sacrifice and ceremonial use of powerful medicinal mixtures. This article will look at the most widespread and accessible variety, known as Nei Jia Quan (sometimes spelled Qi Gong or Chi Gung), the internal martial arts.

Highly sophisticated body movement skills have been developing in China for many centuries. These reached a peak in the mid-1800s in Northern China when martial arts experts of extremely refined ability were heavily influenced by the research and development of traditional Chinese medicine, also reaching a zenith at that time. By combining their martial arts skills with the medical knowledge of energy meridians, acupuncture points, anatomy, body tissue manipulation, and powerful mental concentration ability, these experts were able to take their skills to a new level. As these martial

artists gathered to combine their knowledge, the term Nei Jia



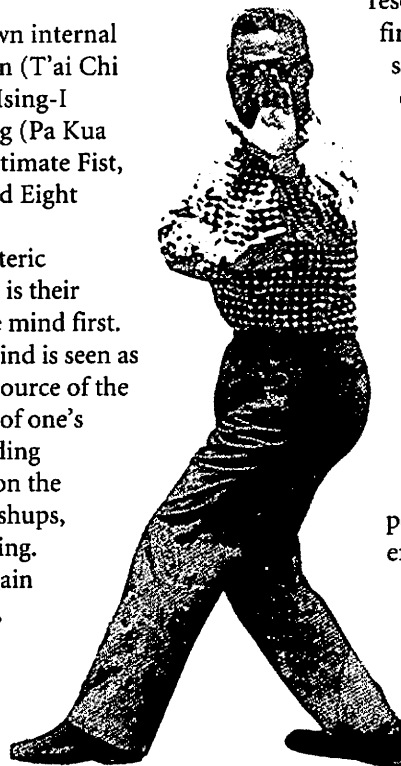
Quan, Internal Martial Art, was coined to refer to these arts as distinct from the older martial arts from which they were developed.

The three best-known internal martial arts are Taijiquan (T'ai Chi Ch'uan), Xingyiquan (Hsing-I Chuan), and Baguazhang (Pa Kua Chang), translated as Ultimate Fist, Heart and Mind Fist, and Eight Diagram Palm.

What makes the esoteric martial arts styles special is their emphasis on training the mind first. In all of these arts, the mind is seen as the primary mover, the source of the speed, force, and timing of one's fighting technique. Standing meditation may be first on the practice list, ahead of pushups, punching bag, and sparring. Although one does not gain self-defense skill quickly, what is gained is permanent. Muscle can atrophy, but mental strength is not so easily lost. Slowly the concentration is built, awareness is cultivated, one observes the functioning of the insides of one's body. Slowly, this internal knowledge extends outward to understanding the movement of others, even before they are aware of their own intentions. This steadiness and clarity of mind allows the expert to find the gaps and breaks in opponents' movements, so that they are neutralized seemingly from nowhere. This is what gives rise to the legends about the masters of Taijiquan who can defeat their foes without even moving. It is the training of the consciousness that forms the basis for internal martial arts practice. When this level of mental strength is combined with a capable and skilled body, the results can be quite substantial.

Strength-based martial arts like kickboxing or judo build their personal power to push through and overcome all obstacles, using willpower and force. The esoteric martial arts take a backdoor track, seeking to unify heart and mind before all else. Building up the mind, concentration and calmness is a

prerequisite to movement. If the goal of all martial arts is to resolve conflict, the internal martial arts seek to resolve conflict within first, while the external styles seek to build up outward defenses before turning within.



INTRINSIC ENERGY

TRAINING OF THE body's intrinsic energy ("qi" or "chi") is the method of enhancing health and fighting ability for internal martial arts practitioners. Chinese medical theory postulates an inherent energy in all living things, the animating force that differentiates a living being and its molecular structure from a corpse. The corpse is composed of the same number of

atoms in the same arrangement, yet there is a substantial difference in quality.

Qi is more of a description of this life-giving energy than a solid scientific object. It is a qualitative, definitive term that is more useful for describing sensory, experiential phenomena than for measuring with scientific devices.

Chinese medicine locates where and how this life force moves through the body, allowing one to enhance its free flow and encourage its "pulse" within oneself. From the very start of their training, esoteric martial arts practitioners are instructed in various meditative methods to feel the flow of this qi. Practices include standing or sitting meditation, relaxation drills, concentration exercises, and slow motion sets of movements.

As this internal awareness expands, the practitioner is drilled in methods of shaping and moving the qi in the body, feeling and experimenting with the various sensations and emotions that

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INVITING IN THE DIVINE

by Pomegranate Doyle

THE FIRST I remember hearing of aspecting was some years ago when Rose May Dance (an elder of the Craft) asked if I would like to aspect the Goddess Diana at an evening Witchcamp ritual. I was a student-teacher, and afraid to tell Rose that not only had I never heard of “aspecting,” I hadn’t thought much about Diana, either.

Concerned that I would never be asked back to teach because I was so uneducated, I plastered on my “sure, I know all about that” smile, nodded yes and hoped to hell something would happen when my time came to aspect.

That night, I sort of sunk down into my body, let go of control and sent out an invitation to Diana, trusting that the Mysterious Ones are out there,

INTRODUCTION

THIS ISSUE, RQ focuses on aspecting — a magical practice in which a priestess or priest channels the presence of a deity or quality. One article discusses anchoring (also known as deep witnessing), a related but distinct practice.

Along with articles on different facets of these topics, we feature several short pieces focusing on a particularly magical experience, ranging from hearing the music of buildings to hearing the voice of a very worried police officer.

waiting for a chance to take on human form. And take me over Diana did. My body changed shape. I grew taller and stronger. Her dogs kept jumping up on me and knocking me over.

I don’t remember the ritual. I don’t remember what was said. All I remember is the moon glowing and growing large until it literally came down from the sky and enveloped us. Diana was reminding the campers of their beautiful bodies, bodies of potential motion and power. She did this by beaming the moonlight out of her hands and her solar plexus. I saw her do it — and yet I was with her, too. I was sort of bi-locating, outside and yet deeply inside the experience. And then she left, very fast. I was dizzy and tipsy. I felt my body deflate and my mind swim. I fell down just like in all those old movies when you see the channeler slump as the ghost leaves.

STILL BEING INVENTED

ASPECTING ALLOWS a spirit to take on human flesh and

faculties for a brief period of time. The human who offers up their body deflates their own presence in the body and calls in a spirit to take over and use parts.

If you want to see some truly amazing aspecting, see Jim Carrey as Andy Kaufman in the movie *The Man on the Moon*. And the Scorsese film *Kundun* has an example of how the Tibetans use aspecting.

In the Reclaiming tradition we have a stubborn need to learn through trial and error. We reinvent the wheel so that we have ownership of what we’ve made. With each different technique, we ask individuals to define it for themselves and develop their own methodology. This is true of any living religious tradition. For us, aspecting is still being invented, and should only stop when archeologists are digging up our bones.

DON’T TRY THIS AT HOME

I KNOW SOME of you are thinking, “Maybe I’ll try out aspecting this afternoon.”

Well, don’t! If you really want to try it, go find some one to teach it to you. But first become very skilled at grounding and purification and be sure to do a good mental health check, ask people around you, “How is my sanity

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G. Franklin

ASPECTING IN THE RECLAIMING TRADITION

an interview
with Sage

SAGE IS A Reclaiming teacher from British Columbia who learned aspecting with Reclaiming and related traditions. RQ interviewed her for our theme section.

WHAT IS ASPECTING?

Aspecting is a technique which allows participants to experience the presence of a quality, being or deity in an embodied, physically manifest way.

In some ways, aspecting is an enhancement of invocation.* When we invoke, we call energies into the circle, and so into ourselves. Aspecting takes this "calling in" further. When we aspect, we are inviting the energy to use our human abilities (sight, speech, movement, etc.) to communicate and interact.

Aspecting is a way to learn more about the quality we are exploring, or to deepen our relationship with the being in aspect. When a goddess or god is present "in aspect," we explore our relationship to this being, its impact on our lives and the ways that we ourselves carry this energy. Inviting one of the Mysterious Ones (deity) to come to us through aspecting is a wonderful opportunity to receive blessings and guidance and to offer our gratitude through celebration.

Aspecting does not necessarily have to be a public event. I would recommend that you invite someone to

support you in the work, as a scribe and/or "wrangler" (see below). But aspecting doesn't necessarily require a large number of ritual participants to be powerful and transformative magic.

HOW IMPORTANT IS KNOWLEDGE ABOUT THE DEITY?

It's important to have a point of connection with whatever you are choosing to aspect. That may or may not mean historical or literary research-type knowledge. Once it is clear that I am

"called" to aspect a particular being I might do formal research. And I certainly will do psychic research to build on the connection, negotiate the parameters and clarify with the Mysterious One the intention of the working and why I request their presence.

Aspecting is itself a great way to gather knowledge and build relationship with beings, qualities and deities.

HOW DO YOU PREPARE TO ASPECT IN A RITUAL?

First, I make sure I thoroughly understand the intention of the ritual

continued on next page



Venice Call-Ferrer

* — For this and other basic magical practices, see *The Spiral Dance*, by Starhawk.

continued from preceding page

and the purpose of the aspect. I want to know what “tasks” the Mysterious One will be asked to perform — for example: welcome people, tell a story, guide a transition, witness, etc.

I spend time doing my own centering and clearing practice. I want to be as clear and open a channel as I can

be. Then, I connect with the quality I will be aspecting and explain the working and what we’d like from “them.” I negotiate how much will be me and how much will be the aspect (this is determined in large part by the intention of the work and my relationship with the being that I will aspect).

“MY WRANGLER SPARED ME A MOSQUITO FEAST”

I WAS ASPECTING the ancient, primal, snake Goddess. During a moment when ritual participants were busy in small groups, I was to come to the center and simply “be” there. Ritual planners were open to whatever way this being was going to express itself. We knew that what we were after was very ancient, and might not be very chatty!

A close friend and fellow priestess was to be my “wrangler.” She was interested, I think, in being with the energy as it emerged — one of the “perks” of doing the wrangler work.

I was nervous. I had a real “sense” of this Being, but had never aspected It/She/He/They before. The feeling of raw, primal force was intimidating. I worked to clear myself, to get over my anxieties and my fear of looking like an idiot — feelings that would get in the way of bringing this energy through me.

Well, it worked. The Snake Goddess was powerful, raw, and primal. Its presence in the ritual was a transformative piece of deepening and moving the magic forward for many participants.

But that’s not the part of the aspecting that people talked about afterwards. What they remembered was that my eyes seemed to have moved around to the sides of my head. The Snake Goddess was fascinated by all the mosquitoes. My wrangler struggled with whether to allow me to follow the aspect’s instincts and zap out a four foot, forked tongue at the mosquitos, or to intervene, encouraging me to simply notice the mosquitoes and move on.

Luckily (for the sake of our friendship!), my wrangler sacrificed the delight of watching me materialize a snake’s tongue and chow down on mosquitos, and guided my attention back to the ritual.

I like to have a “wrangler” — a person who checks in and supports me, during and after the ritual. I make sure my wrangler knows the plan, has information about the being we’re working with and understands what I might need from them when the work is completed.

I will often have a shawl, a cloak or some other item that holds the energy of the Mysterious One. Putting this on helps me to go into aspect.

Afterward, it can be useful to have a familiar object (for example, a watch or a pendant) that the wrangler returns to me to assist my coming out of aspect. Taking off the shawl or cloak also helps me to return to myself.

After I’ve aspected I need a little time away from people. I need food and I definitely need a cup of strong tea!

HOW CAN PEOPLE LOOK INTO ASPECTING?

If you have access to teachers and priest/esses who you feel do powerful, sane and healthy work, take their classes or ask for their assistance.

Work with a partner, a wrangler who can offer reality checks. Ideally this person is someone you trust to have your best interests at heart, and also trust to be honest in their feedback.

Remember that the basic tools — grounding, centering, nurturing your inner “truth detector” — are the most powerful allies in magical work.

Be honest with yourself. If you struggle to move in and out of trance, if you can’t actually feel energy, if you want attention or power, if you’re afraid to say “no,” it may not be the right time for you to try aspecting. (*See sidebar, next page, “Are you ready to try aspecting?”*)

WHAT ABOUT POWER ISSUES?

I’VE HEARD concerns about aspecting creating a separation between participants and deity — that the person in aspect is an intermediary and



Venece Cull-Ferrer

— Sage

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ARE YOU READY TO TRY ASPECTING?

- You must be able to sense and move energy.
- You should have a clear understanding of your own energy and your own “issues.” Its important to be able to discern what is personal and what is the aspect.
- It’s incredibly helpful to have worked with expressive abilities: moving, speaking, singing. It’s not that you have to be a performer — rather that you offer a clear channel through which the energy can be expressed. It’s about openness , not letting insecurities or blocks get in the way.
- You benefit from having a self-reflective practice. Whether that’s a 12-step program, therapy, counseling, or something else, it is essential to have a well-developed process for working through personal issues as they are activated. When aspecting, you run a lot of energy through the body and psyche. Unresolved issues (we’ve all got them!) often get highlighted and block expression of the energy, or warp it into bizarre or melodramatic behaviour. When this happens, a self-reflective personal practice can make all the difference between a short “flare” and a prolonged “episode.”

— Sage



Venice Call-Ferrari

“PERSONAL BOUNDARIES AND NEGOTIATION SKILLS”

by Sage

I WAS TO aspect the Faery Queen, simply to be present and to witness the ritual that unfolded. Beforehand, I spent time explaining to the Faery Queen what we were asking of Her. However, I hadn’t bargained on how uncomfortable it was for Her to be in the claustrophobic, airless, and ugly indoor space in which the ritual took place.

My wrangler and I arrived before the participants to set up a place for the Faery Queen to sit. We had to create a small area that was “Her Realm” in order for Her to be able to tolerate being indoors at all. Once the ritual began, she

found the humans bizarre and somewhat annoying.

It really got tricky when one of the ritual participants went dashing from one side of the room to another and ran right through Her Realm.

The Faery Queen was outraged. She went on a tirade about how insensitive and blundering humans were. How we trampled through the wild spaces, destroying mindlessly, etc. etc. Then She decided that this was the last straw and that this human must be killed to serve as a lesson for all the rest.

All of this was going on internally. All that was visible to others was a high

degree of agitation. She and I (using all the priestessing skills I could muster) argued back and forth. It felt like a tremendous battle of energies within me.

Eventually I was able to share what was going on with my wrangler, and she was an enormous help. Finally, the priestess in me prevailed. No murder was committed, and relations with Her Realm weren’t severed.

Later in the ritual someone came to the Faery Queen in terrible distress. She offered some of the most compassionate and loving healing I’ve ever had the honor of sharing.

ASPECTING

IN THE SERVICE OF DEITY

by Robin LaSirena

ASPECTING — ALSO called Possession or Drawing Down the Moon — is the calling in of a deity into a person, so that person speaks the words of the god/dess, and experiences things as that divine being.

People differ in what they believe happens. Some see it as actually having deity come into them. Some people think of it as drawing out their own god-selves. Others experience it as a heightened trance state. In the Catholic religion, possession is an evil experience, in which one is taken over by a malevolent being. Some ecstatic Christian faiths speak in tongues, and invite God or the Holy Spirit to come into them as a matter of regular practice. Some Wiccan traditions include drawing down as part of the training to become a priestess.

Aspecting is not used very often in Reclaiming. Our practice is rooted in the belief that no one else can stand as a spiritual authority for another person. To claim to speak for the gods could be an awfully cocky thing to do. We're wary because it could be used as a tool of power. Aspecting work must be done in the spirit of service to the gods, not as a way of developing personal power.

I was trained in a more

structured tradition of Wicca, where part of our work involved learning how to aspect the gods. Later, when I began working with Reclaiming and became a teacher, I felt a desire to explore aspecting within this style of magic.

I have participated in some rituals where the aspecting didn't seem real. I decided to teach a couple of workshops on aspecting in San Francisco. My intention was to explore why aspecting did or didn't work, and to encourage people to be as truthful in their magical working as they could be.

I am also drawn to work around connecting with deity. Having my own

personal struggles with crises of faith, it is good to have work that helps me reconnect.

I'm writing this article not as a how-to-explanation, but to bring up things to think about. Aspecting is a tricky skill — one shouldn't try it based solely on reading an article. This work should be explored only after a good amount of time working in the Craft. You need a regular practice of meditation or grounding, established for at least a year. You need a firm experience of your Self to come back to, and to know how to do this on your own.

So much of our work is about self-knowledge, which is a long and many-layered path. We need to be comfortable with our deeper and shadowy sides before doing this work.

I also believe one should not aspect alone. It is important to have someone else there to help you come back after aspecting, preferably someone with prior experience with the work, and who knows you well.

LEVELS OF ASPECTING

A FEW YEARS ago I co-facilitated a workshop at Pantheacon (an annual Pagan conference that happens in the Bay Area) on Aspecting. It was fascinating to hear the experiences of people



photos by George Franklin

from different traditions. In Brazil, those who practice Yoruban tradition study and train for a full year before they are allowed to speak while aspecting. The voice brings up our personality and ego, and that's what we want to get out of the way.

We have to be comfortable with honesty and parts of ourselves we may not like. For instance, someone you're working with may feel that you were not actually channeling the voice of another being, but speaking out of your own beliefs. That might be hard to hear. You might want to defend yourself. But to really get better at the skill, you have to be able to admit, "Yes, I was nervous, and I wanted you to believe it was happening," if that's what is going on.

There are different degrees to which one can be affected. At witchcamp a few years ago, Anne Hill, based on material created by Judy Harrow, described four levels of aspecting.

The first and lightest is Enhancement. Here experiences are

close to normal. One is in control of one's actions, but sensing things in a more intensified way. Language becomes more poetic.

The second level is Inspiration. One is still in control, but it feels like something is coming through. In this state people can often talk about things without having had knowledge of them before.

The third state is one of Integration, which some refer to as the state of actual Aspecting. This is when people speak as the Goddess. Some describe this as feeling like

their personality steps aside from half of their space, to allow for someone else to come in. Afterwards the person may have some memory of what happened,

but usually can't recount all of the experience.

The fourth level is Full Trance Possession. People do things they can't normally, such as speak in tongues, or do physical things requiring great strength. Afterwards there may be no conscious awareness of



what occurred.

My friend Raudhildr, who works in

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“WHAT’S GOING ON HERE?”

by Elle

IT WAS A clear Spring night as we gathered in a hilly park in San Anselmo for a deity class. That evening, we were to aspect faeries or Earth-spirits.

