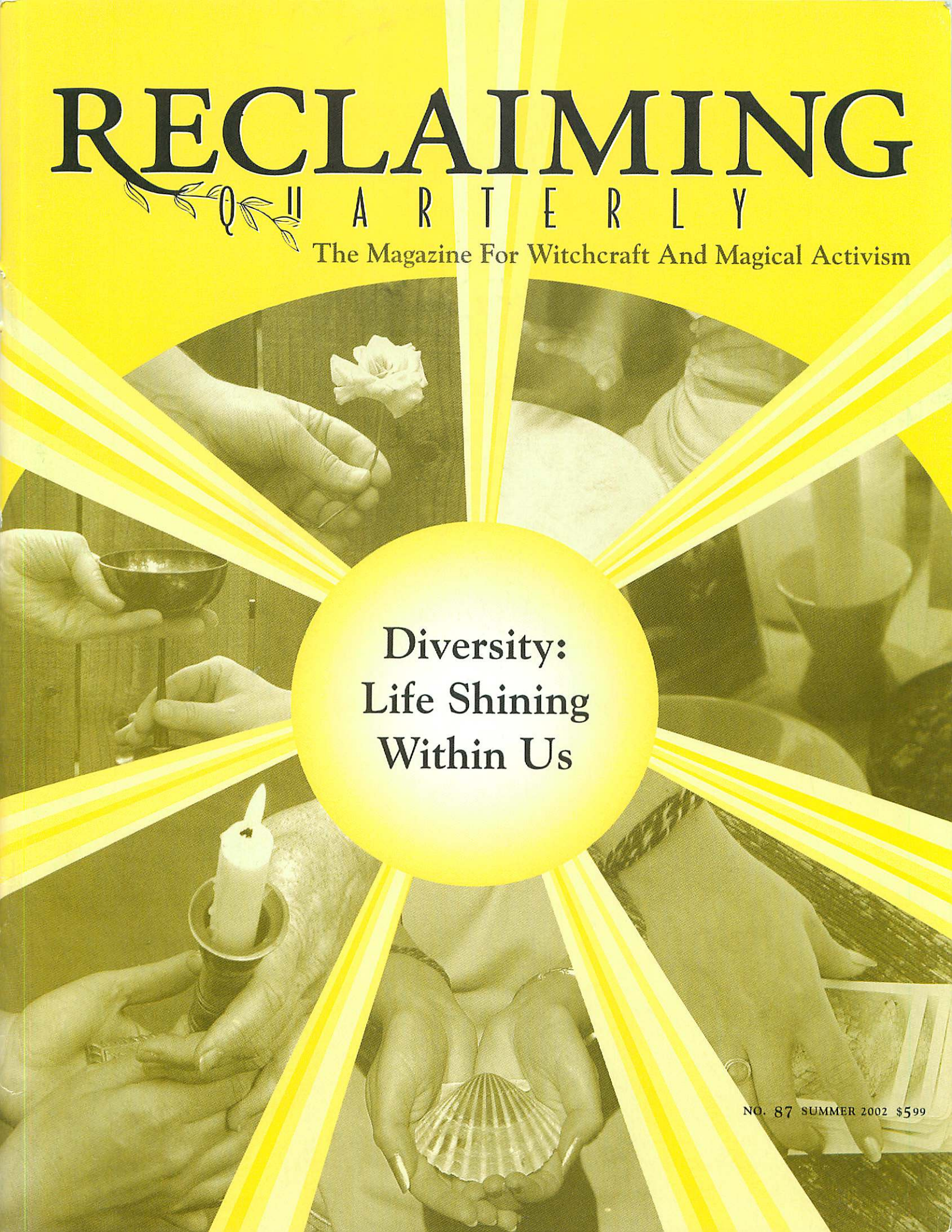


# RECLAIMING

QUARTERLY

The Magazine For Witchcraft And Magical Activism



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Life Shining  
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*Photos of Sunshine Moonbeam at Maui Camp by Lily and Carol/RQ*

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# RECLAIMING

QUARTERLY

## Reclaiming

### A Center for Feminist Spirituality

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Events Line  
(415) 339-8150

[www.reclaiming.org](http://www.reclaiming.org)  
[quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