We paired up so we could aspect with a buddy in attendance. When it was my turn to begin aspecting, I felt as though my face was changing, my ears elongating, and my toes splaying. I felt an immense ebullience and wanted to run over the hillside, much to my partner's dismay. As I looked out over the landscape, it seemed as though every little detail was sacred and immensely important. I saw where some of my "kin" lived underneath a pile of woven twigs by a little bridge. I was giggling and bubbling and running around — laughing at questions and

ignoring my partner's repeated requests that we stay on the footpaths. I laughed when she asked about sex. "No one belongs to anyone," I said. "Everyone is a part of everyone else and sex is. It just is!"

UNFORTUNATELY, AT this point, a San Anselmo police car pulled up and began to shine a bright light through the park. A cop got out of the car and walked cautiously towards us. I regarded him with the eyes of my fey spirit, and saw a human with fear pouring out of him. I felt simultaneously sorry for him and amused because he was so ridiculous in his panic, with wooden and metal sticks and guns hanging off him. I saw this as an ancient scenario — a fear-filled man coming to root out the women playing in the woods and wild places at night.

He shone the bright light into my eyes for a second and it burned.

He demanded, "What's going on here?"

The question hung in the air, gathering absurdity with every second that passed. He couldn't see and hear and feel and sense just what was going on here? A reply burst forth from my lips.

"Life!"

My partner shushed me. Our teacher stepped forward to talk to him. The park was closed at night, we learned. We had to leave immediately.

As I marched out of the park with the rest, I whispered to my partner, "Even he may be blessed someday."

ELLE is an eclectic San Francisco Witch who adores poetry, felines, and magpies (who steal sparkly things for her).

ANCHOR

by Inanna Hazel

"Deep witnesses, people whose sole reason for being there is to hear, see, value..."

SHIFT

"SO, WHAT IS that, exactly?" is the usual response when I mention anchoring. Like anything else that happens out of the public eye, anchoring tends to be overlooked, and people are often unaware of it. As a result, most don't know what it is or the effect it has. They aren't aware that magic which has the support of anchors is stronger and more focused than that which does not.

Briefly, the mechanics of anchoring are this: after grounding and balancing one's aura (front and back, left and right, top and bottom), and creating a meditative state by calming the mind and breath, one's attention is pulled inside the head and concentrated into one point. Some people use the image of a ball; I use the image of a pinpoint of light. This ball is then dropped through

the body; the attention moves down from the skull to the hara. On a physical level, the hara is between the second and third chakras, and is the center of the body. On an energetic level, it is the center of the aura. From this central point, the attention is released and radiates out as a flat disc, parallel to the floor. It's like a CD or record, with the hara at the center.

There we stay, for as long as we can.

If you lose the focus needed, or push the disc out too far to maintain it evenly, you just pull everything back in and repeat the process. We often anchor for an hour or two; a daily meditation practice is necessary to build the ability to stay in this state for that long.



The major thing to remember is not to work the ritual energy. The role of anchor does not include shaping or directing. For those of us who like to play with fire, this is a hard thing to bear in mind. But it is important. Running or shaping the energy is far too exhausting.

SO WHAT difference does anchoring really make, anyway? If you're not shaping or moving or directing or channeling, why are you there?

There is another name for anchoring — deep witnessing. In this day and age, in this time and place, our souls cry out to be seen, heard, valued. In the predominant culture of this country, which values individual achievement and fulfillment to the exclusion of community achievement and fulfillment, every individual's voice is in competition and we drown in cacaphony. Unheard, unseen, unvalued. And this plays into the hands of a power-over structure which wants us to compete instead of cooperate.

Into this, insert witnesses: people whose sole reason for being there is to hear, see, value. People who have placed themselves deeply into the energy, not to shift it, but to source their witnessing, to activate their senses more fully, to engage their very being in the art of

photos by George Franklin

paying attention. In not acting overtly, anchors hold space for others to do what they need to do.

It is not easy or simple work. Listening is hard enough; we do not listen well in this culture. We are trained to be distracted easily. We are too busy thinking about everything else we need to do today to pay much attention to anything. Witnessing is harder still, perhaps because it is perceived as being passive. Deep witnessing is listening on the deepest level possible.

There is power in the role of witness — it is power-with. It is sharing and supporting another's journey, another's being, not attempting to control or to shape. That support, that listening, shifts the energy of any magic of which it is a part, enhancing and clarifying the magic, and honoring each being who is present.

And that makes all the difference in the world. I learned this at Imbolc 1999, the first time I anchored a public ritual. I anchored the second half, as people made their pledges. I settled into the chair, and dropped and opened. I was

nervous — it being my first time and all. I was afraid I'd do something wrong.

The pledges began, and so did my lesson.

In dropped and open attention, one hears so much more than the words spoken. I sensed something deep, below any level I had reached before. I prayed to Brighde, stating my own pledge for the year, which was to anchor whenever and wherever possible. I told Her of my fear, and asked that She help

me to be a witness for Her.

And from out of the floor in front of me, Brighde rose. She moved toward me, looking straight into my eyes, then turned and sat down in me. It is hard to explain what this felt like. I was twice my physical height; the floor came to my waist. My legs felt heavy, encased in the building. My head was as high above the floor as my feet were below it. I saw everyone in the room, as though I was



facing all directions at once.

I did not feel that control of my
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“THE MUSIC IMBEDDED IN THE BUILDING ITSELF”

by *Ortha Spingaerd*

Ortha participated as an anchor in the Spiral Dance last Fall. These are her reflections on the experience.

I WAS GIVEN the choice of sitting near the North Altar or the East Altar. No choice for me. North it was. I'm comfortable with mountains, caves, rocks, the geographic north, and darker colors (although I hadn't thought ahead that I'd also be surrounded by everyone's ancestor photos!)

The dead themselves didn't intrude, but Susan, my tender, found it difficult to keep people from walking on me as they viewed the altar.

As I anchored, the image that came to me was the anchors as three

Selket guardian Goddesses with our arms outstretched around the Spiral Dance. Selket was the gold statue in King Tut's tomb, defying anyone to disturb the contents of the canopic shrine which held King Tut's liver, lungs, stomach & intestines. For me, she looks eerily similar to Liz Taylor in "Cleopatra". She's also a Scorpion Goddess and helps women in childbirth. She was depicted as binding up demons that would otherwise threaten Ra.

I got a bit geometric at one point. The Spiral Dance itself was essentially round; the building was rectangular, and the three anchors made a triangle around the whole thing which then increased our size dramatically in order

to encompass everything. On several occasions this put me above the city, and I was looking down at Fort Mason. Selket kept me very grounded.

When we were big we were like the Colossus of Rhodes, with our feet in the water, standing on the floor of the Bay.

Then what came to me was music, incredible music, separate from what was going on in the ritual. I began thinking about what music was imbedded in the building itself. This music lasted several minutes, then faded...

Ortha Spingaerd owns and manages a travel agency in San Francisco. Her abstract acrylic paintings can be viewed on her website, alltravelsf.com

Alchemy

by David Kubrin

Animist Subversion in 17th Century Europe

IN A PREVIOUS article (see note below), I recounted the implicit war against nature waged by the worldview at the foundation of the mature scientific revolution, which rendered nature passive, rule-based — and ultimately dead.

This view is found canonically embodied in Sir Isaac Newton's *Principia*, the masterful treatise that explained the workings of the earth, moon, sun, and solar system on the basis of a new quantitative enunciation of his Law of Gravitational Attraction and his three Laws of Motion. The first of these three, the law of inertia, declared that all physical bodies were inert, unable to change unless acted on from outside, by *external forces*.

Although his *Principia* became the basis for what was to be called the "mechanical universe" (the theory that the solar system and the whole of the cosmos are simply elaborate machines following well-defined rules so as to move their separate parts in what amounted to preordained ways), it is significant that Newton did not believe it himself — as I will show in a subsequent article.

Driven to find the secrets of nature's motions and the source of *change* in general, Newton was led inevitably to the doorway of alchemy. He came of age intellectually at a

particularly rich — and problematic — moment in English and European alchemy.

THE ALCHEMICAL QUEST

Before embarking on the story of Newton's remarkable alchemical researches, a more general discussion of the aims of alchemy and of the particular role it played in early modern history will help to establish why its mysteries played such a prominent role in his philosophical program.

The ancient roots of alchemy are obscure, but some forms of it have been found in Egyptian, Chinese, Indian, Jewish, and Arabic traditions. After the Crusades, Arabic alchemy became available in the West in Latin translations. The widespread belief that alchemy is fundamentally a deluded quest to transform "base" metals such as lead into more "noble" ones such as gold through magical hocus-pocus greatly distorts the true nature and aims of the art. While such transmutations were, indeed, a part of the craft, they

were by no means the real goal of the arduous and lengthy labors performed by serious alchemists. Their true aim was primarily spiritual and medicinal.

The alchemists sought a power over creation that would allow him or her (and unlike in Western science, a significant number of the notable alchemists were women) to transmute cruder into more refined matter, a process that can best be understood in terms of healing. This healing was both physical and spiritual. And the transformation of baser metals into the more valuable ones was entirely subsidiary to the transformative powers over sickness, or over the state of one's soul, that this power enabled an adept to wield.

To this end, the alchemist engaged in many of the traditional magical practices: fasting, meditating, chanting, endless repetitive actions — continuous grinding of the reagents, for example, or numerous successive distillations. Through such means, the alchemical adept sought to make something called the Philosophers' Stone, which gave him or her the ability to recreate the world in a manner similar to what had been done by the Creator.

Although the actual production of precious metals was subsidiary to the spiritual and healing aims of alchemy, it was a source of great temptation to princes and royalty eager to acquire the money needed to finance the increased warfare and trade that characterized early modern Europe. Pandering to such needs, many a quack boasted of

RQ and the 1600s

RQ has run several articles about this pivotal period in European history, which saw the eclipsing of older "Pagan" world-views by modern "scientific" ones.

See David Kubrin's prior article, "Dead on Arrival: The Fate of Nature in the Scientific Revolution," in RQ #81, Winter 2001. Also see George Franklin's "The Diggers and the English Revolution," in RQ #71, Summer 1998.

Contact RQ for copies — see back inside cover.

possessing phony alchemical powers; as long as the guise could be maintained room and board could almost be guaranteed. The many fakes served to tarnish the reputation of the alchemical arts. So, too, did a deliberative ploy by the legitimate alchemists to foil the fakers and the money grabbers, as well as to keep their considerable powers from the hands of those who could misuse them. To this end, alchemists wrote their treatises in a symbolic and coded language, making extensive use of mythic elements and purposely leaving out or scrambling critical information that could be transmitted orally. The order of certain laboratory manipulations was also jumbled. Reflecting this purposeful covering-up, our word, "gibberish," comes from Jabir, a leading Arabic alchemist of the Eighth century.

ALCHEMICAL SUBVERSION

The 17th century saw a substantial rise in alchemical philosophy and practice. In part this was a result of the publication, beginning in 1614, of alchemical manifestos by a shadowy group that called itself the Brotherhood of the Rosy Cross. Now believed by historians to have probably existed only through the writings of a German visionary named Johann Valentin Andrae (1586-1654), at the time the Rosicrucians claimed to operate anonymously with the goal of adding to

knowledge so as to increase the fruits of people's labors, to abolish poverty, and especially to improve medicine. Healing by the brotherhood was to be done without accepting any fees.

An outpouring of "a river of printed works" testifies to the tremendous impact of the Rosicrucian manifestos. Many influential philosophers, including initially René Descartes, tried

The spiritual and medicinal treasures from alchemy would undermine the basis of wealth itself though the making of gold at will

unsuccessfully to establish contact with the brotherhood (his biographer claimed it had to be done, if at all, psychically). Their utopian views clearly resonated with many people, unsettled by the onset of modern times, with the seemingly ubiquitous warfare (much of it religious in nature, between Catholics and Protestants); with the development of masses of landless ex-peasants; and with other destructive aspects of the new capitalist social order then unfolding, especially in England and the Netherlands. In this most utopian of centuries, the Rosicrucian program offered a clear vision for how to make a

better, less class-riven world.

At the same time, the Rosicrucian program planted a deep fear in the hearts of many powerful religious and political figures. Rosicrucianism was seen as promising salvation without Christ — thus setting up a kind of alternative religion to Christianity. Unlike Christianity, where the world of matter was seen as detracting from the far more important spiritual world, Rosicrucian practice focused, through alchemy, on the material world. Salvation was thus sought through matter. Magic and alchemy were central in Rosicrucian doctrine for attaining salvation.

One of their critics claimed that the Rosicrucians were devil worshippers. Francois Gafusse, a Jesuit, wrote that the Rosicrucians were "really wicked sorcerers, dangerous to religion and the State."¹

Political authorities in many countries worried about the subversive implications of Rosicrucian ideology. Within a few years of the initial publication of Rosicrucianism's several manifestos, a series of blistering attacks on its "pernicious" doctrines were published. Most significantly, the clear danger perceived in the Rosicrucian program set in motion a philosophical movement to undermine its magic — indeed, all magic — a movement that created the outlines of modern philosophy.

THE MECHANICAL PHILOSOPHY

This anti-Rosicrucian movement was begun in the early 17th century by Marin Mersenne and Pierre Gassendi, both French Minorite friars; an older and more disillusioned René Descartes (carrying a mandate from Rome to battle this dangerous impiety); and Thomas Hobbes, the English philosopher.

Called the "mechanical philosophy," their program represented *continued on page 58*

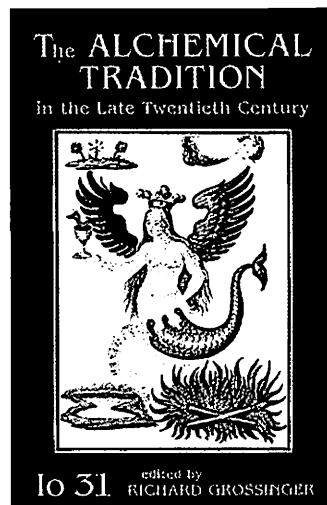
The Alchemical Tradition in the Late Twentieth Century

edited by Richard Grossinger

"Here alchemy assumes its rightful place with astrology as a psycho-spiritual system which poses questions about humanity and the cosmos that empirical science has not yet begun to address, let alone answer."

— Norman Weinstein, *New Age Magazine*

This volume is a mix of short offerings ranging from ancient times to the present. Contributors include Paracelsus, Diane di Prima, Charles Stein, Charles Poncé, Diane Furtney, Robert Kelly, Jacques de Langre, and more. Visit www.northatlantic.com



Meeting on the Field

by Oak

FROM AS FAR back as I remember, I have questioned why things are the way they are. This has worked out well for me as a psychotherapist, as much of my job entails using the questioning attitude to work with clients at looking at why they are emotionally structured the way they are. However, this has not been received so well in other parts of my life. Challenging the dress code as a kindergartner by wearing my beloved red velvet toreador pants to school resulted in being sent home. Of course it did not help that when the teacher informed me that pants were not allowed for girls, I immediately took them off. As a teenager I would spend many nights alone in my room without dinner, after trying to educate my father as to how he was part of the war machine. He worked at IBM and I grew up with their motto, "Think,"

emblazoned on everything from pencils to calendars.

"Feel!" I would hurl at my poor dad, who would eventually banish me from the table, informing me I did not have to eat the food provided by a tool of the dirty rotten system. At 20, I debated a Humboldt County sheriff's representative on a local television show, questioning why so much money was being spent on finding Bigfoot as opposed to finding the serial rapist and murderer who had killed one of my friends. After that, I had an inordinate amount of trouble with traffic infractions. Whether in school, my own family, or the culture at large, dissent and a questioning attitude has not been welcomed. This has also proved true in my own spiritual community.

I was tear-gassed at 15 while protesting the Vietnam war, and again at age 45 on the streets of Seattle. As a

young feminist I confronted rapists and as an anti-nuclear activist risked arrest time and time again. All of this has been harrowing, but nothing has been quite as personally challenging or confounding as being a voice of dissent in Reclaiming.

There are lots of hazards to voicing dissent. One of the perks of using this voice, of questioning authority, can be the lovely rush of self-righteousness, of being one of the good guys who are working against all bad things. As a Witch, I have struggled to let go of this simplistic position of good versus evil, believing that this splitting of the world into two parts, into heaven and hell, is what got us into the big mess we currently find ourselves in. It is one of our biggest challenges as human beings to move beyond our sense of a split world, to move away from seeing ourselves as the good guys fighting the "axis of evil." Challenging and paradoxical — since one of our own principles of unity is to work for all forms of justice: environmental, social, political, racial, gender, and economic. How easy it is when invoking justice to invoke ourselves as being on the side/scale of good, while others are on the side/scale of evil. If we become invested in seeing ourselves as some sort of Witchy magical superheroes, we make it harder to question and examine our own shadow. Shadows desire recognition, when not acknowledged they swell in size, eventually blocking out light in their demand to be seen. Our principles of unity provide us with worthy tools for looking at the shadow. Fostering the questioning attitude is one of Reclaiming's principles of unity, as is



"Meeting on the Field" Bath Bombs

- 9 drops Lavender
- 9 drops Rose Geranium
- 3 drops Rose
- 1 1/2 cups of Baking Soda
- 1/2 cup of Sea Salt
- 2/3 cup of Citric Acid
- 2 tablespoons of soluble Dextrose
- 5 tablespoons of sweet almond oil

Mix dry ingredients together. Pour wet into the dry and mix quickly before fizz starts. Meditate on letting go of good and evil while talking about hard stuff. Lightly oil cupcake tins and pack mix down tightly. Turn and tap onto waxed paper and let dry for 24 hours. Should make about a dozen bath-bombs. Drop into the bath and enjoy how things can feel better when there is a little fizz.

Lavender is great for clearing old karmic patterns and helps with conflict. It promotes balance and relaxes us in communicating with others. Rose geranium helps with good humor and enhances the flow of communication and negotiation. It helps with pressure of all kinds, in the blood and in relationships. Rose is the scent of the goddess and is love love love and pretty much is the essence of our principles of unity in one whiff. The company Glory Bee (which has a website and a mail order catalogue) is the best place to get hard to find ingredients like citric acid and dextrose.

employing a radical analysis of power. These tools have become somewhat rusty in Reclaiming, as we have unfortunately fallen into the habit of when employing them, dividing ourselves into camps of right and wrong.

I have been a Witch in Reclaiming for 20 years. I have seen us change from a small circle of Bay Area Witches to a large international community. We strive to be non-hierarchical in a very hierarchical and celebrity conscious culture. One of our core principles is that our ultimate spiritual authority is within and we need no other person to interpret the sacred to us. We have a thriving Witchcamp culture in which teachers are ranked, there is a pay scale, and teachers get treated a bit like rock stars. We have an inspiring famous writer who draws people to us with her work and words. We have challenges and many of our blessings are also curses as well. Like any community, we ourselves are a microcosm of the culture at large, with all the human foibles that entails. What sets us apart is our idealistic strivings, our belief in magic, and our beautiful principles of unity. In order for us to reflect these principles, we need to truly foster a questioning attitude. In the past 20 years I have put myself and been thrust by others onto one side or the other of the good and bad polarity when the voice of dissent has been raised, hidden hierarchies have been revealed, or questions have been asked as whether the structures we are creating reflect our values. For some reason it is difficult in Reclaiming to question our structures without this being construed as a personal attack on those who participate in the structures. For a community that prides itself on being an alternative to the culture at large, we have proved capable of fostering the same "if you are not with us, you are against us" attitude.

FOR MANY OF US, becoming a member of the Reclaiming community is like falling in love. We are struck by the extraordinary beauty and exquisite individuality of Reclaiming. The magic is intoxicatingly transformative. We feel

home at last. Witchcamp, our public rituals, Starhawk's writings, and local classes are constantly courting and winning new lovers of Reclaiming. As in love, many leave when the initial rush of infatuation turns to something more mundane. As we go to meetings, plan rituals, and begin to work in community, we begin to relate to the shadows in both our community and ourselves. As a community, we encourage individuals to do their own shadow work, but as a community we are not so prepared to have the shadow revealed. Like in relationships, many also leave Reclaiming at this point, feeling disgruntled and disillusioned.

The shadow dancing that is required in a healthy relationship cannot be done if one partner refuses to acknowledge the dance steps.

In our community these are the many unspoken hierarchies and some downright unpleasant politics. Sometimes we function more as a fan club than a community striving to model shared power and open leadership roles.

Many times when the disillusioned lover of Reclaiming speaks out it is not in a loving tone. The voice of dissent is also a voice of disappointment. It is not often reasoned or loving. It is often bitter, angry, frustrated, and hurt. This makes it easy for us to dismiss this voice as mean, jealous, attacking, or symptomatic of a personality defect if not disorder. We rarely view this voice as containing the questioning attitude we purport to foster.

Victor Naasy, publisher of *The Nation*, has said: "The squelching of dissent happens in many ways, one of which is self-censorship. Another is attacking people who dissent by stigmatizing them. A third is attacking people who dissent by misrepresenting what they said. A fourth is where the

government says you can't say something, and a fifth is where the government punishes you for saying it."

The first three of these definitely operate in Reclaiming. I know this because I myself have self-censored out of fear. I also know I have participated in creating climates where others feel afraid to speak. There are times I have breathed into the fear, stated my opinion, and watched the stigmatization and misrepresentation fly. In the past 20 years, I am sure that there are those who I have participated in dismissing who I should have listened more deeply to. I have learned through the years to try to take responsibility for how I voice my

dissent and watch for the pesky varmint of self-righteousness. I also am trying to listen for the questioning attitude that lies under the irritating self-righteousness of others. I am

*Beyond good and evil,
there is a field.
I'll meet you there.*

— Rumi

currently making an attempt to not take the squelching and stigmatizing all too personally. This is easier for me to do than a relative newcomer to Reclaiming. My marriage to Reclaiming has been long and rocky, but I have the deep and abiding faith that no other spiritual community would be a better match. My sense is that those who make it in a long-term relationship with Reclaiming are those who find a group they have affinity for who can support them when they get blasted for the questioning attitude. My little group of friends are blessed with a sense of humor and enduring patience. As a therapist I believe that individuals healing themselves is a revolutionary act. To create a community based on Reclaiming's Principles of Unity is hard and arduous work. Wedding vows rarely mirror the quality of the marriage, but they give us something to aspire to. We want to create a culture where dissent is allowed and the questioning attitude

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WELCOME SPRING

by Lily

RISOTTO

INGREDIENTS

- 4 cups vegetable stock or broth
- 1 Tbsp olive oil
- 1 leek
- 6 stalks of asparagus (the thinner the better)
- 6 green onions
- A head of green garlic (this is garlic while still young, before the individual paper-covered cloves form. If you can't find it at a farmer's market, substitute 2-3 cloves of regular garlic)
- 1/2 pound of shelling peas
- 8-10 snow peas
- 1 cup of Arborio rice (must be Arborio, other kinds of rice don't work as well)
- 1/2 cup of grated or shredded Parmesan cheese (or soy Parmesan)
- 1 Tbsp each of fresh rosemary, parsley, and basil (1 tsp each of dried if fresh isn't available)
- Salt and pepper

THE RETURN OF Spring brings us warmer days and new growth in the fields. Flowers bring a splash of color as a herald to the end of winter. Little green shoots pushing out of the dark earth remind us to come out of our darker time and to reach towards the bright sky, to begin our cycles of growth again.

As soon as the ground can be worked, I'm putting my gardening clothes on and getting on my knees to poke seeds into the soil. Then I'm off to the Farmer's Market to bring home a big basket of early spring vegetables: snow peas and snap peas, green onions and green garlic, bagfuls of mixed baby spring greens in an assortment of colors, kale and leeks, and deliciously tender shoots of asparagus.

I prepare this recipe with mindful attention to every slice of the knife and stir of the spoon. Spring vegetables have a vibrant smell and a crunch as they are cut that delights the senses. There's a lot of energy and vitality in them as they have just emerged from the hibernating earth, an energy that revitalizes our bodies when we ingest it. Think of the determination and energy reserves that a seed needs to have to crack open, push through the darkness and cold, and

reach for the sky. As you prepare your food, be mindful that you can be like these vegetables that you are chopping. Welcome in their determined spirit.

- 1) Pour stock into a saucepan and bring to a boil. Keep it at a low simmer as you prepare the vegetables.
- 2) Wash the vegetables thoroughly and cut into one-inch pieces. It's very important to clean the leeks thoroughly, as they get dirt in between every layer. I cut them up first and then wash them so the layers are separated and it's easier to get out the gritty bits. Mince the garlic and take the peas out of their pods. You should have a nice pile of vegetables at this point.
- 3) In a large saucepan, pour in the olive oil and put over medium heat. Sauté the vegetables until they are just soft. This will take about 5 to 10 minutes, depending on how thick the vegetables are. Take the pan off the heat and remove half of the vegetable mixture to a separate bowl.

4) Put the saucepan back over the heat and add the rice. Stir until the rice is coated with the veggie/oil mixture. It's best to use a flat spoon or a spatula for the rice mixture, as you want to make sure you reach every grain throughout the cooking process.

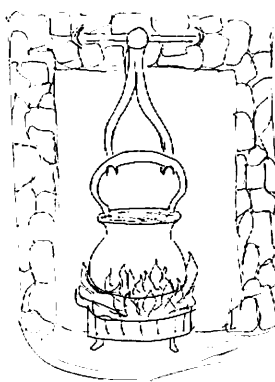
5) Add one cup of the hot broth and stir continuously until just about all the liquid is absorbed into the rice. Add another half-cup of broth and stir until absorbed. Continue adding broth a half-cup at a time until it's all absorbed into the rice. It will puff up and get creamy as you get to the end of the broth. This process can take 20 to 30 minutes. Transformation isn't always quick!

6) Once all the broth is absorbed, stir in the other half of the vegetables and the cheese. Remove pan from heat and stir in the herbs. Now it's time for a spell:

*Celebrate and herald Spring's rebirth,
Bright green shoots from rich dark earth,
Rice to nourish us and to sustain
As the Wheel does turn again.
With them changes and possibilities bring,
Welcome new beginnings, welcome Spring.
Blessed be.*

7) Serve the risotto right away and enjoy!

You too can be a Kitchen Witch — send a favorite recipe to RQ. Send a spell, too, or send the recipe and our experts will write the spell! See back inside cover for address.





Ewa

Blessings

We are the children of
 deep, dark caves and granite stone;
 of peaceful breezes and raging storm;
 laughing creeks and roaring ocean;
 blazing hot fire and glowing ember.

We are the sisters and brothers to
 the broad expanse of the universe; and
 the golden sun that never fails to rise;
 to the silver moon in all her phases; and
 the million stars that light the dark.

We hold within the cells of our bodies
 the story of the universe; and
 the wisdom of all life;
 the journey of death to rebirth;
 for we have traveled that road before.

Our Spirits can fly
 deep into the black heart of mystery;
 and high into the mid-day sun;
 into realms long separated from this; and
 into ages buried deep under the bones of our ancestors.

Our creative powers have no limit
 we can craft words into poem;
 paint beauty into existence;
 coax laughter from a child;
 dance in endless circles with joyful abandon.

Tis is our lineage and
 This is our inheritance;
 Gift and responsibility entwined.

Divine blessing
 Bestowed to each of us
 At the moment of our birth.

— by Greystone

Ostara Blessing

The sun has peeked on this morn,
 glowing pure, true and warm.
 The sun's golden touch
 has reached the earth.
 The magickal place of light's first birth.
 Equal now is day and night.
 The time to wake the earth
 with love and light.
 Bless thy Mother and protect her well,
 with a thrice circle fertility spell.
 Sun with your golden glow,
 please help thy mother
 to thrive and grow.
 Please watch over
 those I care for true.
 Please watch over those
 in all you do.

— by WynnJera

Hands Of Love

Hands of love
 Two tied together of one
 melding spirit filled souls.
 Uniting perfection in simplicity
 Breathing life earthward eternal
 I am yours and you are mine
 Yet we do not belong to one another
 We are of mystical mother nature
 We are of flesh and bone
 We are of spirit and soul
 We are of trails and triumphs
 We are of smiles and tears
 We are of everything we hold in these 2 hands
 We are of love

— by WynnJera

RQ welcomes poetry from our readers. Short poems have a higher likelihood of getting printed. Email quarterly@reclaiming.org, or mail to PO Box 14404, San Francisco, CA 94114.

Sneer Wars

THE PROBLEM with fighting the global corporate capitalist system and all it represents is that the struggle inevitably brings you into contact with some extremely unpleasant people. I'm not so much thinking of the police, who actually vary quite a bit — from sadistic killing machines to anguished and conflicted human beings. I'm thinking of people in positions of power: judges, prosecutors, and most of all, media.

Just a little contact with any of the above and it becomes clear that you are listening over and over again to the same voice coming out of many mouths, as if they were all possessed by the same entity. I call it "The Sneer." The Sneer also controls a lot of the academic establishment as well as many critics of the arts, literature, film, and other creative fields. The Sneer also likes to pick on some aspect of our physical appearance. And of course, the Sneer is one of the voices of racism, sexism, homophobia, ageism, and all the other prejudices. If you want to hear it, just go back and listen to some old Rush Limbaugh tapes — or pick up any newspaper.

The Sneer's function is to defend those who hold power, by attacking the self-esteem and social value of the less powerful, by getting the oppressed to align with the powerholders and join in the attacks, and by undermining hope, passion, courage, creativity, and new ideas that might challenge the status quo. The Sneer's appeal is that it makes the Sneerer feel superior. Open your hearts and your voice to the Sneer, and you can ally with those on the top against those on the bottom, with the known and the sure against the unsure,

with the strong against the weak, and with the winners against the losers.

Witches know the Sneer well — after they stop accusing us of eating babies, the Sneer is the first line of defense against taking us seriously as a religious and spiritual tradition on a par with any other.

The Sneer has a favored vocabulary: "stupid," "mindless," "losers," "woo-woo,"

"drivel," "fat," "ugly," — I'm sure you can think of others. But the Sneer is most easily recognizable by tone, and by certain facial expressions such as the Smirk.

The insidious thing about the Sneer is that when it's directed against us, we often subconsciously accept its judgments. To guard against that, we need wards, magical protectors.

A ward can be a physical object, charm, talisman, or an energetic form. I recommend simply installing an Alert Light somewhere on the edge of your

aura, like that Oil Alert light on the dashboard of your car, that blinks when the Sneer is detected.

When the Sneer is directed at you, ask yourself, "Whose power, authority, advantage, or status am I threatening?"

One powerful way to counter the Sneer is simply to ignore it, and go on doing what you're doing. Again, Witches are experts at this. The growth of the Pagan movement over the last 30 years is a tribute to our collective ability to ignore the Sneer.

Never, ever engage the Sneer on its own terms. Don't get defensive, don't feel obligated to explain or apologize. If

you feel absolutely compelled to respond, you might point out that the Sneer is evidence of moral and intellectual bankruptcy. The Sneer shrivels in the face of pride

and confidence.

A good shield helps — perhaps a thin coating of teflon when you're faced with a serious Sneer attack, or that favorite childhood counterspell: "I'm rubber, you're glue, everything you say bounces off me and sticks to you."

FOR THOSE times when shielding is not enough, we sometimes need to get heavy with the hexes — but carefully, remembering that what we send out returns three times over. It's not difficult, however, to craft an anti-Sneer spell. Here's a few you can embellish by

We can't afford to indulge the Sneer if we want to challenge the structures of power and domination that surround us

burning or burying appropriate objects while chanting the following:

For agents of the criminal (in)justice system: "May those who are pledged to uphold justice be held to that pledge, and truly serve justice, or may their works and aspirations come to naught."

For the media: "May _____'s career and fortune advance in exact proportion to his/her compassion, care for the poor, and willingness to see, hear, speak for, and fight for the truth."

For academia: "May opportunities open for _____ in precise relationship to the openness of her/his mind."

I'm sure you can think of others. But beware! If we're going to use these spells, we need to watch out for blowback in the anti-Sneer wars.

That means we need to also set our Sneer Alert to let us know when we

ourselves become channels for the Sneer, to notice when we direct the Sneer against each other, when we invoke it in our arguments, our gossip, our emails. When we hear the Sneer in our own voices, we need to ask ourselves a few dangerous questions:

"What power, authority, or status am I defending?"

"Why am I allying myself with the strong against the weak?"

"Why am I refusing to engage seriously with these ideas, or critiquing them with respect?"

NONE OF US are entirely Sneer free: the voice is so pervasive in our culture that we can't help but have moments when it takes us over. But we can't afford to indulge it if we want to challenge the structures of power and domination that surround us. In community, we might help each other by quietly murmuring

"Sneer Alert!" when we detect its presence. The Sneer is toxic: it will poison our relationships, our friendships, our loves, and our common struggles if we let it. But it's not actually very strong when it meets with exposure or resistance. Like many molds, it shrivels under strong light.

And always remember that it's no fun to go through life sneering at vision and cynical about every passion. Far better to be sneered at, and live a life of courage, imagination, and hope.

STARHAWK'S TRAVEL schedule appears on page 51, or visit www.starhawk.org Starhawk is the author of many books on Goddess religion, from "The Spiral Dance" to "Circle Round: Raising Children in Goddess Tradition." She is a feminist, activist, teacher, Witch, gardener, drummer, and one of Reclaiming's founders.

untitled

by Keri

We must stand, and hold our ground,
Against the growing violence,
We must speak and make a sound
Against the growing silence,
The lines in the sand are being drawn
And the countdown has begun
Will we take the burden on
Or will we walk away
Will we choose the way of life
Or wait until too late
The stuff of life is fading fast
Right before our eyes
The water, air, and soil are poisoned
What little that's pure won't last
The politicians posture
They meet and they debate
Then they choose their special interest

And say it's for the state
They say that our economy
Won't survive the change
They bury new technology
And deny the scientist claims
When the people try to speak
Raise voices to be heard
They are met with riot police
Tear gas, rubber bullets, or worse
So much for a democracy
A Republic strong and true
We've let go our autonomy
A circumstance we now rue
The fiction we learned as children
Of what our government would be
Of how it was to serve and protect
Runs head long into reality
I fear for the next generations
Unless we can stem the tide
Respecting all our relations

And learning what the earth can abide
The time is come to put away destructive things
Take responsibility — Step into the fight
Determine to laugh to dance and sing
And not give in to their might
We must learn and teach and grow
Imagine, invent, become
Steadily nurture the seed we sow
Till a new way of life is won
I know it will not be easy
Already Great Lady the cost
Those imprisoned and tortured and vilified
Discounted, ignored and "lost"
All that we seek and hope to gain
Hangs in the balance by a thread
We are fast approaching the crossroads
And must choose which way to tread
So I ask myself these Questions
As I read the signs along the Way
Am I ready to speak and make a stand?
How can I turn and walk away?



Emerald Rose

Bending Tradition

Except for my vows, one of the most memorable parts of my handfasting/wedding last Yule was the music of Emerald Rose. They really got the house jumping.

Combining traditional tunes and original songs derived from the Celtic tradition, Emerald Rose delivers high energy, spirited music interspersed with soulful ballads.

Once a well-kept secret in Georgia, the band is now enjoying wider acclaim for their Celtic American Folk Rock which blends pennywhistle, bodhran, guitar, and bouzouki.

You'll understand the acclaim when your toes start tapping to "The Gallagher Lass" and the traditional "Johnnie Cope." You'll want to sing along with the popular "Pagan Girl" or add "Freya, Shakti" to your own ritual music repertoire. "Merry May Folk," an original song of band member A. Hinds, makes me smile:

They brandished nut-brown tabors
 Their garlands fell in showers
 Came lads and lasses after them
 With feet like dancing flowers
 Their queen had torn her green gown
 And bared a shoulder white
 White as the May that crowned her
 And all the minstrels round her
 Tilted back their crimson hats
 And sang for sheer delight

Check out their CD! The band is currently touring, with pub, festival, and conference gigs in Georgia, Florida, New York City, Long Island, and Boston. Find out where they'll be, or bring them to your town, at www.emeraldrose.com

Reviewed by Irish Flambeau

T. Thorn Coyle

Give Us a Kiss!

Thorn's new CD, *Give us a Kiss!*, is a collection of emotions. It opens with a slow-building yet passionate ode to the Goddess, which blends into the second song, "Angelsea," a rocking cover of a Cat Stevens' song. Thorn makes "Angelsea" her own.

Through so much of the album, she is sharing with us a personal journey within the people's struggle. High points on the album include "Hey Mister" and "Zion."

"Hey Mister" is a poignant and soulful reminder of the changes the corporate claque is inflicting on our world. The listener can feel Thorn's personal pain in seeing her home city change into a Starbucked wasteland. (Or maybe it's just this reviewer's empathy with her.)

"Zion" asks an important question for these trying times, to a strong and steady beat: Can we build a sacred land for all?

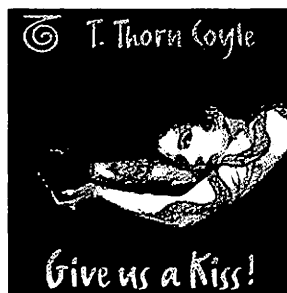
The album closes with the same passion it started with. "First We Take Manhattan," a Leonard Cohen song, is sung with courage and love for the fighters who are taking on the injustices of the world.