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



9



10



14

## Seasonal Features & Activism

### 4 Permaculture & Simple Techniques for Saving the World

by Jonathan Furst

Earth Activist Training: skills, magic, and inspiration

### 6 Let It Begin

Activism in Brief

### 8 Spam

a poem by Rafael Jesús González

### 9 Dancing for Peace at the Bomb Plant

by Irish Flambeau

Witches join protest at Tennessee nuclear facility

### 10 They Treated Me Like a Member of their Family

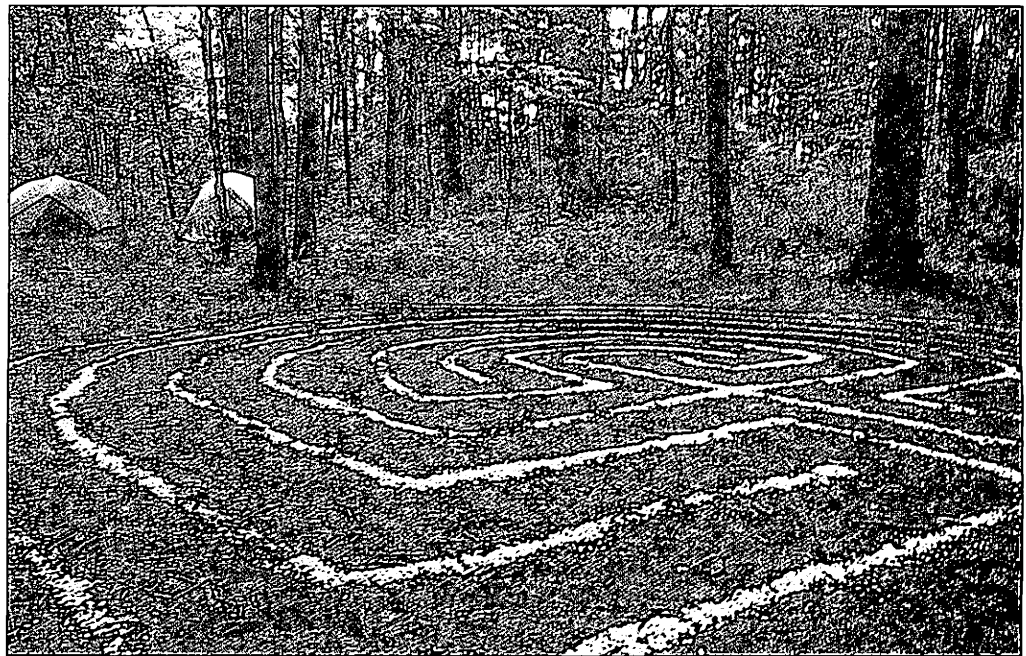
an interview with Kate Raphael

A Jewish activist spends 10 days in a Palestinian refugee camp

### 14 Water Belongs to the Earth

San Francisco march links local corporation to water privatization fight in Bolivia

*contents continue on next page*



*SpiralHeart (MidAtlantic) Witchcamp. Photo by Barbara J. Walker Graham.*



# Theme Section – Working in Diverse Traditions

- 16 Introduction
- 17 **Wicca, World Deities, and Me**  
*by Judy Andreas*
- 19 **Santeria and Reclaiming: Walking Two Paths**  
*an interview with Pamela Harris & Culebra De Robertis*
- 22 **Judaism, Catholicism, and Wicca**  
*an interview with Jim Haber*
- 24 **My Path to the Orisha**  
*by Ethan Davidson*
- 26 **Mother Tongue**  
*a poem by Flame RosaNegra*



26

## Departments

- 28 **Start Making Scents** *by Oak*  
A Common Treasury for All
- 30 **Kitchen Witch** *by lily*  
Rosy Quinoa Salad
- 31 **Poetry**  
*by Archer, A. di Michele, and Amy Trussell*
- 32 **Making It Real** *by Starhawk*  
Heresies in Pursuit of Peace
- 34 **Magical Practice**  
*by T. Thorn Coyle*  
The Conspiracy of Compassion
- 35 **Oracles**  
The Hudes Tarot Deck  
The Complete Book of Tarot Reversals
- 36 **Reviews**  
Remedios *by Aurora Levins Morales*  
The Divine Right of Capital *by Marjorie Kelly*  
Become You *by Indigo Girls*  
Mystic Groove (East Asian remixes)

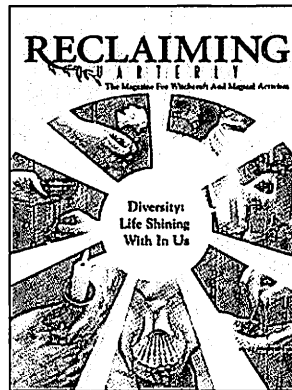


32



- 38 **Reclaiming Regional Rituals, Classes, and Events**
- 40 **Before the Spiral Dance**  
Making It Happen *by Ariel*
- 64 **Revolutionary Pagan Workers' Vanguard**

64



### COVER PHOTOS

by RQ — RQ enjoys dressing up in colorful magical costumes and taking pictures of ourselves. We have discovered that if we take enough photos, some actually come out!

### COVER DESIGN

by Snow — Snow has lived in San Francisco for the last eight years. She keeps busy working as a web developer and doing her own art. Contact her at [raley@earthlink.net](mailto:raley@earthlink.net)

*Reclaiming Quarterly production is a volunteer effort. If you would like to help, please contact RQ at (415) 255-7623 or [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org). The RQ deadline is the cross-quarter holiday before the next Solstice or Equinox issue. (Brigid is the deadline for Spring, etc.) Reclaiming Quarterly is printed on recycled, chlorine-free paper.*

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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 Animal Handler* .....	JP
Assistant to the Head Chef .....	lily
Assistant Nude-Photo Specialist .....	Lisa Dillon
Assistant Nap-Taker .....	Snow
Assistant AssMaster .....	Lynx
Assistant Airborne Hug Specialist .....	Jim Negrette
Assistant Ontological Analyst .....	George Franklin
Assistant Space Cadet .....	Lothlórien
Assistant At Large .....	Aimee Vincent
Assistant RPWV Chairman, East Coast Faction .....	John Fox
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Assistant Puppetologist .....	Kat Lilith
Assistant Chronographer .....	Jonathan Furst
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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, Fern, Georgie, Madrone, Tami, M. Macha NightMare, Kala, Panthera, Starhawk, Vibra Willow, Willow Raya, Raven Le Fay, Deborah V., Jan Dance, Pam, Cerridwen, Mary, Heather, Ron, and Church Street house. Back cover by Amanda Karin.

Regional Pages Credits — see page 38

# To Our Readers...

WELCOME TO our Summer 2002 issue — a tougher issue than usual here at RQ. We had a theme section that insisted on evolving till the last minute, thorny contentions over specific articles, and Mercury retrograde through a major part of production.

It was a tired crew of proofreaders that sat around the RQ office on the final evening. In the background played music from Cape Verde. The mingling of African, European, and Caribbean influences reminded us of our theme for this issue, diversity — what it means for those of us working primarily in Reclaiming-style circles to approach other traditions and deities. Our selection of articles and interviews (beginning on page 16) are not the “final word,” but a jumping-off point for discussion and experiment within Reclaiming.

We'll wrap up now to leave enough room for a short seasonal poem. Have a blessed Summer,

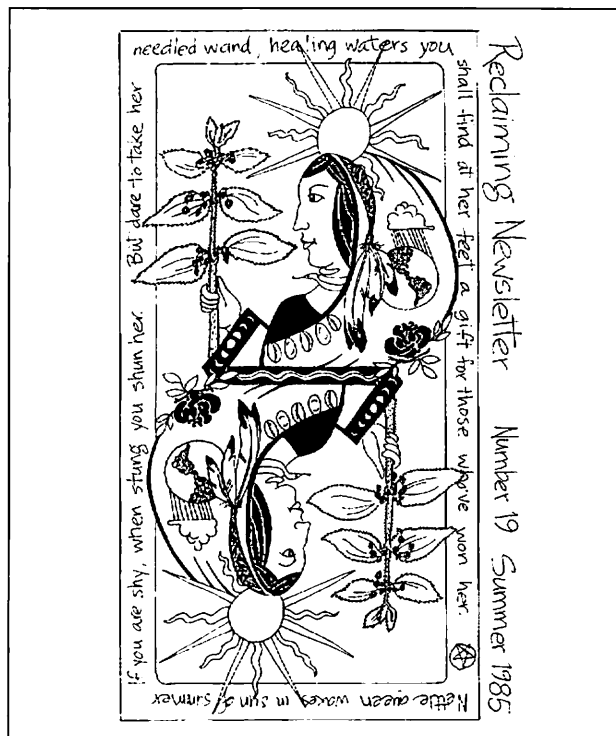
*the RQ Cell*

## Sunflower Lammas

Dark grainy platter  
charcoaled marrow,  
sunburned, sunturnd.  
Great hara flower,  
gold petals  
encompass All,  
rise up over  
bent rustling August grass.

Face to burning blue,  
hear the bursting tomatos.  
Sunflower silently eats light,  
feeds darting finches,  
shaking on its green stem

— Kathryn Smith



A vintage Reclaiming Newsletter cover by Sophia Moondragon, Summer 1985. 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, 11, and 22.

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

## Submissions to RQ

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

Photos and graphics are always welcome!

We may edit for length, punctuation, grammar and readability. We do not alter poetry.

While we may print letters or articles on ethics, we will not print personal charges or countercharges.

Articles appearing in this magazine may be posted on the Reclaiming web page. If you do not want your article to appear on the web site, you must let us know in writing at the time you submit it.

All submissions eventually find their way into our cauldron, so keep copies for yourself.

## How You Can Help RQ

Subscribe — for the most generous amount that you can! Your contributions are what make this magazine possible.

Show RQ to friends and activists in your area.

Keep us posted on events.

Order bulk copies (\$30/10) — you can resell them for the cover price of \$5.99, or give them away.

## Stores — order direct

Stores can order copies of RQ direct for \$3 per copy (cover price \$5.99), in increments of five copies. We ship once per issue, so order in advance or have a standing order. Sorry, no returns.

For more information or to order copies of RQ, contact George at RQ, (415) 255-7623, [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

## RQ Advertising Rates

### Display Ads — Sizes & Proportions

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Send us camera-ready copy. For electronic submissions, please contact us via email. Want RQ to design your ad? See our ad brochure for more information — call (415) 255-7623 or email [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

Ask about discounts for long-running ads!

Although we do print some free brief community service announcements, if you're charging money for an event or service, please include us as a part of your advertising budget. Your advertisement helps sustain Reclaiming Quarterly — and puts you in touch with thousands of readers every issue!

# Earth Activist Training,

# Permaculture —

by Jonathan Furst

**F**OR THE FIRST time in a very long time, I have hope. Hope that we can make it. That it is possible to clean up toxic waste. To re-green our damaged planet. To halt the cycles of war and exploitation. To provide abundance in just a few acres per person, and restore the majority of land back to the wild.

This is not just hope, but certain knowledge. We can do it with the technology we have, with the resources we've got. I know because I've seen it with my own eyes, done it with my own hands.

I know, because I went to Earth Activist Training.

## CRASH COURSE IN PLANETARY SURVIVAL

FOR TWO WEEKS, Starhawk and Penny Livingston-Stark led fifty people to learn, live, and practice skills for ecological living and magical activism. Kind of a "Save the World 101."

What it comes down to is permaculture — an outlook and method for working with nature's processes, rather than against. It's not just about growing large amounts of food on little

land; it's about building houses for \$500 or less, redesigning urban environments, restoring damaged lands, and living on the planet in harmony. It's a huge leap beyond simple sustainability. It's about giving more back to the planet than we take out.

And that's what humans are good at. I know it might not seem like that's true — most of the time it feels like all we really do is create war, suffering, and destruction. We do still live under the shadows of pollution and the bomb. Still on the brink of killing off not just ourselves, but all life on Earth.

But that's only half of the story. For example, did you know in nature it takes about 100 years to create a quarter inch of topsoil? But in a

compost heap, humans can help create a full inch of soil in just four years. We're natural soil-builders. If we have an evolutionary niche, it's to work with the worms, fungi, and other little life-makers — and we're phenomenally successful at it. Look at China, where they've been doing it religiously for thousands of years.

Enhancing natural processes is our biological right and our inheritance.

When Penny explained that, I felt like she'd given me back a piece of my soul. Right after, she and Starhawk took us outside and showed us how put a pile together.

We got in there with our shovels and pitchforks. We piled manure on straw, layered on buckets of kitchen scraps, and finally brought in those wonderful worms.