But in addition to enough rocking passion to get your butt out the door to fight for what's right, there are songs to make you see the battles we have lost. One such track is "Song for Siripongs," a slow, beautiful ballet Thorn sings to an executed friend.

Throughout the album, the lyrics speak not only to your spirit but your mind. Thorn's take on conscious rock is not only enjoyable, but inspiring.

Proceeds of this CD go to Art and Revolution, The Ruckus Society, The Prison Ashram Project, and Reclaiming Witchcamp Scholarship Fund.

For ordering information, visit www.thorncoyle.com. Reviewed by Snow.



Angola Prison

lyrics by T. Thorn Coyle

The Men in Angola Prison live in chains
 And who do their hearts sing to?

Do they till the fields without satisfaction?
 Or bless the sun sinking into sweet earth?
 Do their hands get blistered and backs grow tired?
 and who do their hearts sing to?

Do they dream of freedom and talk for hours
 as they live together long 85 years?
 Do they love each other or can't be bothered?
 and who do their hearts sing to?

We don't need this different kind of slavery
 We don't need you to be persecuting poverty

Can't you hear their voices rising?
 Who do their hearts sing to?

©2001 T. Thorn Coyle, from *Give Us a Kiss!*

The RQ Turntable

Spring listening by RQ volunteers

Primeaux & Mike, *Sacred Path: Healing Songs of the Native American Church*

Jurassic Five, *EP*

Kabhi Khushi, *Kabhie Gham soundtrack*

Vas, *In the Garden of Souls*

Najma, *Qareeb*

Various Artists, *Mambo Mania*

Los Alacranes de Durango, *En Vivo*

Heather Nova, *Siren*

Jeff Victor, *Lifescapes: Scottish Moors*

Various Artists, *Beauty in Darkness Vol. 5*

AmberAsylum,

TheSupernaturalParlourCollection

Django Reinhardt, *Le Quintette du Hot Club*

Butterfly Potion, *Nu Steppin Garage Breaks*

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

Witchcraft and the Web

Weaving Pagan Traditions Online

by M. Macha NightMare

In *Witchcraft and the Web*, M. Macha NightMare takes a look at the effect the Web has had on the Pagan community. The Web has contributed to the growth of Witchcraft, she says, and the Internet has a “special appeal to Witches and Pagans.”

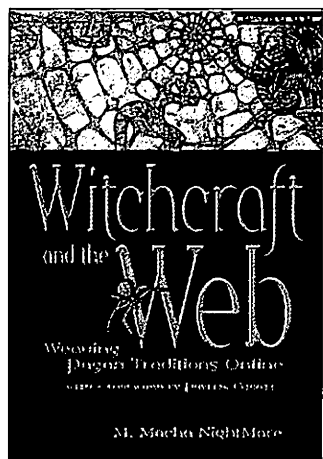
NightMare refers to the Web both literally and as a metaphor throughout the book, as Witches weave connections and community through it.

The book takes the reader on a journey through the Pagan Web, stopping in at various sites and giving a tour of the Web’s early days. She discusses the creation of online altars and of a cyberspace group she belongs to that, collectively, keeps a flame lit for Bridget.

While I’ve used the Web myself for networking, and I’ve lost track of how many email lists I subscribe to, the idea of online rituals had never occurred to me. In “Witchcraft and the Web,” NightMare says she has had few experiences herself with cyberspace rituals, and that she “(hasn’t) experienced shivers up (her) spine,” but she interviews several people who give online rituals a big thumbs-up. For anybody who lives in an area where there are few other Pagans, online rituals and cybercovens could provide group connections that would otherwise be unavailable.

“Witchcraft and the Web” is a great resource for people who are new to the Internet. NightMare not only directs the reader to a plethora of Web sites — she also defines Web-related and Pagan terms in sidebars throughout the book, making this a book that is easily understandable for both people new to Witchcraft and those very experienced in it.

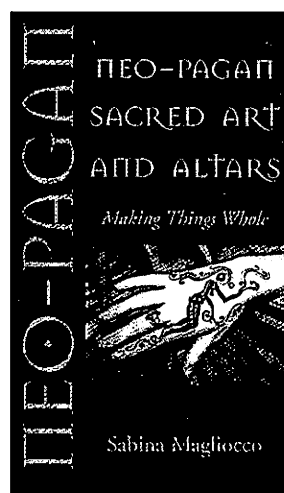
Margot Adler, author of *Drawing*



Down the Moon, says: “M. Macha NightMare has written a smart, insightful, and extremely readable book filled with all the resources anyone would need to explore the cyber world of Witchcraft. More important, she deftly shows the impact of the Web on the Craft — how it is changing the religion’s notions of authority, leadership, authenticity, and even the way rituals are conducted.”

The book also includes a forward written by Phyllis Currott, author of *The Book of Shadows*.

Published by ECW Press. Reviewed by Constance O’Malley.



Neo-Pagan Sacred Art & Altars

by Sabina Magliocco

Sabina Magliocco, a Cal State-Northridge professor, takes a detailed and sympathetic look at the tangible side of Paganism: altars, costumes, and sacred art. The book contains lots of great photos, including Spiral Dance altars (in color).

RQ plans a review in a future issue. For now, visit www.upress.state.ms.us



Enchanted Feminism

The Reclaiming Witches of San Francisco

by Jone Salomonsen

RQ plans a full review of Jone Salomonsen’s new book about Reclaiming in our next issue. But we wanted to let readers know about it now.

The author is a Senior Research Fellow in Theology and Social Anthropology at the University of Oslo. She lived in the Bay Area for a couple of years, and has returned since then to continue her study of Reclaiming.

Starhawk, one of Reclaiming’s founders, says of this book, “Jone Salomonsen has negotiated the difficult role of the participant observer with grace and integrity... While I’m sure I could find something on every page to debate with her, overall she has created a clear and illuminating portrait of one era in Reclaiming’s growth and development: our efforts to embody a new spiritual/political paradigm in our rituals, teaching, and organizing.”

The book is part of a series by Routledge called “Religion and Gender.” The book focuses especially on Reclaiming as a feminist community, with other chapters on the Wiccan Revival, Utopian Witches, Priestessing in Reclaiming, Women’s Mysteries, and the Spiral Dance Ritual.

Enchanted Feminism is published by Routledge. Tune in next issue for a review of the book. Preview edited by George Franklin.



The Fragile Flag

by Jane Langton

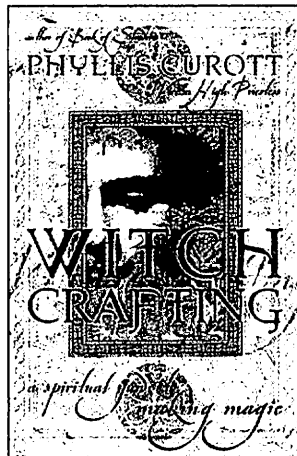
THIS SLIGHTLY fantastical novel written for young people is about a march for peace taken by children. Written in 1984, it is slightly out of date but still amazingly relevant, just change the name of the country(s) the US calls its enemy. It is set during the Cold War with a fictitious president who wants to launch the "Peace Missile," a nuclear weapon, into space. Georgie, a little girl living in Concord, Massachusetts, doesn't like the idea.

In order to try to gain support for his plan, the president addresses the nation and announces a letter writing contest for grade school children on what their country means to them, and the presidential flag, a U.S. flag with "God Bless America" written across it in gold. Georgie's Uncle feels the president has stolen the flag. In response, he gets out the family's old flag. Later, Georgie has a vision when the flag, hanging from the banister, wraps itself around her. She sees what would happen to the world if the Peace Missile is ever used. Terrified, she vows to write the president and tell him he has to stop the launching of the Missile. Due to the flu, she doesn't send her letter in time for the letter-writing contest. So she resolves to walk to Washington and hand it to the president in person. The book chronicles the journey taken by Georgie and the children who join her.

This is a wonderful book, sort of a heroic protester tale. After my family found it in the library we bought half-a-dozen copies to give to friends. In the 10

years since, our copy has been read many times. I re-read it recently and found I still enjoy it as an adult, although it is more geared to children. It's great for young activists (it's never too early to start) and for inspiring children to take an active role in shaping their world.

Published by Harper & Row. Reviewed by Jade Paget-Seekins.



Witch Crafting

A Spiritual Guide to Making Magic

by Phyllis Currott

I WANTED TO like *Witch Crafting*, because I loved Currott's first book, *Book of Shadows*. *Witch Crafting* is an introductory Wicca book best suited to students in the Tradition of Ara created by Currott.

The book's highlight is her reinterpretation of the Rede from an understanding of immanence, not karmic punishment as dictated by the Three Fold Law (which she believes originates from punishing, patriarchal religions). I also liked the emphasis on getting outside as opposed to visualizing nature while indoors.

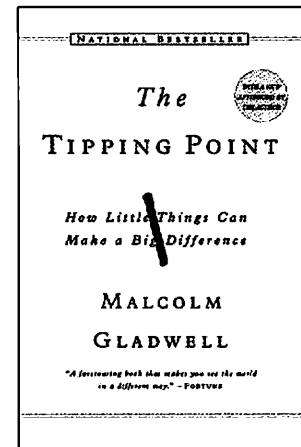
I didn't like this book's heterosexual slant. Quote: "the universe is half 'masculine' and half 'feminine,'" the "conjuncting of 'masculine' and 'feminine'" and their "courtship." She presents men in a stereotypical way (i.e., not in touch with their feelings). I question this generalization, since men reading her book are not going to be your average Joe.

Currott contradicts herself, saying that

raising energy and sending it out is a "phallic" image and an incomplete working, while later giving directions for doing just that. She cautions against "mechanistic spellcasting," but gives a cornucopia of precise recipes with measurements, rules for your athame ("black handled blade, length the distance from the tip of your third finger to your wrist"), and a pictorial diagram of what objects should be on your altar and where they should be placed. When I showed this to my husband, he asked me, "Where do you put the kazoo and the stuffed animals?!"

Currott says she's teaching "shamanic spontaneity," but the measured recipes, memorization of invocations, and rules belie the tale. Ara students may get a lot out of this book, but I'll stick to traditions where I can cast circle with Younger Self's kazoo.

Published by Broadway Books. Reviewed by Irish Flambeau.



The Tipping Point

How Little Things Can Make a Big Difference

by Malcolm Gladwell

ANOTHER TITLE for this book could have been *How to Cause a Thought Epidemic*. If you've ever wondered how ideas and trends suddenly catch on and spread, Gladwell is happy to be your guide. His examples are drawn from such diverse sources as disease and fashion, but the principles of *The Tipping Point* reach into almost any type of human interaction and

have important implications for anyone trying to change human behavior.

Gladwell has traced the epidemiology of trends and has identified three key principles: Context, Stickiness, and the Law of the Few. Context is the idea that our behavior is primarily influenced by the circumstances in which we find ourselves, rather than personal principles, upbringing, or heredity. Changing behavior requires the creation of a context where that change is at least safe, and at best rewarded in some meaningful way. Context is also an area where small changes really count, as illustrated by an analysis of New York City's abrupt crime drop during the 1990s.

Stickiness is just what it seems to be: finding a way, in all of today's multimedia clamor, to make a message stick in the minds of its recipients. It is one of the main principles used in direct marketing, where techniques that often seem cheesy (scratch boxes, stickers, etc.) often yield the best results. Finding some way to personalize the message or involve the recipient in an activity can greatly increase the stickiness of the message.

The Law of the Few brings us to the realm of people more concretely. Just as some combination of Gladwell's three principles is required for a successful trend, so is some combination of certain types of people. He identifies these three types as the Connector, the Maven, and the Salesman, and each has an important role to play in spreading the word.

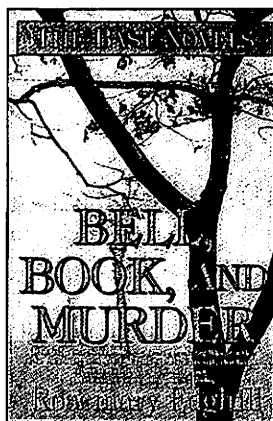
Connectors tend to be "people collectors" — they maintain a diverse circle of acquaintances and excel at spreading ideas through word of mouth. Mavens are also collectors, but of information rather than people. They also have a strong desire to share what they know - a basic helpful impulse that can reap great benefits, as in the case of a small program that trained hair stylists to share breast cancer information in a casual way with their customers.

Those stylists were also part Salesman — they had good information, a way of presenting it that was tailored to their customers' circumstances, and trust built from existing relationships. It is the Salesman who often takes an emerging trend and tweaks it a bit in such a way that the result is interesting to a wider range of

people.

The Tipping Point may seem a straightforward, dry book, but the pleasant surprise is how entertaining and full of real-life examples it is — it reads like a well-woven tale, and offers thorough case studies to show how all six factors can combine to create sudden, massive changes in human behavior. The result is an intriguing road map for any activist.

Published by Back Bay Books. Reviewed by Carol Gunby.



Bell, Book, and Murder

by Rosemary Edghill

BELL, BOOK, AND MURDER is a trio of books in an omnibus edition: *Speak Daggers to Her*; *Book of the Moons*; *The Bowl of Night*. All three are wonderful mysteries with an "every-Witch" protagonist: New York priestess Bast.

Bast is a graphic artist, doing freelance paste-up work on the few publishing projects that desktop computing just can't handle. A Gardnerian Third Degree, she is not quite ready for the responsibilities of running her own coven, so she remains stuck with her old coven-mates and a high priestess that no longer believes in magic. Bast definitely believes in magic. She takes it seriously. As in life or death. Bast's adventures take us through a lively view of the occult scene in New York, from the Lesbian-feminist-Goddess shop, "Chanters Revel", to the good-old-bad eye of newt and polyester robes store, "Serpent's Truth," also known as "The Sneaky Snake." We meet Dianic Witches,

S/M Pagans, the Priestess of Nice, ritual magicians, and Klingsons. We travel from a shadowy pseudo-shamanic coven in Queens, to the joys and horrors of the Equinox Ecumenipicnic in Central Park, to HallowFest, a Pagan festival complete with a ritual murder.

The books are very witty and full of Neo-Pagan politics of the worst kind. They show the variety within the Neo-Pagan community and its struggle to come of age, and come to terms with its various factions.

Most of all, the books are a fun read. Highly recommended as entertainment for members of the "one true polytheism," as Bast would say.

Published by Forge. Reviewed by T. Thorn Coyle.

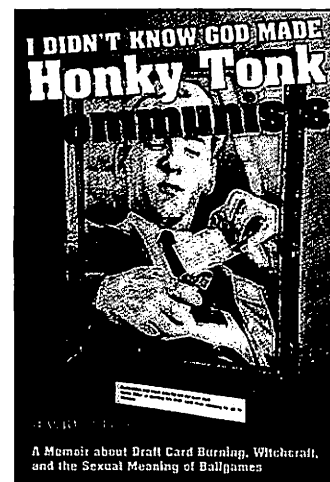
I Didn't Know God Made Honky-Tonk Communists

by David Miller

THE IMAGE of a young, clean-cut, athletic man burning his draft card atop a sound truck outside the Armed Forces Induction Center in New York City in 1965 is one of the most graphic portraits of resistance to the Vietnam War.

This memoir recounts the life-odyssey of that man, David Miller, who today is a Reclaiming teacher and activist. RQ#82, Spring 2001, carried an advance excerpt from this book.

To order a copy of "Honky Tonk Communists," contact (510) 547-7602, regent1@mindspring.com





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:

- | | |
|------------------------------|--------------------------|
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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@lynx.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, moleknot@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.

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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.



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.

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.

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.

Beltane/May Day

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

Summer Solstice

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

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 "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.



All-Ages Witchcamps Are Happening!

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

— *Loam Akasha-Bast, recalling Witchlets in the Woods 2001 (see next page)*

One of the most promising and exciting developments in Reclaiming in the new millennium is the flourishing of all-ages "Family Witchcamps." Joining the established all-ages retreat sponsored by Wild Ginger in Ontario are new camps in Texas and California (born in 2001) and Washington state, which hosts its first camp this Summer (see opposite for info on all four camps).

On these pages we offer a couple of short articles by organizers and participants in this year's camps.

Cascadia Village Camp ~ This Summer!

What would happen if we truly placed our children at the center of our community life? This is the magical and political question that we hope to explore with joy, creativity and many other families between August 25 and 30 on Marrowstone Island in Washington State.

Cascadia Village Camp is being organized by parents who practice magic in the Reclaiming tradition and by Reclaiming Witchcamp teachers who feel the need for models of magic in community that include, rather than exclude, children and families. We will

place children at the center of our experience and honor their unique contribution in all that we do. We intend to create a "village" context that will allow for both deeply meaningful magic and a delightful society of the young to emerge.

Cascadia Village Camp is open to families of all forms, and to all ages, genders and orientations. Camp will be more open than scheduled, with time for enjoying one another, rest, relaxation, and pleasure. Our staff includes Reclaiming teachers

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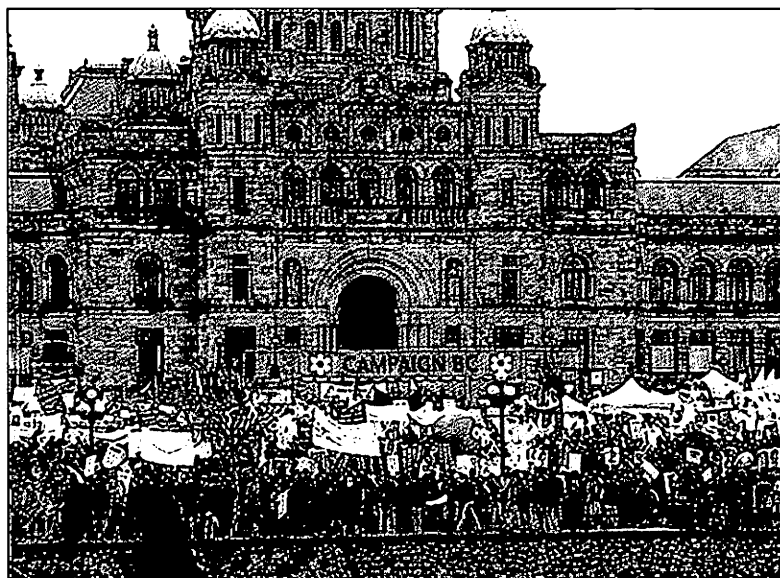
Witch Proclamation Read at British Columbia Rally

On February 23, at a political rally in Victoria, BC, "The Declaration of The Four Sacred Things" from Starhawk's novel *The Fifth Sacred Thing* was read to a crowd of more than 30,000 people who were marching to the Legislative buildings nearby (see photo).

The declaration was read by Michele, a Reclaiming Witch from Victoria. A banner, made in a spellcrafting at BC Witchcamp a few years ago, was visible nearby. The words "Our Law Is Love" beamed out at the crowd.

The rally was in protest of budget cuts by the new provincial "Liberal" government, which has severely cut medical and social services, among other slashings — to the poor, elderly, women, and children. Of course we know who is still getting the tax breaks! There seemed to be enough public money to give the politicians fat raises before the cuts came down on the people. We are outraged! The next step is to get them out of office.

— *by Pat Hogan*



Buffy Brightwell



Witchlets in the (California) Woods

Join us for the second annual Northern California Reclaiming Family Camp, August 22-26, in the Mendocino Woodlands.

Witchlets in the Woods is a weekend of games, crafts, music, and fun in the Mendocino Woodlands. Organized by and for families, Witchlets emerged out of a need to provide sacred space for families to come together and honor the unique needs and gifts of the children in our tradition. This exciting weekend event is dedicated to creating an environment that surrounds our children with magic and community, and where they feel safe and free to step into their own magical power. It is an opportunity for pagan parents to build community resources and make connections with each other.

Last year, 12 families, with children ranging in age from two and a half to seventeen, and four other adults who love kids — hailing from everywhere from San Francisco to the Sacramento Delta, and from the South Bay to Mendocino County — attended this inaugural Bay Area Reclaiming Family Camp.

Featuring family-led activities interspersed with play and ritual, Witchlets in the Woods offers a sacred space to:

- support our kids, who may not have many playmates of their own religious tradition
- nurture the future of our community
- renew our relationship with the Earth
- explore and celebrate the ancient ways with our children
- play with other Pagan families
- build community within our own spiritual tradition
- allow our children to teach us
- celebrate our sense of magical wonder!

Participants are invited to join in music-making, stories, crafts, fantasy play, psychic skills, nature play, and



Loam

other delightful pastimes in the beautiful Mendocino Woodlands. Some ways to participate might include teaching or facilitating an activity; gather/contributing materials (glue, glitter, gossamer), providing supervision and companionship during the camp, and anything else you can think of. Join us for five days and four otherworldly nights as we weave a powerful web of community. See you in the Woods!

Contact Loam Akasha-Bast, (510) 465-6217, witchlets@kybela.com, www.witchlets.homestead.com

Reclaiming Family Camps

Wild Ginger Camp, London, Ontario
May 29-June 2. Wild Ginger, a community of Witches working in the Reclaiming tradition, offers an annual weekend intensive camp in late May/early June. This year, camp will run from Thursday evening to Sunday afternoon. We will work with the stories of Avalon, the themes of healing, and "another world is possible." Contact Meander at meander@lon.imag.net

Cascadia Village Camp, WA
August 25-30. See story, these pages. Marrowstone Island, WA (near Port Townsend). Contact Alan or Kelley, (360) 379-6579, sea.turningtide@attbi.com

Witchlets in the Woods, CA
August 22-26, near Mendocino, CA. Contact Loam Akasha-Bast, (510) 465-6217, witchlets@kybela.com, www.witchlets.homestead.com

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



Altar at Samhain Witchcamp 2001, an 18-and-up camp organized by Tejas Web. For info on Samhain Camp 2002, plus classes and events in Texas, see page 45. Photo by Irish Flambeau.



Reclaiming Regional Events

Weavings from the Northeast Vermont Witchcamp Region

Vermont Witchcamp (VWC) is situated in the hills of Vermont, the hub and heart of the Vermont Witchcamp Community (VWCC), also known as the Northeast Web. VWC takes place at Farm & Wilderness, a Quaker-based camp that is founded on and operates with earth-wise and earth-friendly principles, honoring the land, the animal community, and the living waters. Each year over 120 men and women come together to create a magical community. We work with teachers trained in the Reclaiming tradition of the Craft. Our vision is rooted in the magic of the Goddess, the Immanent Life Force. The work we do together during the week gives us energy to grow and nurture ourselves and our wider world, to birth a vision of new culture.

Our camp encourages and celebrates diversity, but you must be at least 16 to be a participant. We have special scholarships available for youth under 23, and offer a Canadian exchange to our friends from the North to make camp more attainable for all! Although the hills of Vermont make our camp inaccessible to people in wheelchairs, we are committed to finding ways to make the physical challenges less prohibitive. This diversity and energy is a vital part of who we are.

In addition to the work of organizing camp, VWCC weaves an ongoing web of ritual, classes in Reclaiming and other forms of magic, engages passionately in magical activism across its wide geographic area, and stays connected through an online community list. In each of these places the values of VWC are reflected.

Vermont Camp

Vermont Witchcamp will be held August 24-31. Contact Raven, (802) 425-2984, moleknol@together.net or Evergreen, (802) 899-3231, evergreen.erb@mindspring.com

Stories from the Online Community

Once upon a list serve there lived a Community hungry for words that would feed healing, peace, justice and wisdom so valued by the Community. One day a Feather alit in the Community with just such words. The words were so delicious that the Community clamoured for more. So the Feather offered a daily dose of words; harvesting words from other communities, stirring in words from stories new and familiar, shared and unique.

And the Community felt well fed. Occasionally others added their word offerings, bringing different seasonings to the daily dose. The Feather, finding itself weighed down by the responsibility of a daily dose invited the Community to share the load. The Community delights in its daily dose, knowing they share in its creation and in reaping its benefits.

Elsewhere in the Community an Archer, wondering if she stood in the Community, outside it, or somewhere between the worlds, loosed the arrow of Difference from her quiver. The Community was unsure if the Archer would withdraw, taking the arrow of Difference with her. But Difference had landed in the place of belonging. The Community saw itself as shot through with Difference like a cloth with multi-coloured threads woven in; all the richer for the Difference. The Community valued the Archer's Difference and shared their stories and experiences with one another. With each addition to this weaving the Community revealed more of its rich complexity. The Community continues to weave the cloth. The Archer continues to loose her arrows. And we are all the richer for it.

Magical Activism

Working in connection with the wider web has been the focus of Magical Activism in the Northeast. From getting Lisa and Starhawk released in Ottawa so they could "herd cats" at the November meeting of the globalization club, to attending Brigid rituals in NYC, to giving things (flowers, food, hot drinks) away to folks on the streets of London, Ontario to model "another world is possible," magical activism in our sector is alive and well — sometimes even fun and creative.

Wild Ginger

Wild Ginger, a community of Witches working in the Reclaiming Tradition offers an annual weekend intensive camp each year in late May/early June. This year camp has expanded and will run from Thursday evening, May 29 to Sunday afternoon, June 2. We will work with the stories of Avalon, the themes of healing, and "another world is possible." Camp is for all ages. Contact Meander at meander@lon.imag.net

Phoenix • London, Ontario

A group of Witches in London, Ontario, we work in the Reclaiming tradition to create ritual for the quarters

and cross-quarters of the year. We also respond to the larger community through the creation of public ritual and magical activism in the "search for true solutions." Contact Selchie, b.e.jones.warrick@sympatico.ca, or leave a message at (519) 438-8208.

Classes in London, Ontario

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

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

Classes in the Northeast

BrightFlame offers classes and workshops in Dianic and Reclaiming-tradition Witchcrafts, 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.

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

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



Reclaiming Regional Events

SpiralHeart Community MidAtlantic Witchcamp Region

"My law is Love unto all beings."

Thus, the Goddess commands us and challenges us. We, of SpiralHeart arise and go to her, dedicated to walking the harrowing path of fearless self-examination. We travel within to mine the wisdom at the core of understanding, and revel in the Love of She, who is Queen of all the Wise.

We sing, feast, dance, make music and love all in Her presence, for our hearts rejoice. We practice

in the Reclaiming Tradition, without hierarchy, with reverence for the earth, with humility, and with respect for all races, genders, orientations, and paths to the Divine. Our rites are improvisational, experiential, and ecstatic, flowing from our authentic selves with clear intent to transform the Multiverse.

Come, Shining Ones, cast out fear, embrace Love, and join us in this great work!

For more information about SpiralHeart (and a less poetical description of what we do) please visit www.spiralheart.org

Washington, DC

Pentacle of Pearl. Spring 2002. See page 39 for description. With Reya and Katya.

\$150 or community service or a combination. Contact classes@connectdc.org

New Jersey

Elements of Magic classes are being held in New Jersey. See page 39 for description. Contact elements-nj@sillious.net

Central Virginia

Green Witch Weekend. June 1-2. With Willow, Morgana and Katya. A time to explore working with herbal allies and living in spiritual balance with nature. Sliding scale of \$50-90 includes camping Friday and Saturday night and meals. Contact Katya@spiralheart.org

Rhythm Priestessing Skills: Ritual Drumming Weekend Workshop in Central Virginia. June 14-16. With Aurora, Willow and Katya. For drummers and other instrumentalists who want to enhance their priestessing skills. All skill levels welcome. Sliding Scale \$120-180 includes meals. Contact Katya@spiralheart.org

Richmond, VA

The Richmond, Virginia SpiralHeart community plans Reclaiming core curriculum classes throughout the wheel of the year. See page 39 for descriptions of these classes. Contact katya@spiralheart.org

Research Triangle, NC

Our bottomless cauldron is a brew of justice, tolerance, love and wildness! We stir it up with deep dreaming, our authentic selves and kindness. We stir out fear and mistrust. We stir in self-awareness and heart's desires. We stir it up with our passions and hopes and willingness to change. We stir out hatred. We stir in synergy, respect, support, and power-with. Soup's on! Contact Gretchen, GretchenLay@earthlink.net, (919) 528-4949

Iron Pentacle with Gretchen and Stan, May 3-5. See description on page 39. Contact GretchenLay@earthlink.net, (919) 528-4949.

Pearl Pentacle with Sage and Gretchen, May 17-19. See description on page 39. Contact GretchenLay@earthlink.net, (919) 528-4949.

The Magical Leader in the Mundane World. May 24-26. With Sage, Gretchen and Stan. This advanced magic class will use the Fool's Journey to introduce you to your magical leader. We will use tarot archetypes, meditation, trance, drumming, chanting, and raising energy to discover our magical leader and his/her inner strengths, examine barriers in the mundane world, and emerge into the

mundane as our magical leaders. \$80-120. Contact (919) 220-3087, SKHoltNC@aol.com

Atlanta, GA

Gaia Reclaiming is a Georgia community of women and men practicing magic in the Reclaiming tradition. Our focus is on strengthening our connection to Goddess, God and the elemental forces. We are dedicated to growing and strengthening the Reclaiming community in Georgia and the Southeast. Our community-building efforts include sponsoring classes and events, interfaith alliances and peace work.

Ongoing — monthly letter-writing meeting, at an Atlanta coffeeshop. Everyone is invited to bring current issues to share as well as writing materials. Past letter-writing campaigns have focused on support letters to SOA prisoners of conscience; letters to support Jaymi Witch's hire as a prison chaplain; and protest letters to chocolate manufacturers for using child slave labor in the Ivory Coast. Come build community, drink coffee and do good! Contact Irish Flambeau, (404) 978-1262 x5530, irish@cyberwomen.com

Elements of Magic in Atlanta. March 22-24. See page 39 for description. With Irish, Parsley, and Catwrenae. \$85-160 sliding scale. Contact Irish Flambeau, (404) 978-1262 x5530, irish@cyberwomen.com

Clayton, GA

Rites of Passage. April 26-28. See page 39 for class description. This is a full-moon camping weekend in the forest, with primitive shelter or tent options. The workshop will end with a ritual of transformation and celebration. With Gretchen Laymon and Stan Holt. Sliding scale \$80-160. Contact Irish Flambeau, (404) 978-1262 x5530, irish@cyberwomen.com

Gainesville and Tallahassee, FL

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

South East Friends of Reclaiming is located in Gainesville. We have provided public rituals for the Solstices and Equinoxes, participated

continued on next page



Reclaiming Regional Events

in direct actions, and held ritual at protests. For more information about the SEFR, contact Thistle, 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 with other Reclaiming groups to support political and environmental activism in our area. For more information about the Magnolia Circle, contact DragonWing, DragonWing56@aol.com

Midwest/Missouri Witchcamp Community

Midwest (Missouri) Witchcamp

The theme of Midwest Witchcamp this year is "Demeter's Song." Camp is June 8-15 at Diana's Grove, near Salem, MO. Cost \$525. Contact Dreamweaving, (515)-233-1216, questions@dreamweaving.org, www.dreamweaving.org

Dreamweaving Inc. is a non-profit organization composed of the organizers from the Midwest Witchcamp, working together to create the sustainable magic of Midwest community. Dreamweaving has organized the Midwest camp, hosted by Diana's Grove, since 1999. Members are spread throughout the Midwest and Southwest and come together each year to "weave the dream" of camp. Dreamweaving has recently incorporated and plans to sponsor community Reclaiming-tradition classes, events and workshops, holding the vision of feeding and enriching camp.

Midwest Camp Chants Wanted

Seeking "handmade" chant tapes from 1990-94 Midwest Witchcamps. We were there, but didn't ground enough to ask folks for copies of the learning tapes they made of chants and songs. Contact Uma and Zemo, zemo@mindspring.com, (919) 929-1916.

Chicago, IL

The Elements and Gods: Raising Ecstatic Ritual Energy. March 29. With Teresa Roberts and Thorn Coyle. \$25-40 sliding scale. Contact Teresa, (773)-506-1099, LabyrinthTR@aol.com
The Black Heart of Innocence. March 30. With Teresa Roberts and Thorn Coyle. \$75-125 sliding scale. Contact: Teresa, (773)-506-1099, LabyrinthTR@aol.com

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.

April 27 — Astrology

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

St. Louis, MO

Goddess Women Gathering offers public rituals.

For information on future events and classes, contact San, (314) 416-4838, Barbridal@cs.com

Salem, MO

Diana's Grove is a 102-acre sanctuary welcoming women and men. Magical work, excellent coffee, real cream, butter, diversity, and inclusion: to these we dedicate our lives. Diana's Grove hosts the Missouri/Midwest Witchcamp.

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

Kansas City, MO

GAIA COMMUNITY meets for rituals and classes three Sundays a month, with our business meeting on the fourth. We 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.

Minneapolis/St. Paul, MN

The Reclaiming community in Minnesota is growing and organizing. Here in the Twin Cities, we have two groups:

- The Queer Guild has been working for the past three years on a spell which involved locating five sacred sites in the urban area of Minneapolis and St. Paul, and working to transform the relationship between the human-made world and the natural realms into a loving, sustainable, and joyful partnership. There is an eastern, southern, western, northern and center site which we call the "sacred basket." Rituals were done at each site to charge and form the basket, and we continue to do rituals at those sites and invite others to tie into the basket from other places where they choose to work. It has become global as Paul Eaves is now on a trip around the world anchoring those places to the basket.

- The Prairie Springs Teaching Circle is dedicated to teaching classes in ritual and magic in the Reclaiming tradition. An Elements of Magic class began March 19. Through a series of six ritual classes we are learning about the elements of magic in the Reclaiming tradition, using movement, breathwork, voice, drums, trance and play. We will pay particular attention to energy in ritual — how it moves, can be directed, changed, and released. Crystalline and Teri Parsley Starnes teach this class.

Both of these groups provide opportunities for the local Reclaiming community to



Reclaiming Regional Events

learn, socialize, and do ritual together. To contact the Queer Magic Guild, the Prairie Springs Teaching Circle, or the local Reclaiming community, call Teri, (612) 729-4444.

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

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 Rituals in Austin

Beltane — May 4 at 4 p.m. At the VORTEX Yard, 2307 Manor Rd. Contact: Midnight, (512) 373-4412, Midnight@ancient-mysteries.net, or Suzanne, mcanna@mail.utexas.edu, (512) 282-5541
Litha/Summer Solstice — June 22, 7 p.m. At McKinney Falls State Park Amphitheatre. Contact Suzanne, mcanna@mail.utexas.edu, (512) 282-5541

Lughnasadh — July 28, 7 p.m. At the VORTEX Yard, 2307 Manor Rd. Contact Birch, (512) 927-8325, austinpanboy@yahoo.com

Austin classes

Tarot Through the Witch's Eye. An eight-week journey. Mondays, April 1-May 20. With Rain and Suzanne. Contact Suzanne, (512) 282-5541, mcanna@mail.utexas.edu

The Triple Soul. April 6-7. With T. Thorn Coyle and Midnight. Contact Midnight, (512) 373-4412, Midnight@ancient-mysteries.net

Elements of Magic. See page 39 for description. April-May dates TBA. With Sass, Rain, and Birch. Contact Rain, (512) 448-2412, rainsyday@yahoo.com

Magical Drumming. Mondays, May 6 - June 10. With Juniper and Lionheart. Contact Juniper, (512) 329-9450, lauren@glenrose.com

San Antonio

Iron Pentacle. Wednesdays, May 8 - June 12. See description page 39. With Juniper and MoonCrone. Contact MoonCrone, (210) 435-9568, mjoseph@texas.net

Houston

Elements of Magic Weekend. May 18-19. See description page 39. With Midnight, Moonwing, and Cat Dancing. Contact Moonwing, (713) 668-2721, lwalker1@pdq.net

Waco

Iron Pentacle Weekend. May dates TBA. See description page 39. With Juniper and Midnight. Contact Juniper, (512) 329-9450, lauren@glenrose.com

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.

The Spiral continues to offer classes, connect with other Southwest and Midwest communities, and build our own personal practices and community. Our mundane connections are in a state of transition, however, as we change PO boxes and update our website. Contacts:

Albuquerque: Molly, (505) 268-6068 or Raven, (505) 342-1553, ravenredd@hotmail.com

Santa Fe: Anna, (505) 988-2583

Classes, Workshops, Events in New Mexico

Elements for Young People (ages 12-17). Thursday evenings, April 4-May 9. With Molly, Bear and Raven. See page 39 for description. We are developing an elements class specifically for young people interested in the craft. Parental permission required. Contact Molly, (505) 268-6068, mmlwow@aol.com

The Magic of Sexual Empowerment. Spring dates TBA. With Madrone. Contact Raven, (505)342-1553, ravenredd@hotmail.com

Finding our Voice, Calling Back our Power. Dates TBA. With Teresa Roberts and Raven. Contact Raven, (505)342-1553, ravenredd@hotmail.com

RQ Needs Your Support!

Reclaiming Quarterly is produced by volunteers. Our only paid position is a (very part-time) administrative coordinator. 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 us at quarterly@reclaiming.org



Reclaiming Regional Events

West Coast/California Witchcamp Community

California Witchcamp

June 30-July 7. Study magic and ritual in a week-long intensive amid the redwoods of Northern California. Witchcamp includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work. See page 39 for more information, or contact Madrone Productions, (415) 789-7674, madrone@mindspring.com, or visit www.reclaiming.org

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

Los Angeles Rituals

For upcoming dates, contact Ilyana MoonFire, (818) 506-7265, lunafire@earthlink.net

Classes in the 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 48.