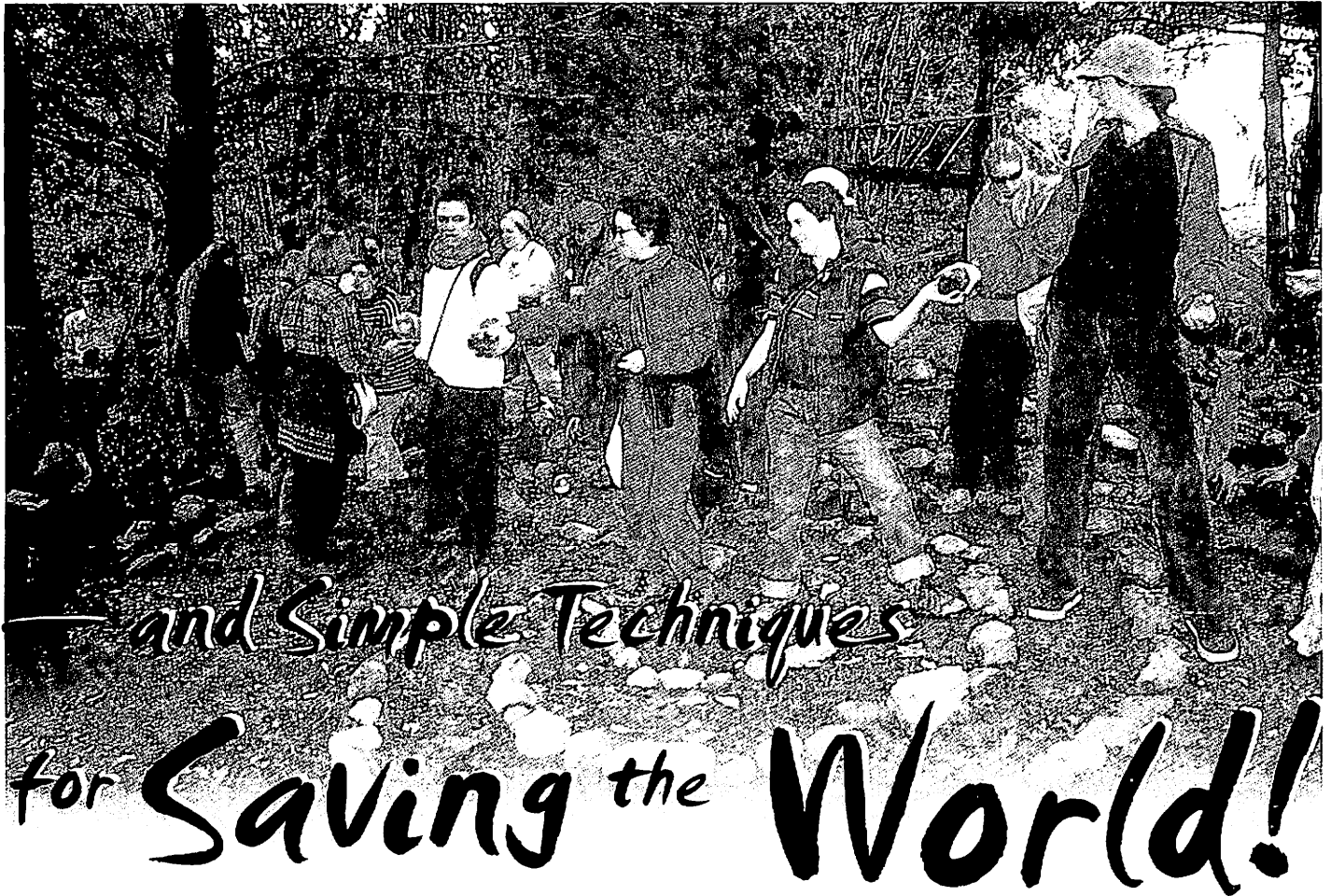
**Above** — Out of the classroom, into the field: digging a storage pond to improve water flow and retention.

**Left** — Soil builders at work! Throw cardboard over manure, pile on hay, and sow your seeds. No digging, no weeding. Just add water.

**Upper right** — Hand to hand we heal the land: Earth Activists build community while laying a labyrinth.

Photos courtesy of Starhawk.





Then — this is a key piece — we left the compost pile to do its own thing. “If you have a choice between two equally good options,” our teachers advised, “and one takes less work than the other, always choose the one with less work.” You can turn and fuss with a pile a whole lot. But if you set it up right, you can just walk away — heck, you can even plant your crops right *in* the compost pile — and only deal with it when you’re adding more material.

That’s a major principle of permaculture: minimum effort for maximum return. To put it another way, life demands we conserve as much energy as possible. And that means setting up self-perpetuating, synergistic systems that work with nature (“weeds,” “pests,” and other “nuisances”) rather than trying to eradicate them. In one example, we saw video footage of a permaculture site that had been untended for several years. Left to its own devices, the garden had developed

into an Eden of fruits and vegetables, without human guidance or interference.

#### STRUCTURE AND SPIRIT

THE WORKSHOP was a non-stop, total immersion course in options. After an early breakfast, we’d gather and cast a circle for the day — playing games, grounding, singing, and invoking the directions. Then off to the first of three, three-hour sessions (usually two lectures and one hands-on) plus affinity group gardening, permaculture design group projects, and individual offerings from other students in the course.

Daily themes were divided by elements — Earth: natural building, gardening, and how to finance the land you live on; Air: windpower, design process, and global climate; Water: water harvesting, roof catchments, global politics, graywater and remediation; Fire: renewable energy, biodiesel, and direct action; and so on.

Without the morning’s spiritual foundation (plus Witchcraft mini-lessons throughout the day) we could easily have become exhausted by the pace. But most days I felt invigorated rather than overwhelmed. The hands-on activities really helped, too. Actually digging earthworks and building graywater systems took the knowledge out of our heads and planted it firmly in our bodies. The work was hard, but when you’re planting trees or digging swales (strategic ditches for erosion control and remediating the water table) with the *intention* of working with nature it feels a whole lot different than doing chores in your parents’ backyard.

In fact, I was often struck by how counterproductive much of the yard work I’d done as a kid had been. So many weekends my parents had me digging up dandelions and other “weeds” that we could have eaten, raking and tossing leaves that would

*continued on page 53*

## Earth First! wins major civil rights victory over FBI, Oakland Police – Bari, Cherney vindicated

A FEDERAL jury ruled on June 11 that four FBI agents and three Oakland police officers violated two activists' civil rights, and awarded \$4.4 million to Darryl Cherney and the estate of the late Judi Bari.

In a legal victory of historic proportions against the Federal Bureau of Investigation, the jury found that six of the seven defendants violated the First and Fourth Amendment rights of the plaintiffs. When someone planted a bomb in Bari's car in 1990, police accused Bari and Cherney of transporting explosives that accidentally exploded, causing disabling injuries to Bari. The jury found that the officers violated the activists' rights when they searched their homes and carried out a smear campaign in the press, calling Earth First! a terrorist organization and calling the activists bombers. No charges were ever filed against Cherney and Bari due to lack of evidence. This verdict found the actions of those in charge of the bombing investigation unlawful, and vindicates Bari and Cherney.