Portland, OR

We are Portland's Reclaiming Tradition witchcraft community. Portland Reclaiming is comprised of two cells: Hands of the Mother, our ritual planning cell; and PORTAL, our teachers' cell. Sometime soon we hope to establish a fledgling political action cell. We offer public rituals at each of the eight holidays, as well as classes, workshops, and opportunities for activism.

All our events are listed on the website. Join our mailing list (email or postal) to stay informed of events and rituals, and join our

online discussion group to connect with others locally. Visit www.portlandreclaiming.org/welcome.html

Portland Rituals

Beltane May 4

Summer Solstice June 22

Lughnasadh August 3

Fall Equinox Sept. 21

Classes and Workshops

The Dance of the Peacock and the Power of Names. April 20 & 21. With Reya Melliker and T.Thorn Coyle. Contact Dawn, (503) 231-0210, dawnisidora@attbi.com

Rites of Passage. See description, page 39. Thursday evenings, April 25-May 30. With Dawn Isidora and Scott Mist. Contact Dawn, (503) 231-0210, dawnisidora@attbi.com

Please check the website above for further listings.

Seattle, WA

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

Cascadia Village Camp

This summer, families in the Pacific Northwest will have their own camp organized and taught in the Reclaiming tradition by Reclaiming teachers. Cascadia Village Camp is open to families of all forms, to all ages, genders, and orientations. It will be held at Marrowstone Island in Washington state on August 25-30. Contact Alan or Kelley, (360) 379-6579 or visit http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm

Wild Magical Activism Weekend

Memorial Day Weekend, May 25-27. Come walk in the wild places and hug ancient trees. We will be using our magical tools of grounding, meditation, anchoring, focus, and awareness to work to defend the Earth from those that assail her. There will be ritual, nature walks, and plenty of time to just be out in the wild. While we are focusing on forest issues, much of what we learn will be useful at large protest actions

such as the WTO protests or the upcoming G8 meeting in Canada in June. No charge. We do this with hope that you will be inspired to take what you learn and use it to defend Mother Earth. Contact Andy, (425) 836-9921, andrew.paik@verizon.net

British Columbia Witchcamp Community

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

We have several groups who help keep our network strong: 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 yahooogroups.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



Reclaiming Regional Events

Vancouver, BC

Vancouver Events Line: (604) 253-7195.

Twelve Wild Swans Study Group, contact path@lynx.bc.ca

Elements of Magic Weekend Workshop. April 19-20. With Sharon Jackson and Pat Hogan. See description, page 39. Contact (604) 253-7189, path@lynx.bc.ca

In Praise of Older Women: Golden Age or Iron Age?

Sunday April 21. All-day workshop led by Sharon Jackson and Pat Hogan, for women 45 to 100. A day to reflect on where we've been, where we are, where we're headed. Age has no boundaries! We older women are strong (Iron-willed) and vibrant, but have been given a bum rap on what to expect, what we will be doing in our "golden" years. We can turn this around. Come and play, visualize, reflect, journal, imagine, take a new direction — in the company of older women. Taught with the tools of Magic, Reclaiming Style. Contact (604) 253-7189, path@lynx.bc.ca

Gabriola Island / Nanaimo, Vancouver Island, BC

Contact Jean McLaren grannyj@nisa.net

Victoria / Lower Vancouver Island, BC

Stacey Boal, BCWC Spokes Rep, sboal@pacificcoast.net

(BC listings continue on page 52)

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. Teachers: Starhawk, Sharon Jackson, and third teacher 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

Seasonal Feasts In Bremen for women 18-up only

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.

Magical Activism and Direct Action Training

June 6-12 in Wendland/Northern Germany. To sustain our political work in difficult times we need sources of personal and collective renewal. In this training we'll learn to stay grounded and centered in tense situations, to call on our political, spiritual and elemental allies when we need them. We'll explore the energetics of actions and crowds, learn mobile and fluid street tactics, how to bring creativity to

actions and how to create political ritual. We look at consensus process, organizing and campaign building and how to build healthy groups and communities. We'll learn how to heal each other and provide the aftercare that can help us come back from actions stronger. Sponsored by the Reclaiming Earth Activists Network in Germany and Austria. Sliding-scale 450-300 Euro. We try to make the training accessible for people with no or little income. Contact Moira, moira.schmidt@t-online.de. www.linien-und-wege.de (There are English versions below the German text).

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.

Bergfeld/Kreis Güstrow near Berlin

Growing into the In-Visible
April 19-26

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

Germany Witchcamp July 12-19 • for women

Germany Camp 2002 is built around the Holle theme. Our North German Camps 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

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

San Francisco Bay Area Rituals

See descriptions on page 39

Reclaiming Events Line: (415) 339-8150

North Bay Events Line: (707) 793-2183

Spring Equinox

East Bay — Sunday, March 17. Gather 1:00 p.m., ritual finished by 3:30. Bring a bit of soil to contribute to the community soil that will be charged during the ritual, and a container to take some soil home in; food/drink to share. Children's activities separate from the ritual. Call (415) 339-8150 for location.

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.)

Beltane/May Day

San Francisco — Sunday, April 28. Beltane Meadow, Golden Gate Park. Gather at noon, ritual at 1 p.m. Bring flowers, food and non-alcoholic drink to share. (Enter GGP from Lincoln and 41st Ave. Two blocks, parking lot on right. Meadow one block further up road, to right.)

North Bay/East Bay — Call (415) 339-8150.

Summer Solstice

San Francisco — Thursday, June 20. Ocean Beach near Taraval Street (end of L-line). Gather at 6:30 p.m., ritual at 7 p.m. Bring firewood, food and non-alcoholic drink to share, old spells to burn with the wicker man, and a towel if you wish to plunge.

North Bay/East Bay — Call (415) 339-8150.

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

More San Francisco Rituals 2002

Lammas/Lughnasad — Saturday, August 3

Equinox Dinner — Sunday, September 22

Samhain/Spiral Dance — Saturday, October 26

Winter Solstice — Friday, December 20

Bay Area Cell Contacts

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

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

San Francisco Ritual Planning Cell
Laurel, (415) 522-1294, baylaurel1@aol.com

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

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

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

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

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

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

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

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

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



Reclaiming Regional Events

Bay Area Core Classes

(See page 39 for descriptions, costs, and other general information about Reclaiming classes — additional offerings are added at www.reclaiming.org)

Elements of Magic

Santa Cruz Mountains
with Willow Fire Zachubi and
Copper Persephone
Weekend of March
22-24
Contact Karen
Bleasdale, (831) 338-
7673,
greatlap@netscape.net
Class size limited.
Preregistration required.
\$60-180 sliding scale.

Vasalisa the Wise

When the fire has been put out, the Wise journey to the Other World to rekindle it. This fairy story can be a source of healing and inspiration, lighting the fires of creativity, fertility, and love that come with this season. Prerequisite: Elements of Magic.

San Francisco
with Hilary Valentine and Cybele
April 5-6 and May 3-4
Contact Cybele, (415) 541-5650 or Hilary, (415) 821-7656

Additional Classes

Additional Bay Area classes are posted throughout the year at www.reclaiming.org

Iron Pentacle

Classes in progress. More may be listed next quarter, or visit www.reclaiming.org

Pentacle of Pearl

East Bay
with Seed, Flame, and Elka
Six Tuesdays starting April 30
contact Flame, (510) 522-6193,
dominiqueleslie@earthlink.net

Rites of Passage

San Francisco
with Oak and Fern
Six Monday nights starting in June
contact (415) 647-7916, fern@riseup.net

Honoring the Ancestors

We will honor the Ancestors, learning to walk in balance with the past, yet daring to dwell in the present, while dreaming of a sustainable future. We will use trance, prayer, altar building, co-aspecting, walking meditation, singing, and dancing, among other tools. Prerequisite: Witchcraft 101 or Elements of Magic. \$40-65.

San Francisco
with Donald Engstrom and Morgaine Wilder
May 31-June 2
Contact Morgaine, morgainew1@aol.com,
(415) 648-8781

Reclaiming Recommends

As Above, So Below

Move through the elements. In this all-day workshop, we will travel the spine from our tail to our crown and back again, visiting each element Above and Below. We will also embody our horizontal axis through our breath and boundaries. Workshop includes trance, movement, breathing, and partner exercises. \$65-85 sliding scale. Prerequisite: Elements of Magic and familiarity with dropped-and-open attention.

San Francisco
with Cybele
Saturday, July 27
Contact Cybele, (415) 541-5650

more classes on next page ➤

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.



Announcements

More San Francisco Bay Area classes — see preceding page for general information.

Devotional Singing and Chanting

In sacred space we will begin a musical journey which will include basic sound and vocal techniques. Working with a different Deity each week, we will explore the connection between Deep Self and Deity, which will culminate in the creation of individual and group songs, stories, and chants. We will also play with existing chants and songs from many traditions. Class will include toning, chanting, chakra work, journaling, breathwork, guided meditation, improvisation, and play. This will be a safe and sacred place to find your own unique song and to sing in harmony with others. No experience necessary — just a desire to find soul freedom and joy through sound! Sliding scale \$80-120.

San Francisco

With Suzanne Sterling and student teacher Medusa
Six Wednesdays starting March 27
Contact Suzanne, (415) 995-2670

The Spiral Dance of Renewal: Passion, Body, Breath

We will stretch, move, dance, sweat, chant, sound, sing, laugh, and cry. Spiraling in to release numbness, confusion, paralysis, anger, grief, and despair; Spiraling out to join in community, connection, openness, inspiration, wonder, wildness, and passionate action. This is a physically active class, so prepare to stretch both your body and your soul. All levels of movement ability and experience are welcome. Sliding scale \$90-180.

Mill Valley

with Beverly Frederick and Suzanne Sterling
Four Mondays from April 22
Contact (415) 339-8313

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

Ritual Drumming & Chanting

Give voice to the rhythms of your soul with Ritual Drumming and Enchantment. Come learn and share 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 exciting Middle eastern and African rhythms to raise energy. Each evening we will weave our music into a ritual. All types of drums and all levels of experience are welcome. Sliding scale \$45-90 for the series or \$15-30 for drop-in.

Mill Valley

with Beverly Frederick and Suzanne Sterling
Three Mondays starting June 3
Contact (415) 339-8313

Sebastopol

with Beverly Frederick and friends
Three Sundays starting April 28
Contact (707) 865-9263

Reclaiming Recommends Rhythm Laboratory

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

San Francisco

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

Art Show, Ritual and Music Extravaganza

Saturday, April 27, noon-5pm
The Black Box, 1928 Telegraph Ave, Oakland (near 19th St.)

Come celebrate the Spirit of Creativity and get your Beltane juices a-flowing. This afternoon event will feature the sensual and spiritual artwork of Morgan le Fey Proctor, IvoryFly (aka Amy Graham), Deborah Oak Cooper, and Susan Levine.

Sizzling entertainment by belly dancer T. Thorn Coyle plus singer-songwriters Robin Dolan & DJ Hamouris, Eileen Hazel, and Green and Root. Delectable snacks by Medusa and Patti Martin.

Contact IvoryFly, (415) 285-9552, or
Morgan le Fey, (415) 664-6201.

Upcoming RQ Theme Sections

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

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

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 preparing people for political actions. Check her web page for updates.

April 21 Seattle

(425) 788-1301, www.WildernessAwareness.org

May 14-27 Ireland

Tour of Sacred Sites, harmonynetwork@juno.com, path@lynx.net

June 1-2 Venice, Italy

dirienzo@tvol.it

June 6-12 Wendland, Germany

moira.schmidt@t-online.de

June 14-17 Neresheim, Germany

Kalkwerk@t-online.de

June 26-28 Kananskis, Canada

The Pagan Cluster joins protests against the G-8 summit meeting. See the Living River list-serve, livriv-subscribe@yahoogroups.com

July 5 Berlin, Germany

hanna.lauterbach@t-online.de

July 6-7 Berlin

Adhara@freenet.de

July 10 Oberlethe, Germany

info@buchhandlung-plaggenborg.de

July 12-19 Bremen, Germany

christa.boeckel@t-online.de

July 20-21 Munich, Germany

kalia@kalia.de

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. Below are some appearances. For details and for additional events, visit www.machanightmare.com

April 4, San Jose, CA Contact (408) 446-0590.

May 19-20, Kansas City, MO Sponsored by the Gaia Community.

May 23-27, Kansas Heartland Pagan Festival

Wednesdays, September 11-December 18. Working with the Dying, Death and Grieving (Cherry Hill Seminary online class).

September 12-15, La Honda, CA Bi-Annual Goddess Festival.

Unless otherwise indicated, visit www.machanightmare.com for details.

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

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

May 14-27 - Ireland w/
Starhawk

Witches' Yellow Pages

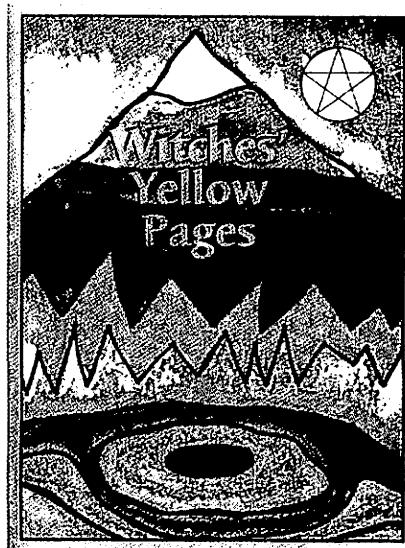
The 2001 edition of *Witches' Yellow Pages* (WYP) is here, and the 2002 edition is in preparation!

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

Completely volunteer-produced, 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



more announcements on page 52



24th Annual

Health & Harmony Music & Arts Festival

Saturday and Sunday, June 8-9

Sonoma County Fairgrounds, Santa Rosa, CA

Attracting over 20,000 people, the Health and Harmony Music and Arts Festival celebrates the largest event of its kind on the West Coast. Ongoing entertainment is presented on five stages.

The festival includes 500 exhibits featuring Arts & Crafts, World Marketplace, Eco Village & Hemp Expo, Health Expo, Natural Products Sampling Hall, Goddess Temple, Massage & Healing Center, Psychic Readers, Free Lectures and Rainbow Center for Children and many community organizations. The Festival offers the community a family-style event with something for all ages.

Contact the Association For the Creative Endeavor, info@harmonyfestival.com, www.harmonyfestival.com, (707) 547-9355

Reclaiming Quarterly

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.

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.

newWitch Magazine Hits the Stands

BLESSED BEE, INC, publishers of *Sagewoman* and *Pangaia* magazines, will be launching its newest title, *newWitch*, on September 1, 2002.

newWitch is a magazine specifically written for, about, and by young and beginning Witches, Wiccans, and Pagans. It intends to offer a new perspective on earth religions and the society in which we practice them. *newWitch* intends to be funny, relevant, a little irreverent, and will focus on a Pagan view of how to be a part of the world around us rather than retreating from it.

Scheduled contributors for the first few issues include M. Macha NightMare (co-author of *The Pagan Book of Living and Dying*), Christopher Penczak (author of *City Magick*), New York City freelance author and astrologer Leslie Marini, and many others.

newWitch will have a regularly updated website, www.newwitch.com, with interactive features that encourage reader involvement and contribution. Authors are currently being sought to contribute. Contact Dagonet at dagonet_dewr@gmx.net, (317) 916-9115.

Witchcamp — A Week of Reclaiming 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 adult 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.

For details on Witchcamp, see page 38. For info on all-ages family camps, see page 41.

BC Listings

continued from page 47

Northern Vancouver Island, BC

Evelyn Clark, BCWC Spokes Rep
epona@north.island.net

Alberta

Alan Dunn, BCWC Spokes Rep
amfd@telusplanet.net

Spring Equinox Ritual — Open Circle.
Saturday, March 23, 8 p.m. Join the resident Faeries and Witches in celebrating the arrival of Spring. The ritual will start promptly. Contact (780) 454-0187.

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WEF New York

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political space that was larger than the physical space we were unable to hold.

Moreover, it was a victory for anarchists: it showed that we have the courage to go where the more liberal groups are afraid to go. It showed that we have the maturity and sophistication to adjust our tactics to the situation at hand, and that a big mobilization can be organized nonhierarchically. It stole the thunder of the parasitic sectarian groups that always attempt to position themselves as leaders of the movement, and put the anarchists out in front.

SPIRALING AT GRAND CENTRAL STATION

AFTER SATURDAY'S MARCH, many of us gravitated to Grand Central Station to eat, regroup and get warm. One of the ideas floating around the spokescouncil the night before had been some kind of action in the station. Michael, who had all along had a vision of doing something in the main concourse, gathered us all up and we decided to do a spiral dance.

So, a few of us joined hands and began singing the chant that I now know has the magic power to invoke riot cops:

"We will never, never lose our way to the well of liberty,

And the power of her living flame, it will rise, it will rise again."

We began spiraling. One of the MTA police came over and began trying to stop us. Two of our lawyers, who miraculously appeared, were trying to negotiate, I was discovering that I could drum, hold energy, and talk to cops simultaneously. Then for some reason he went away. We continued the dance. More and more cops appeared, until they formed a circle around us. The more cops appeared, the more anarchists joined the dance, and the more spectators ringed the stairways and balconies. We achieved some perfect tension between the cops' urge to arrest us all and reluctance to start something they couldn't control in full view of an audience who seemed to be enjoying the

ritual immensely. In the end, they stood back. We completed the spiral, raised what we call a cone of power — a sustained tone that focuses and directs the energy, sat down and someone began singing "Amazing Grace."

It was a small act, not as significant, maybe, as shutting down the meeting or stopping the party. But for me, it was a moment of true liberation. In the face of the enormous police intimidation of the day, we reclaimed our right to take a public space without asking permission or acknowledging their authority. We put them in a dilemma that allowed us to do what we wanted to do. We embodied what we truly stand for: joy, liberation, community, caring, and freedom.

Starhawk's regular RQ column appears on page 32.

Judi Bari

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Berkeley Copwatch, Berkeley Ecology Center, Bioneers, Circle of Life Foundation, Earth Island Institute, Environmental Protection Information Center, Grandmothers for Peace International, Greenpeace, GroundWork magazine, Institute for Social Ecology, Leonard Peltier Defense Committee, Mendocino Environmental Center, National Forest Protection Alliance, National Lawyers Guild, Nicaragua Network, Pacifica Campaign, Rainforest Action Network, Redwood Rabbis, Rocky Mountain Peace and Justice Center, Ruckus Society, San Francisco Tenants Union, Save America's Forests, Student Environmental Action Coalition.

Contact Earth First!, 106 West Standley Street, Ukiah, CA 95482, (707) 468-1660, www.judibari.org

For a more extensive story by Nicholas Wilson, visit www.monitor.net/monitor/9905a/jbrevisted.html

Edited by RQ. Thanks to Fly and Nicholas Wilson for updates.

Brigid in the Street

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the university.

Even among the young, hard-core demonstrators resisting the police most fervently, no one threw stones or used weapons against the police. No one wore a mask, no windows were broken.

Nevertheless, several hundred were arrested. The reason authorities gave to ban protests — that thousands of violent protesters were on their way to Munich — was obviously a lie. The purpose was to create an atmosphere of fear and criminalization, which the corporate media in Munich and the state TV news supported.

Many thanks for our web, for all your thoughtful, caring emails. We felt Brigid's blue cloak surrounding us, surrounding the Witches in New York, surrounding all our Pagan friends weaving golden threads of supportive magic in and out of Mother Earth's blue atmosphere and waters of the world. May she stay with us and particularly with the people in jail.

Hold the vision!

Erdina

RESOURCES

• These writings originally appeared on the Reclaiming activist ("RWTO") e-list. For more info, visit www.reclaiming.org/about

• Contact Reclaiming Earth Activists, hanna.lauterbach@t-online.de

• See page 47 for info on GESPINNST.

• For the week-long direct action and magical activism training with Starhawk in June, contact Moira/REA-Germany, moira.schmidt@t-online.de

Erdina (aka Hanna Lauterbach), a German Reclaiming Witch, philosopher, and activist living in Munich, is one of the co-founders of GESPINNST, a German-English women's community in the Reclaiming tradition.



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Martial Arts

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The ultimate goal is a sense of calm, smooth, robust, full energy filling the body throughout, every nook and cranny alive with awareness and sensation. Our sense of what's going on within our bodies is dulled through the demands of everyday life, robbing us of some of the richest experiences. Finding, defining, experiencing, and refining the energy that moves through us uncovers vast potential for sensitivity, awareness, and strength, no longer blocked by unconscious tensions and physical, emotional, or mental blockages. For the martial artist, the slightest gains in reaction time, spatial awareness, and balance can make a tremendous difference in fighting skill.

Taijiquan, T'ai Chi Ch'uan, is the most popular of the internal martial arts. Practitioners are often seen in parks early in the morning moving ever so slowly through postures. Widely regarded for its healing benefits, the practice involves examination of fundamental body movements. The focus of the art is the slow-motion practice of a set of movements strung together. Softness, relaxation, and lightness are emphasized in the training. Postural and movement guidelines are strictly adhered to. Slowly, the body is transformed, stiffness is softened and energy flow in the body is improved. Health benefits are gained by analysis and improvement of one's movement patterns, relaxation of habitually held tensions in the body, heightened concentration ability, increased energy, and strengthening of muscle groups through the demanding process of slow-motion training. Fighting skills are improved as awareness

is developed through concentration. Sensitivity to one's opponent is enhanced through gentle, yielding, two-person practices. Tense, tiring punches are replaced by fast, effortless, strikes. Body weight is used rather than muscular force. Taijiquan's practice is characterized by moving freely over a grid. The practitioner is able to move and apply force in any of the eight directions.

Xingyiquan, Hsing-I Chuan, is the most direct and overtly combative of the internal martial arts, shorter and much simpler in composition than the Taijiquan form. Translated as Mind-Intention Fist (or Boxing), its movements are characterized by constant forward motion. The Xingyiquan practitioner never retreats, but climbs over her opponent like a speeding freight train, hammering blows home with the whole body's force of momentum. The primary practice of the art employs five basic movement patterns, each focused on a different force vector. One learns instinctively to apply the correct vector to the vulnerable place of the opponent, allowing a smaller person to succeed by fighting against the opponent's weaknesses. Strikes of great force and speed are delivered at optimal angles. Alongside the examination of angles and directions of force, the martial artist's power and health are trained in a series of static postures with detailed alignment instructions. The primary posture is known as San Ti, or Trinity Posture. The body's tendons are stretched, and the mind is focused on one point at a time. Slowly the body's weight and energy trickle downward, filling the feet and legs with a heaviness and strength. By holding this standing posture for long periods of time the whole body is trained to relax while maintaining its integ-

riety of structure, giving the practitioner an instant fall-back position in times of disorientation. With this basis, the whole body's power can be harnessed for application within the kinetic motions. Ultimately, one's mind is trained to the point that the intention instantly results in the necessary action, with no obvious thought necessary. Xingyiquan practice is characterized by short, staccato movements powered by brisk, forceful forward steps

Baguazhang, Pa Kua Chang, is translated as Eight Diagrams Palm. The primary training in Baguazhang practice is walking around in a precise circle, alternating between agonizingly slow and lightning fast, in larger or smaller circles. Again, this practice includes detailed body structure requirements and visualizations. These help develop leg strength, smoothness and springiness in stepping, highly-focused concentration, erect posture, lengthened and interconnected muscles, and a body/mind connection that moves all parts at once. Through the circle-walking practice one learns about subtleties of weight-shifting and balance. Fighting skill is developed in the practice of the palm changes, a short series of movements around the circle which usually end with a reversal of one's walking direction. These movements train the body in coiling, twisting, bending, and other skills that allow one to make agile changes of direction, and to hit with unpredictable attacks while continuing to move swiftly in any direction. The circularity and fluidity of the moves, coupled with the mental focus on softness, looseness, and lightness builds the ability to blend and merge with an attacker's force—all the while moving into an advantageous position for a counter-attack fueled by the opponent's own momentum. The concepts of Baguazhang training are said to be the most difficult to master and the most mentally demanding. The freedom of movement and skillful grace achieved by Baguazhang are fulfilling and inexhaustible. Baguazhang practice is characterized by smooth, interconnected arm and body rotations always stepping around the perimeter of a circle.

THERE ARE many further aspects to be uncovered and explored in training the internal martial arts. Practitioners find both frustration and delight in this exploration, as the potential for the development of the art is unlimited. The more one discovers, the more one sees how far away their goals truly are. Delight and wholehearted enjoyment comes in discovering more about yourself than you thought possible through these rich and deep arts.

Ultimately, all these methods lead to a study of the self and its unlimited potential. Using martial arts as a tool, one slowly unlocks a doorway within, only to find that each door leads to many, many more rooms. Thus the study of martial arts, like the study of any

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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.

study of martial arts, like the study of any artistic method, goes far beyond learning to fight (the functionality of this art) to the discovery and development of one's whole, true self. Truly it is a study of how to be a human being.

Jess O'Brien is an editor in Berkeley, CA. He likes practicing martial arts and talking to giant rocks. Contact xingyiquan5@yahoo.com

RESOURCES ONLINE

- stillnessinmotion.com
- plumflower.com
- emptyFlower.com
- hsing-i.com
- energyarts.com
- sixharmonies.org

BOOKS

- Opening the Energy Gates of Your Body*, by BK Frantzis
- Xing Yi Quan Xue*, by Sun Lu Tang
- Essence of T'ai Chi Ch'uan*, by Benjamin Lo

Anchor Shift

continued from page 25

body had been taken from me; I did not release any of it. In all innocence, I had invited Brighde

to share my flesh with me, and She had accepted my invitation. Together, we listened to each pledge. With Brighde there, I heard the stories behind each promise - the impetus, the reason, the other choices not made as a result. Very quickly, I realized that I had too much knowledge, more than I should, far more than the speakers would have shared with me, had we been talking over a cup of tea. So I chose to forget; I chose to listen fully, then let go of the face, the voice, the story. I remember almost nothing of what I heard that night.

But I remember what I felt. It was easy to be happy for the ones who were pledging what Brighde asked of them, the choice freely made, the challenge accepted. But there were those who pledged far beyond what She asked, or for something else, and this upset me. I wanted to tell them that they were on the wrong track, that they needed to fix this or that; I wanted to help. "No," was the unequivocal response of the Goddess. "It is not your place, it is not your right, it is none of your business, and you

know it. You promised to be My witness. Listen to them; honor each journey, each struggle, each story. That is all I have asked of you; to witness."

It is a wonder that She had the patience to say that as many times as She had to over the course of the evening. I am a slow learner.

And it was a wonder to witness not only the pledges, but the response of the Goddess. Each promise was received with love and tenderness, especially those who were pledging far beyond what they could do. It was as though the words had form and She gathered them in Her hands very gently, and released them into Her heart. The anvil became Her voice, acknowledging and welcoming every promise,

continued on next page

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Oakland, California

continued from previous page

every story, every journey.

I saw the power of the deep witness that night, the gift of the anchor. Each person who spoke was heard, and heard fully. In the hearing, each stood true and tall in her or his own power, seen and valued for who she or he is. I learned that shaping big energy cones is not the only form of amazing magic; so, too, is holding space, resting in stillness, and listening on every level of your being.

Inanna Hazel is a poetry-loving sensual liberal herbalist Witch chick who loves to dance.

Start Making Scents

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fostered. Of course we have trouble with this ourselves.

As Witches, we say, "What happens between the worlds, can change all the worlds." By this, we mean that what we do in sacred space, in that place we create between the worlds, will ripple out and change the world at large. If we can learn to embrace the questioning attitude and invite different radical analyses of power and structure into our own place between the worlds, this circle called Reclaim-

ing, without reducing each other to good and evil, this would be a true feat of magic. The world needs changing, and we can start at home.

Rumi says, "Beyond good and evil, there is a field. I'll meet you there." Let's meet on that field and talk about the problems we have as a community. I'll be wearing some red velvet treader pants for the occasion. It's time.

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

Aspecting As If It Mattered

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the NROOGD and Norse traditions, describes it in her inimitable way:

- **Wrapped up** — the Goddess has gently wrapped a cloak around you
- **Tied up** — you're starting to be held by the attributes of that being
- **Tangled up** — you're starting to get all mixed together
- **My Big Toe** — you're not very present

any more

• **Bye Bye Baby** — you won't remember much of anything afterward

PREPARING THE CONTAINER

I BELIEVE in taking the cautious approach to aspecting. This means setting up a defined container for the deity to enter. I teach folks to create a contract of how long you want to be aspecting, and how far you'd like the deity to come into you. It's helpful to state this contract out loud to another person. This makes it more real, something you can't fudge on later. For example, "I will let Brigid in for 45 minutes, and would like her to help me to write poetry for a ritual to her."

It's also essential to have an intention for inviting the deity. It's just respectful — you don't want to be calling in a goddess just for a treat. It may be that you have created a ritual around working with a deity, and so will want to have them there to perform some magical working. Or you might have questions you want them to answer. Then you might write down questions beforehand to bring out during the ritual.

Having set the stage, one prepares the container. This process is about emptying your mind and getting yourself ready to meet

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—meditating, praying, and calling to her. It is important to not rush this stage. Take the time to silence your talking, busy mind. You don't want your ego to get in the way of the work.

Another way to prepare yourself is to put on a specific piece of clothing (a mask, hat, veil, etc.) that you associate with that deity. This helps to define that you are entering that other state of being. In some traditions, it is also appropriate to take a specific stance. This position would be a receptive one, such as standing with arms open to take in what is coming to you.

There are different ways to "call in." Some spiritual traditions do it through music and dance. Specific movements and songs are associated with specific deities, and used to call them in. In the class I taught, we didn't dance, but sang an invocatory song for a long time—past the point where your mind gets bored. This also helps shut down your talking mind and gives it something else to focus (and then un-focus) on. In a group, this technique can work where everyone is calling in the god/dess into themselves. In group aspecting, it is important to have a few people who do not do the work, who can ground the circle and help people come back.

You can also work in pairs, having your partner invoke the deity into you. During the preparatory stage, the invoker would also be preparing. It takes strong intention to actually do the work of invoking. There are some traditional words one can use for the specific invocation. One calls to the God/dess, often praising them. Then one speaks an introduction of the person being invoked upon, and invites the God/dess in, saying "Here is your

priestess _____. Hear with her ears, See with her eyes, speak with her lips." One might also touch the person purposefully to make real the moment of calling in. It's important to check with your partner as to what they are comfortable with beforehand. (On a cautionary note, it's not a good idea to touch someone while they are aspecting. That could draw them out of it, or they may react differently than you expect.)

One of the most powerful ways to invoke is to have a group call the goddess at once into one person. The most affecting such experience I've ever had was aspecting Brigid in a NROOGD ritual. This was after the big fires in the Oakland hills, and the ritual was intended to try to heal the land. I had no idea if it would work, praying for hours that I would be worthy. The priestesses put the crown of candles on my head, and I stepped towards them. They chanted repeatedly, and when I stepped into the center of their singing, everything shifted. It's because of this experience I know it can really happen.

I had a specific script to follow in that ritual, which I found really helpful—my ego didn't get in the way, trying to find words to say. During the feasting part of the ritual, I (and the pronoun "I" doesn't seem appropriate) told one of the priestesses that if people wanted to come up for healing, they could. I, Robin, would never dream of doing such a thing. I don't believe I have the power to heal.

But in that state, it was something She wanted to do through me. It felt right.

VARIED EXPERIENCES

WHAT HAPPENS during the experience will vary. Most people will not go very deep the first few times working. In preparing for a recent workshop, my co-teacher Medusa and I practiced invoking for each other. The first time she called into me, nothing happened. I waited, and still nothing. Finally I said I didn't think it was working. She suggested I close my eyes, and when I did, I went on a trance journey with the goddess we'd called. It wasn't aspecting, but it was still connecting with the deity.

Some people will do automatic writing. This is setting pen to paper, and without thinking, letting whatever come out onto the page.

Some people may not want to go very deep. A recovered alcoholic I know said the thought of losing control over her actions rings too close to having a black-out, and she has no desire to do that again.

Knowing how to come back is an integral part to the work. State with intention that you are coming back. If you were invoked into by a partner, they would speak aloud words similar to the invocation—Hailing the God/dess, thanking them for coming, and saying, "You will now depart from your Priestess _____. She will now speak with her own lips, see with

continued on next page

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continued from previous page

her own eyes, and hear with her own ears.”

According to some longtime practitioners, the swallow response is suppressed when people are deep in trance. So it is good to get the person to eat or drink something. Some people like to be touched or massaged. Have the priestess perform some mundane physical task, or use her hands. It is good to give people familiar objects to hold, such as their own jewelry. I like to ask people to answer three questions about mundane things, such as to name three things in their medicine cabinet.

Asking the person to say their name is a way to check on them. Any hesitation is a good indicator of not being all the way back.

Some people don't like to have a lot of personal attention afterward, so they may say they're fine in an attempt to get their tender to back off. It's the job of the tender to give them the space they need, and still stick with them until they're really convinced the person capable of functioning normally again. (It's always risky to let someone drive a car after aspecting!)

Aspecting is not work for everyone. Some people may not want to do it, and some may never be able to let go enough to do it. But it is a valuable magical tool. I like the work, and intend to continue exploring it, with my own cautious style. When approached with a commitment to our spiritual paths, it can be a rich experience.

Robin LaSirena teaches Reclaiming classes in the Bay Area, directed the chorus for the Spiral Dance for several years, sings locally, and acts with Magical Acts Ritual Theater Group.

Aspecting: Inviting Divine

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these days?” In order to let someone else use our bodies we must first truly know who we are and know how to get in and out of our own bodies. Aspecting is not a party trick.

As with most things in Witchcraft, we must be able to take aspecting with a grain of salt. When receiving words from an aspect, use your intuition. Even if you are in the presence of a Master Aspector whom you trust, don't take in everything without question. Not all Mysterious Ones are our friends. Aspecting can be used like a drug, inducing an effect similar to drunkenness. It can also be over-used. We did that at Witchcamp for a while when we first started using it. We wanted to aspect absolutely everything. One time I remember aspecting the Garden of Eden.

Done well, aspecting can change all those involved. Being in the presence of divinity can be felt in the body, a feeling of grace filling you. You become more than you had known yourself to be. Your own presence becomes more full, and the aspect reveals to you a larger sense of your authentic self. After the aspect has gone, you feel in a deeper way the divinity of all things around you.

At its best aspecting is a kind of mini-enlightenment and a cultural exchange. You have been changed and so has the Mysterious One who came for a visit.

Pomegranate Doyle is an artist, homemaker, Witch, priestess, and a senior teacher in the Reclaiming Evolution of Witchcraft.

Aspecting in Reclaiming

continued from page 20

therefore interferes with other participants' direct contact with the sacred.

This is not a problem that I've experienced. I've certainly seen disappointing aspecting which feels like self-indulgence or ego tripping, but I've also been blessed with powerful and transformative experiences in ritual, times I have felt the presence of the Goddess in ways I'd never imagined possible — because a priestess was aspecting Her.

I think the key as a ritual participant is that I never give up my personal authority or discernment. I never surrender my personal connection to the sacred, no matter what the ritual planners or facilitators choose to do.

Sage teaches workshops and Witchcamps throughout Canada and the United States. Her current magic revolves around trees, the family and the alchemy of star and earth.

Alchemy in the 17th Century

continued from page 27

a frontal assault on all the assumptions that underlay occult thinking, especially alchemical philosophy. The cosmos was re-conceptualized as consisting entirely of “matter and motion.” This vision would be the one embodied in the later decades of the scientific revolution (see “Dead on Arrival,” reference below.)

According to the historian Frances Yates, Rosicrucianism actually gained a rather short-lived foothold in the late 1610s in the newly-established court of the German Prince Frederick V, the Elector Palatine, who had recently married Elizabeth, the daughter of James I of England. The death in 1612, at a critical time in the ongoing struggle between Catholic and Protestant powers, of the Holy Roman Emperor Rudolf II (who had extensive magical and alchemical interests) meant a new emperor would be chosen. The Archduke Ferdinand of Styria, the likely successor, was a man known for his efforts to enforce religious orthodoxy. In 1617 he was crowned King of Bohemia, a longtime center of religious toleration, radical philosophy, science, and the magical arts. His crowning was a major step toward acquiring the imperial crown, but his immediate move to stamp out “heresy” in Prague led to rebellion.

The Bohemians moved to invite Frederick V, strongly identified with the Protestant cause, to replace Ferdinand as King of Bohemia. Frederick V accepted their offer of the crown, and he and Elizabeth, along with their newborn son, Prince Henry, journeyed late in 1619 to Bohemia,

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Rodney Karr, Ph.D 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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a move widely seen at the time, according to Yates, as the virtual completion of the Reformation, embodying mythic themes and epic proportions.

The Catholic reaction was immediate. Armies massed to crush this challenge to Catholic and Hapsburg power. Frederick's defense relied on an army led by Christian of Anhalt, a man closely identified with occult interests. His troops, however, were no match for those of the Catholics. The Protestant forces were wiped out. Mass executions suppressed all resistance.