FBI agents Frank Doyle,

John Reikes, Philip Sena and Oakland Police Officer Mike Sims were found to have violated Bari and Cherney's



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

First Amendment rights. In addition, Oakland Police Officer Michael Sitterud was found to have violated Cherney's First Amendment rights. Doyle and Chenault were found to have violated Bari's Fourth Amendment rights related to the search of her home, and also to have violated Cherney's Fourth Amendment rights. Doyle and Sims were found to have violated Bari's Fourth

Amendment rights in relation to her arrest. The jury returned an "undecided" verdict with respect to violations of Cherney's Fourth Amendment rights for his arrest.

Of the \$4.4 million, the jury awarded \$2.9 million to Bari's estate — \$1.6 million in compensatory damages and \$1.3 million in punitive damages — and \$1.5 million to Cherney — \$850,000 in compensatory damages and \$650,000 in punitive damages. The FBI

was ordered to pay \$2,399,000, and the Oakland Police department was ordered to pay \$2,001,000.

Doyle was the agent in charge of the 1990 bomb scene, and taught an FBI bomb school at a Louisiana Pacific clearcut a month prior to the bombing. Doyle was also the Squad 13 relief supervisor. Squad 13 was the joint terrorism squad made up of FBI and Oakland

officers that collected extensive files on political groups in the Bay Area.

According to the successful suit, Reikes was the head of the FBI's terrorist squad who came to Oakland Police Department headquarters the day of the bombing to give an inflammatory briefing on Earth First! Sena was already engaged in a secret investigation of Earth First! and concocted a fake informant tip. Sims was an OPD homicide lieutenant in charge of other officers investigating the bombing and the decision-maker for the unjust arrests of the activists. Sitterud ignored evidence at the scene and had concocted information that would implicate the activists. Chenault wrote the first fraudulent search warrant affidavit.

This verdict is a referendum against the FBI's gross interference with people's right to dissent at a time when Attorney General John Ashcroft, FBI Director Robert Mueller and the Bush administration are giving huge power to themselves and the FBI to spy on legitimate groups and organizers and infringe the Constitutional rights of the public.

For updates and more information, visit [www.judibari.org](http://www.judibari.org)



LET IT BEGIN...  
ACTIVISM IN BRIEF

NOW!

## Ritual Bloodletting on Summer Solstice

IT IS Summer Solstice, and I just engaged in an age-old ceremony of sacrifice and renewal — the ancient act of ritual bloodletting. I just gave blood at the Red Cross bloodmobile.

Giving blood is, in my mind, quite the Pagan act. It is a rite of giving away and cleansing. It is a ritual of release.

I've done this several times. It is an act steeped in ritual preparation. The night before, I drink plenty of water before and eat lots of iron-rich foods to make sure I pass the iron test. Afterward, I am very careful with my body, listening to it while I heal. I take things slowly so I won't faint. Again I drink lots of water. I spend the day present in my body and aware of my actions.

Summer Solstice is the perfect time to give blood. This is the time of year when we let go of things, when we practice giving things away and let go of that which has come to fruition. In the letting go, in the giving, we allow space for transformation. For the past week I have been preparing, meditating on what I want to release spiritually, physically, and materially. I have been contemplating the space I want to make in my life for something new.

Giving blood embodies the spirit of this Sabbat. It is

an offering of humanity. I am giving away a part of my body to help others. In that giving, I have created a space within myself for something new to grow. My body will replenish itself of plasma in a few hours and blood cells in a few weeks. This idea is very comforting to me. I feel rejuvenated and refreshed. I think of the goddess, the Earth, and the natural cycles that replenish what is gone. For me, a big part of my spiritual practice is symbolic action. The metaphor works.

Not everyone can give blood. If you cannot, celebrate this. Acknowledge the inherent power in knowing what gifts you have to give.

Consider donating blood this Summer Solstice. You can donate by calling the Red Cross at 1-800-GIVE-LIFE (1-800-448-3543) or by visiting their website at <http://www.redcross.org>. Set up a station at your place of work. Coordinate with other businesses. Nobody has to know this is an Ancient Ritual Bloodletting Ceremony.

*Loam Akasha-Bast is addicted to bloodletting and now donates blood every 10 weeks.*

---

## Let It Begin ~ With You!

RQ welcomes stories, photos, and news tips from our readers. Contact [Reclaiming Quarterly](mailto:quarterly@reclaiming.org) at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or PO Box 14404, San Francisco, CA 94114.

## War Resisters League ~ 80 Years of Working for Peace

*"The War Resisters League affirms that war is a crime against humanity. We therefore are determined not to support any kind of war, international or civil, and to strive nonviolently for the removal of all the causes of war."*

WAR RESISTERS LEAGUE is one of the oldest peace groups in the United States and Europe. It has been around for almost 80 years. Often the league is associated with war tax resistance and conscientious objection to military service. WRL has participated in civil disobedience against nuclear weapons installations, other military sites, and arms manufacturers.

War Resisters International connects worldwide non-violent movements for change. The next gathering of WRI is August 3-11, 2002 in Dublin, Ireland.

The War Resisters' website features downloadable literature, stickers and posters that are helpful in discussions with people who are afraid of not having a military, or who want to believe that we must be fighting the good fight (visit [www.warresisters.org](http://www.warresisters.org)).

### HOW TO GET INVOLVED

War Resisters League (New York), (800) 975-9688, [www.warresisters.org](http://www.warresisters.org)

War Resisters League West (San Francisco), (415) 282-6580, [wrlwest@riseup.net](mailto:wrlwest@riseup.net)

*The Nonviolent Activist* is published every two months and is free to WRL members. There are no dues, although the league relies on private donations for its work.

— by Jim Haber



### 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](mailto:nfnena@sover.net)

### HEADWATERS HOTLINE

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

# Spam

Please, the e-mail says,  
do not forward political material;  
it clogs up my mailbox.

*In the towns of Aleksinac, Medosevac, Cacak,  
in the cities of Nis, Novi Sad, Belgrade in Kosovo,  
Serbia, Yugoslavia the bombs drop  
(to stop the killing, they say.)  
The fleeing & the wounded clog up  
the bridges & streets.*

Please send only personal  
or professional mail.

*In San Cristóbal de las Casas,  
in Acteal in Chiapas, Mexico, the dead  
clog up the villages & fields, the refugees  
clog up the rectories & naves.*

Poems & good jokes  
are ok.

*In Centla, in the city of Villahermosa,  
in Tabasco, Mexico, the disappeared,  
the taken, the imprisoned do not  
clog up the streets or the polluted farms;  
the armed soldiers do.*

Hold political & religious messages;  
I've pretty much made up my mind on all that.

*In Becora, the city of Dili, Maliana in East Timor,  
while their wives sew Nike sport shoes in Jakarta,  
the Indonesian soldiers murder & murder  
those men & women with gall enough to vote,  
the children simply because. Their bodies  
clog up the neighborhoods, the exiles the roads.*

I hope you understand.

*In Afghanistan, the country of Rumi,  
in the city of Kabul & throughout the land  
the wounded, the hungry, the cold,  
the desolated clog the roads & byways*

*In Ramallah and Bethlehem, in Jenin  
in the towns of Hebron, in Jerusalem,  
in Israel/Palestine the bodies clog  
the streets, the roads, the ditches.  
Overturned ambulances & wrecked houses  
clog up the entrances & exits. The blood  
of the children of Isaac & Ishmael  
clog the holy land.*



Be well.

*Except for the bay bridge & the financial  
district at certain times, our streets & bridges  
are not clogged. We take care our homeless do  
not clog our streets, nor our ill the hospitals.*

I do want to hear from you.

*April 15 comes with taxes due  
(for those bombs, those guns  
in Yugoslavia, in Mexico, in Timor,  
in Afghanistan, in Columbia,  
in Israel/Palestine) & the rich get richer  
while the hungry go hungry;  
the homeless, homeless; the ill untreated;  
the children and youth untaught.  
& when I was a boy Spam  
was a meat marmalade in square cans  
to feed the soldiers.*

by Rafael Jesús González

# Dancing for Peace at the Bomb Plant

by Irish Flambeau

IN APRIL, Reclaiming Witches from Georgia and Alabama participated in the peace demonstration outside the Y-12 National Security Complex in Oak Ridge, Tennessee. The demonstration was organized by the Oak Ridge Environmental Peace Alliance (OREPA). OREPA contends that our government is breaking international law regarding nuclear nonproliferation.

The day before the rally, Catwrenae, Parsley and Irish Flambeau from the Gaia Reclaiming community led circle dances for OREPA's class on nonviolent activism. We were joined by Rivkahdara, Caitlin, and Bill from Alabama. We were pleased to find that many of the participants remembered us and the dances we'd led the year before. We had already decided to repeat one of the dances as a recurring theme for this action, and were delighted when folks easily recalled the dance and said they'd been hoping we'd do that particular one.

The day of the rally, we built a labyrinth near the staging grounds of the demonstration. We used flour, which worked fine, but since the grass was a little long it was hard to see unless you were walking it. In the future we plan on trying yellow caution tape and staking it down. While we were building the

labyrinth, two squad cars arrived and a female police officer got out and asked us what we were doing. She was very pleasant. I explained and

offered to show her the bag of flour, but she waved me off. She and the officer in the other car then just sat near us and had a conversation. There was no tension at all. Later the director of OREPA came over and asked us if we were OK, since he had overheard a police radio broadcasting, "There's someone over in the field spreading white powder."

The rally consisted of informative speeches, live music, a children's art tent, and a storyteller. Lunch was provided by Food Not Bombs. A giant puppet show told the story of a money maker deciding to build a bomb plant,

much to the consternation of the nature spirits. The bomb plant was built by skull-people overseen by a military woman on stilts, and protesters in the skit tried to

*continued on page 55*



Rivkahdara

## What is Oak Ridge?

Once one of the vital links in the sprawling U.S. nuclear weapons complex, Oak Ridge is today the last full-scale nuclear bomb plant in the U.S. Work there includes:

- Upgrading nuclear warheads with newly manufactured parts, lengthening the warheads' shelf life from 30 years to 100 years. Ten warheads are put into an MX missile with a subassembly that changes the reaction to a thermonuclear one. Oak Ridge is the only place in the country responsible for this task. A single MX missile has the destructive capability of 100,000 Hiroshima bombs.

- Turning existing weapons into "low yield" or "mini-nukes." The defense industry is trying to get around a Congressional ban on mini-nukes by repackaging existing weapons. Mini-nukes are intended to penetrate underground bunkers, and according to information distributed by OREPA, are "considered usable in cities with 'minimal collateral damage.'" The largest mini-nuke yield is equal to 5,000 tons of TNT with a one-mile-wide blast. A Hiroshima size burst would equal a ground-blast circle of one and a half miles wide.

- According to an article by CNN writer Richard Stenger, microbiologists at Oak Ridge have are experimenting with combinations of genetically-modified bacteria and microchips.



Rivkahdara

A Jewish activist spends ten days in a Palestinian refugee camp

# They treated me like a member of their family...

an interview with  
Kate Raphael

**K**ATE RAPHAEL JOINED THE THIRD INTERNATIONAL SOLIDARITY MOVEMENT campaign to Palestine this Spring, which coincided with the Israeli invasion of the West Bank. In addition to taking part in demonstrations in the West Bank, she stayed with a family in Aida refugee camp for ten days.

## RQ: What led you to join the ISM delegation?

I come from a very religious, and also very Zionist, Jewish family. It was a right of passage to make a pilgrimage to Israel, usually as a teenager. But I never was motivated to do that.

In my early twenties, I started to figure out that something wasn't right — that to stand on the side of justice meant to stand for Palestinian liberation.

In 1995, a close friend of mine wanted to go to Israel. We spent a month there. Half our time was spent in Israel seeing the sights. But we also met with a lot of Israeli and Palestinian activists, especially women's organizations. Since then, I've wanted to return, but only if I could do something useful.