The enormous victory of the Hapsburgs in November, 1620, has been seen by some historians as the true start of the Thirty Years' War that would devastate Central Europe in the following decades. Beneath this political and military warfare, according to Yates, lay a critically important spiritual war. Yates points out that the publication of the original Rosicrucian manifestos in 1614 followed by one year the apparent political alliance between the Palatinate and England in defense of what were seen as Protestant liberties. The vision of a new utopia and Frederick V's road to power in the radical center of Europe — Prague — were linked.

This is why the torrent of Rosicrucian

literature (more than 200 works between 1614 and 1623) virtually ceased not long after Frederick V's resounding defeat. Yates further maintains that the defeat — and the subsequent intensified campaign to discredit Rosicrucianism — may well have been the catalyst for what became (in the words of H.R. Trevor-Roper) "the worst of all Witch persecutions, the climax of the European craze" — what we call "The Burning Times."

Utterly defeated in Bohemia, Rosicrucianism went underground and appears to have moved west. Three years after the rout of Frederick V's forces, placards announcing the arrival of the Rosicrucian brotherhood appeared in France, eliciting new alarms about the alleged "political insubordination or sedition" by these fearful "devil

worshippers" so "dangerous to religion and the state."

Though it was many years before the actual publication of the key treatises of Merenne, Gassendi, Descartes, and Hobbes, it was the 1623 announcement that planted the seed of philosophical panic deep in the soil of French consciousness — a seed that would eventually blossom as the mechanical philosophy.

continued on next page

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Z Budapest is the internationally-known author of seven books on the Goddess and her rituals. She is returning to lead groups for the first time in the 21st century.

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continued from previous page

ENGLISH RADICALISM

With such strong opposition, Rosicrucianism was unable to establish much of a presence in France. Across the English channel, however, a new opportunity arose some two decades later. This was the outbreak of the English Civil War and revolution, beginning in the early 1640s. (See RQ #71 for background on the revolutionary 1640s.)

The breakdown of royal, Parliamentary, and Church (of England) authority in 1642 allowed the publication of all manner of works that previously would have met with a censor's ban. As the Civil War deepened, more radical groups emerged to reframe the political, social, economic, and religious questions that divided the country. Socially marginal, some of these radical forces were able — for a time at least — to be politically central. Tensions between the army and Parliament, reflecting different social bases and frequently antagonistic religious programs, repeatedly surfaced in the late 1640s, especially as the question arose as to what to do with the now-defeated King, Charles I.²

For the purposes of this essay, what concerns us most is the vision of God held by a great many of the radical groups in the English Civil War era, for it resembles what a few

decades later would be called "pantheism." To these people, their god, for the most part, was *in* nature, a part of the world. Or, as one Anglican bishop commented about one of the small sects that managed to survive in the 1660s (after the restoration of the monarchy), their descriptions of God implied that (s)he was "such a one, as is not really distinct from the animated and intelligent universe...." Nature, as these people understood it, was alive, as was the matter that constituted the world.

The alchemical program was in deep resonance with the radical left's critique of class and property. Thus, one English alchemist (in what appears to be a 17th century work) explained that he was relating material that most alchemists keep hidden, precisely because the division between rich and poor had ripened to an unprecedented degree:

we judge the time is come to abolish the golden calf, so long had in veneration by all ranks of men, insomuch that worth is estimated by the money a man possesses; and such is the inequality of possessions that mankind are almost reducible to the rich, who are rioting in extravagance, and the poor, who are in extreme want, smarting under the iron hand of oppression. Now the measure of inequity among the

rich hastens to its limit, and the cry of the poor is come before the Lord.³

The spiritual and medicinal treasures from alchemy, the author wrote, will expose the utter vanity of the possessions of the rich, undermining the basis of wealth itself though the making of gold at will.

As reaction set in during the 1650s, to the "extreme" views (and practices) of the radicals, conservative voices made much of the fact that the radical opposition to the Crown came both from working people and from those involved with alchemy. Critic after critic claimed similar associations between radical views, low social status, and alchemical beliefs. (See "Dead on Arrival.")

A central role in the new orthodoxy was to be played by the creation of new forms of natural philosophy. The Royal Society, newly formed at the Restoration, was an eager participant in the creation of the new ideology. Rosicrucianism was singled out as particularly dangerous. A new form of natural philosophy was needed to replace it, to make it impossible for anyone to engage in the kinds of wild theorizing regarding nature or in the seemingly subversive notions about an elite, educated class devoting their energies, as the Rosicrucians had proposed, in healing the sick without pay



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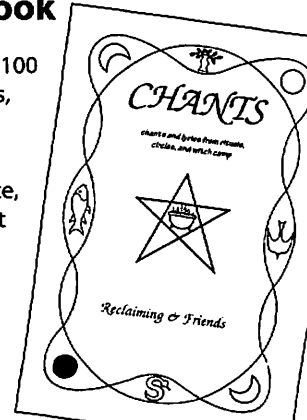
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ment. Fundamental changes in how nature was conceptualized had to be instituted, chief among them the new doctrine of the inertness of all matter. This change, necessitating a withering attack on the very idea of the "wild," was to play a vital role in the ability of capitalism to consolidate a critical foothold in early modern Europe.

AROUND 1670 — two decades before publishing his physics masterpiece Isaac Newton — wrote two essays on alchemy that attempted to clarify the attributes of a proposed "vital agent diffused through everything in the world" — the secret principle underlying all growth, including that of metals and minerals in the body of the Earth. Newton's alchemical researches will be the subject of our next history article.

NOTES

1 - Frances A. Yates, *The Rosicrucian Enlightenment*, Shambhala, 1978 (Boulder, CO), p. 105.

2 - Much as radical groups like SDS and SNCC in the 1960s, despite being numerically insignificant and socially irrelevant, were able to direct the historical currents according to their agendas because they alone had been able to articulate the burning questions that larger

historical forces were bringing to the fore, so too the radical forces in the English Army and elsewhere were able to make their agenda the one which all of England had to consider.

3. Anonymous, "The Stone of the Philosophers: Embracing the First Matter and the Dual Process for the Vegetable and Metallic Tinctures," in *Collectanea Chemica: Being Certain Select Treatises on Alchemy and Hermetic Medicine*, Kessinger Publishing Company, 1991 (Kila, MT), page 94.

For related material on spirituality and radicalism in the pivotal 17th century, see the author's prior article, "Dead on Arrival: The Fate of Nature in the Scientific Revolution," in RQ #81, Winter 2001. Also see George Franklin's "The Diggers and the English Revolution," in RQ #81.

David Kubrin is the author of "Witchcraft & Marxism," a treatise on the ecological crisis from which this essay is adapted. He has a doctorate in the history of science, is a middle-

school teacher in the San Francisco Unified School District, and is a longtime political activist.

Gwich'in Resist Arctic Drilling

continued from page 13

reasons. They are lobbying Congress to allow them to drill for oil in this sacred place. Since the election of Bush, these companies have redoubled their efforts and gaining confidence in their bid to gain access to the calving grounds.

Opening up the coastal plain of the Arctic
continued on next page



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continued from previous page

Refuge is a central component of Bush's energy policy. This is a crucial time for the calving grounds, the caribou and the Gwich'in.

Biologists and Gwich'in Elders know that this special, sacred area is too sensitive to support industrial development. Female caribou with their newborn calves avoid the sights, sounds and smells of oil development. They would be forced to bear their young elsewhere, in places where nutrient-rich food is less plentiful and predation is greater. Wildlife biologists say that oil development would almost certainly trigger an increase in caribou calf mortality, which would affect both the herd and the Aboriginal People who depend on it.

The oil industry's record of environmental abuse ranges from huge disasters such as the Exxon Valdez oil spill to the less headline-grabbing daily befouling of the Arctic's land, air and water. The oil industry says it does things differently now, but year after year tens of thousands of gallons of crude oil and other hazardous wastes continue to be spilled in the once-pristine Arctic north slope. The oil fields annually produce more air pollution and greenhouse gases than the municipality of Washington, DC. Ninety-five percent of Alaska's Arctic coastal plain is already open for oil development. Thousands of miles of roads and pipelines, airstrips, production facilities, airports and gravel pits have changed the face of the Arctic forever. It is not too late

to preserve and protect the remaining five percent of Alaska's North Slope that still exists as nature intended it.

The Arctic National Wildlife Refuge was originally created under President Eisenhower as the Arctic Wildlife Range. It was expanded in 1980 to 19 million acres, 84 percent of which was designated part of the National Wilderness Preservation System. Multinational oil corporations at the time managed to convince Congress to exclude the coastal plain from this designation. Despite overwhelming public support for permanent protection of the Refuge, and a US Supreme Court ruling that the Refuge is protected and belongs to all Americans, the multinationals continue their well-financed push for development in the calving grounds.

Pro-drilling forces in Congress are currently trying to pass legislation that would allow oil development in the Arctic National Wildlife Refuge. Republican Senator Frank Murkowski of Alaska is hoping that high gasoline prices in the summer of 2001 will convince enough senators to vote for a comprehensive energy bill that would allow drilling in the calving grounds of the Porcupine Caribou Herd. Murkowski hopes to force a vote before Congress recesses at the beginning of August.

At the moment, though, polls show that a majority of the

US public is opposed to opening up the Arctic Refuge to development, and votes in Congress reflect that opposition. Even many Republican senators have said they will vote against any bill that permits drilling. If enough Americans let their politicians know that they support protection of the Arctic Refuge, the Gwich'in hope that wilderness legislation will be passed during the next few years. However, the battle for the Arctic is far from over, and the fate of the caribou and the Gwich'in is still highly uncertain.


The issue of oil development in the calving grounds of the herd is now one of the most important conservation issues in the world. For the Gwich'in, it is a human rights issue that goes to the very core of their thousands-of-years-old culture.

For more information, contact the Caribou Commons Project, 21 Klondike Road, Whitehorse, Yukon, Y1A 3L8, www.cariboucommons.com, project@cariboucommons.com

The Wilderness Society has been monitoring Congressional hearings on Bush's energy bill and its threat to many wild areas of the U.S. See box, page 12, or visit www.wilderness.org

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Cascadia Family Camp

continued from page 40

experienced in working with children and families. Their roles are defined more as camp elders than as teachers. They will foster the community with their particular skills and "bags of tricks." Teachers will hold three main areas of activity: Pageantry, Arts, and Games, which will inform camp rituals and celebrations. One track will be offered for teens to work together in Rites of Passage. There will be areas of camp devoted to arts and crafts; to rest, relaxation and pleasure; pageantry and circus; song, dance, and drumming; celebrating and adorning our bodies; and storytelling. Although we recognize that parents are ultimately responsible for their children, we hope to create a village where we will look after each other.

Contact Alan or Kelley, (360)379-6579, or http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm

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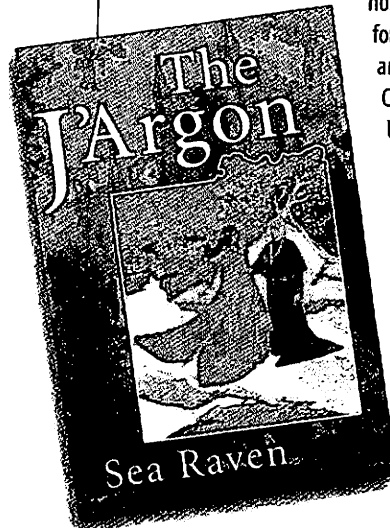
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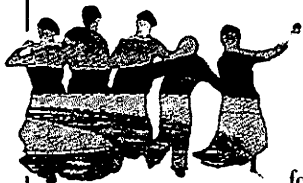
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Film version of *Spiral Dance Tanks*

The film version of *The Spiral Dance*, released in direct competition with *Harry Potter* and *Lord of the Rings*, took a nosedive after a promising opening.

While a good pre-release buzz produced healthy first-weekend crowds, the deluge of critical reviews soon translated into empty theaters.

The film — six hours with no intermission — opens with a bang, as giant puppets and fire-breathing stiltwalkers invoke the sacred elements. But excellent performances by Drew Barrymore (as a chorus member suffering from a sore throat) and Tom Cruise (in a tour-de-force turn as Starhawk) are wasted as things bog down during the interminable reading of names of the beloved dead.

The plot regains momentum during the trance journey to the Isle of Apples, but crashes and burns during the hour-long spiral dance.

As filming begins on the sequel, "Winter Solstice at Ocean Beach,"

continued on page D-112

Meters Planned for Ritual Center

Frustrated that certain celebrants monopolize the inner-ring positions at Reclaiming rituals, organizers plan to set up meters around the inner perimeter of the sacred circle.

The meters will require a deposit of 50 cents for every five minutes. Net proceeds will be used to buy booster-boots for short Witches.

If the plan is successful, it will be

continued on page D-113

Reclaiming Missionaries: Into the World

Building on the stunning success of the 1996 Conclave (which sent out the first Reclaiming missionaries), the 2002 assembly has adopted a five-point program aimed at converting the entire world to our way of belief by the year 2013.

Thousands of new missionaries will be trained immediately, in all of the classes listed in this issue. In place of the

usual devotional, ecological, or healing-oriented classes offered at Witchcamps and by local communities, initiates will be schooled in techniques of mass outreach as part of the "Reclaim Earth for the Goddess" drive:

- "The Gideana Project," which will place a hardbound copy of *The Pagan Book of Living and Dying* in every hotel room in the world.

- "Operation Bright Candle," a synchronized spell aimed at getting all six billion humans to convert to the Goddess, or at least to subscribe to RQ.

- "Erishkigal's Underworld," a chain of rave-clubs to appeal to today's youth.

- "Brigid Brigades," specially-trained outreach squads which will work in particularly hostile territories.

- "Through All the World Below," a year-and-a-day commitment to preach the Charge of the Goddess at every opportunity, including supermarket lines, mass transit platforms, and anywhere else people can't escape.

Beginning in 2003, all Pagans between the ages of 18 and 21 will be expected to complete a full year of missionary fieldwork. Deferments will be available for priestesses in training, Witchcamp organizers, and members of Reclaiming's Pagan Olympic squad.



Beltane Youth Uprising Foiled

A daring and inspired attempt by the Revolutionary Pagan Workers' Vanguard Youth Brigade (RPWVYB) to seize the Beltane Maypole and launch the international Pagan revolution was foiled when the RPWVYB chairperson's mother (a known sympathizer of the rival People's Pagan Party, which promotes crypto-bourgeois reformism behind a veneer of Goldmanesque anarcho-leftism) intervened at a critical juncture.

Photo by RPWV staffer Bob Thawley.

Submissions to RQ

We encourage readers to submit articles, letters, or graphics related to political, Pagan, or spiritual issues and happenings. Submissions via email (quarterly@reclaiming.org) make our job much easier. If you use any special formatting (on poetry especially), please mail a hard copy of your submission, just in case something funny happens during layout.

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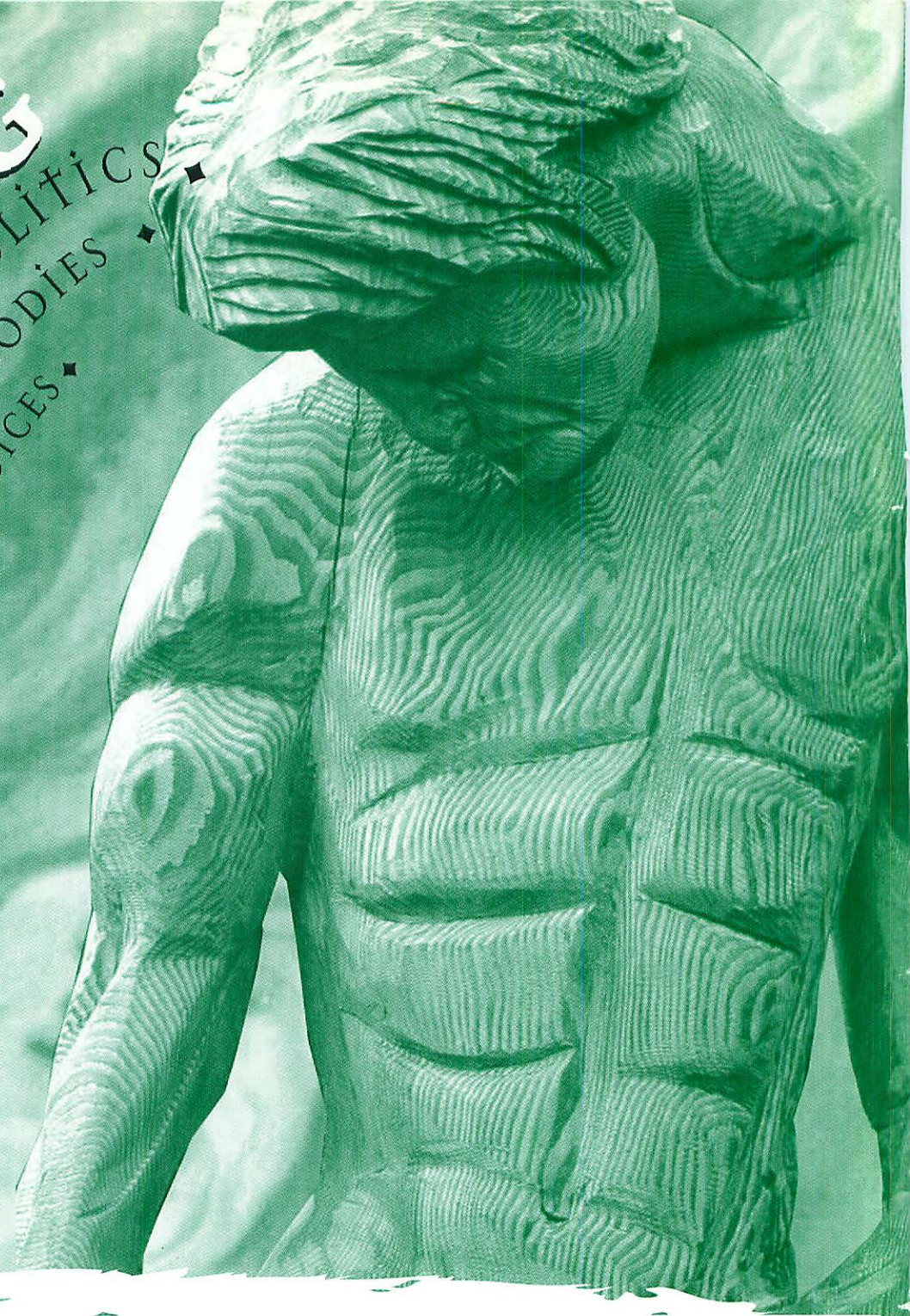
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