Over the past couple of years, Israeli groups like Rabbis for Human Rights and the Committee Against Home

Demolitions have been doing actions with Palestinian groups like the Palestinian Center for Rapprochement, such as planting olive trees, tearing up roadblocks, and blocking demolitions. The PCR is in Beit Sahour, which really started the nonviolent resistance movement in Palestine during the first Intifada (1988-1995).

Coming out of that work, the International Solidarity Movement began to recruit internationals to go and do nonviolent direct action. The first campaign was in June 2001, the second in December. In December, there were about 300 people. There were a lot of Europeans, especially from The Netherlands and Italy, and a fair number of Americans.

When I heard about the March (2002) direct action campaign, I didn't hesitate. I thought, "Breaking the law, that's something I'm good at." You didn't have to be a nurse or a doctor or a lawyer. You just had to be willing to put your body in the way.

## RQ: How many of the internationals were Jewish?

I don't know exactly, maybe five percent. I was the only Jew at Aida for any length of time, although a couple of others stayed for a night or two.

## RQ: I heard you did nonviolent direct action trainings while you were there.

David Solnit of Art & Revolution had been invited to do a training for nonviolence trainers inside Israel, and also to teach some art and street-theater organizing. I helped facilitate those trainings before going into Palestine. They were organized by Green Action, a group that organized against the trans-Israel highway.

A couple of people were in their 30s or 40s, but I think everybody else was between 18 and 23. They were almost all born in Israel. Many haven't traveled outside the country. They worked on issues like opposing privatization of child care, or doing direct support of Palestinians in the occupied areas, or working with Indy Media ([www.indymedia.org](http://www.indymedia.org)).

There were also people from Black Laundry, a radical queer direct action group. Last year they came out with "No Pride in Occupation" at Tel Aviv Pride (Day). They've done great actions on linking oppression of women and queers with the occupation and racism within their own society.

People were definitely into



Israeli activists practice tripod tactics as part of a direct action workshop. Photos by Kate Raphael.

broadening their tactics. They were very interested in lock-boxes. But the most successful new tactics were art and theater. We made giant puppets, and a banner that said, "Soldier, Obey Your Conscience — That's An Order!" The day the workshop ended, there was a demonstration at a prison that held military resisters — the first use of giant puppets in Israel.

**RQ: From there you went to Aida refugee camp?**

First I went to Bethlehem. Getting into Bethlehem was an adventure in itself. Bethlehem had been declared a closed military area. It took me a shared taxi and two private cabs to go about six miles, to a place you can actually walk to from East Jerusalem.

I got there just in time to go on a march to Beit Jala, because of the (military) buildup there. I took off on this march not knowing much about it or who was on it. It was about



*Above — A street in Aza, a smaller camp near Aida. Local kids flash the peace sign. In the left background, a group of internationals talk. "I was told that the Israelis were firing into the camp sporadically. The Israelis would come by in their APCs, the kids would throw stones at them, and the Israelis would fire into the camp. They weren't really shooting at anything, they were shooting just to keep people terrorized."*

*Left — The internationals join a march from Bethlehem to Beit Jala refugee camp.*

*Below — A short time later, an Israeli Armored Personnel Carrier confronts the marchers. The photo was taken moments before the APC opened fire.*

*Photos by Kate Raphael*



150 people, led by Palestinians and internationals.

We were marching through a ghost town. There was nobody on the street. In preparation for the invasion (of Bethlehem), people were staying in their houses.

The march was festive, but not very militant or exciting. I said to someone, "it's probably good that my first action isn't that intense."

Five minutes later, we were face to face with an Armored Personnel Carrier (APC — see photo at right). It's different from a tank.

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With APC's there's a window in the front. I looked right into the driver's eyes. Right into his eyes. And it seemed like he pointed his gun straight at me.

Then he pointed it up in the air and fired twice. It was the loudest thing I've ever heard. Then he started firing into the ground, and into a wall on the corner. The Palestinians who were leading the march told us to walk slowly backwards. When we moved backwards, they wouldn't fire, but if we'd stop, they'd start firing again.

I turned around and looked behind me, and I saw only about 50 people. A lot of people had split.

Then I saw people being put into ambulances, and realized they'd been wounded. Mostly it was from flying debris, but one woman took a ricochet bullet in the stomach.

**RQ: Is this common, for soldiers to fire on protests?**

At the time, I figured it was. I didn't get that freaked out about it. But apparently this was unusual, maybe the first time. But it was also the first time ISM had done actions during a military campaign. The previous actions had been in normal occupation times, things like tearing up roadblocks.

**RQ: What was the response of the protesters?**

Some of us wanted to sit down. But we were being told (by the Palestinian leadership of the march) to move back slowly. It seemed kind of weird to me. Either we're making a stand or not. It felt like we weren't doing either. But I would say we all handled ourselves well. No one panicked. Those who wanted out, got out, but didn't put others at risk.

We walked back a ways. Eventually we turned a corner, and the APC turned back. From there, a lot of people stopped at Beit Jala hospital to see what they could find out about the injured people.

**RQ: Did the march get any media coverage?**

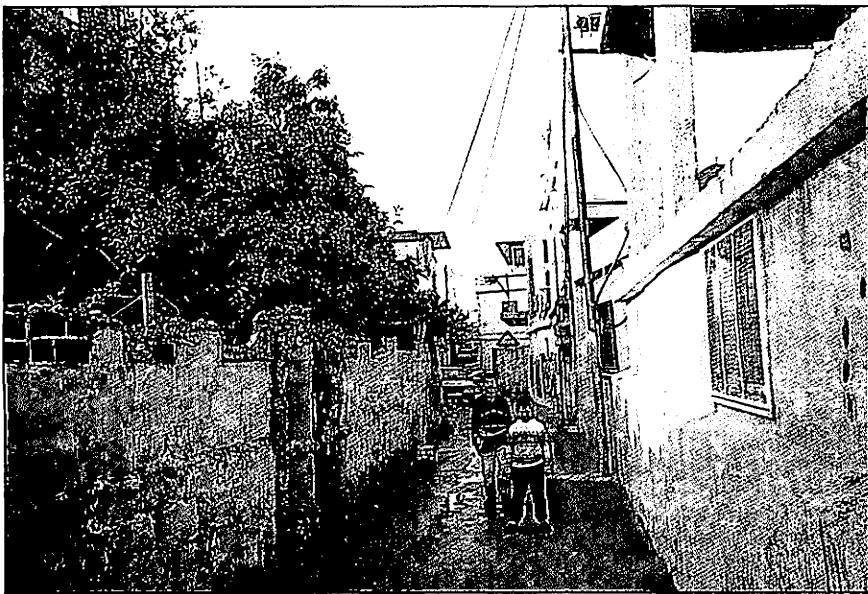
Generally, the U.S. media was nowhere in sight. There were always European media, but no U.S. So if anything happened, like at this march, the U.S. media would have to go get their footage from European sources. The Beit Jala march actually got a lot of coverage; when I came home, I saw myself in some of the footage shown here in the Bay Area.

**RQ: So from there, you went to Aida?**

I went back to the Bethlehem Star (Hotel). Other internationals were meeting in their affinity groups. I wrote in my journal for a while. Then a guy came through saying, "Anyone who wants to go to a refugee camp, get your stuff together."

I thought, "I don't have a room, so I guess I could go stay in a refugee camp." I got a few things together, although not enough as it turned out — a change of underwear and a clean T-shirt, a book, a bottle of water, my camera and cell phone — and took off for Aida.

There were about 18 of us, walking with two Palestinians from the camp. It was dark by that time. It's about a mile and a half, but we went around a longer way. We



Above — A street in Aida. Houses to the right, and to the left a wall enclosing a courtyard for the Al-Rowwad Training Center. During times of crisis, the Center becomes an all-purpose community center.

Right — A demolished house in Beit Jala, near Aida. In the last invasion, the Israelis demolished houses around the refugee camps, in the name of creating a security zone. "You can still see a chair, and the water tank, which was destroyed. I saw a comb in there. You could really see the remains of people's possessions. And you see that all over the West Bank."

Photos by Kate Raphael



walked very fast. Every time we had to cross a street or an alley, one of the (Palestinian) guys would peek out and look for snipers. Later, I realized that they were just creeping out to see if they got shot. It's not like you actually see snipers, you just get shot.

We made it to Aida. Some people went to the Al-Rowwad Theatre Training Center, where people were hanging out to get on the internet. I went with Kareem Amira to his brother Nidal's house, where we had a wonderful dinner and I met their kids.

Kareem runs the LAJI Center, which runs a youth program, and also sponsors work camps where internationals come and spend two weeks or a month in the summer, building houses and other things.

Kareem took me and two other internationals to Faris's house, where the three of us stayed that night, and where Erik and I stayed for the next ten days. Faris and Naifa have two sets of twins, Amr and Abeer, 10, and Ahud and Mohammad, 8. The baby, Annan (named after Kofi Annan) is 18 months. Faris was in prison during the first Intifada, for three years. Almost all the men have been in prison. It's not a question of whether they've been in prison, but how many times, or for how long. Many of them have been shot or injured in some way.

That first night, we started to hear gunfire and shelling. It seemed really close. Later, I learned to identify when it was close or not. The people thought the camp would be attacked, because it had been attacked in the last invasion in early March. Three people were killed, including a mother of five. The soldiers had ripped through the camp, arrested most of the men, and torn huge holes in most people's houses. They were supposedly looking for caches of weapons. But Aida is a disarmed camp. Any militia or armed resistance left over a year ago.

For us internationals, it was why we were there. Hopefully our presence in the camp would discourage the Israelis from attacking. We didn't know if that would be true, or what they would do with us if they came to the door.

We had a lot of discussions about what we should do if they came to the door. We thought that I should go to the door with Naifa. I would speak in English, and say, "We're internationals," and hope for the best.

Then it dawned on me that I should call the media. So I called a reporter I had spoken with previously, and she put my number out on the wire, and I started getting calls from all over. I talked on the phone all night long.

That night was scary. I didn't know what was going to happen, but I knew if they started shooting or shelling or bombing, it's not like they can tell who they are hitting.

The next day, we had breakfast and then walked to the



*"One night, I was the only international staying in the house, and the family really loosened up. We were listening to music that Faris liked, which was this Lebanese, schmaltzy music. The kids were making fun of it, so I asked them to put on the music they liked. They put on Jordanian pop, and we all started dancing." Photo by Kate Raphael.*

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I lived among Palestinians who knew  
I was Jewish, and they treated me  
like a member of their family ~  
except one who didn't do any work  
and got fed the best food...

Training Center. I got to look at the camp. It didn't look like what I expected. The houses were a lot more solid. I'd been in a camp in Thailand once, where people had lived for five or seven years, and it had dirt roads and thatch huts and tents, not much running water or electricity.

But in Aida, there's a variety of housing. The U.N. built this camp in 1948, for people who were refugees from inside (the newly-formed) state of Israel. Then more people came there (after the war) in 1967. The U.N. built

temporary housing, but after a number of years, people realized they weren't going home anytime soon, and they started to build better housing. Since there was no way to expand out, they built up.

#### **RQ: Tell us more about Aida.**

There are about 4,000 people in Aida, about 750 families. The houses are mainly of stone. They have electricity, mobile phones, running water. The water tanks are on the roof. They collect rain water as well as pumped water.

Water is an issue, like everywhere. There are 400,000

*continued on page 56*

# Wate

## San Francisco march links local corporation to water privatization fight in Bolivia

OVER A HUNDRED activists joined Oscar Olivera, hero of the Cochabamba water struggle, for a march to the international headquarters of Bechtel in San Francisco on April 23.

In 1999, Bechtel corporation hiked its privately-controlled water rates in Cochabamba, Bolivia, by up to 300 percent. In a series of protests culminating in a general strike, Cochabamba rose up in protest, kicked out Bechtel, and returned water to the people.

Now Bechtel is demanding \$25 million in compensation from Bolivia, an amount that could hire 3,000 rural doctors, provide 12,000 public school teachers, or give 125,000 Bolivian families access to public water.

Bechtel is one of the largest corporations in the world, with revenues almost double the income of all Bolivians.

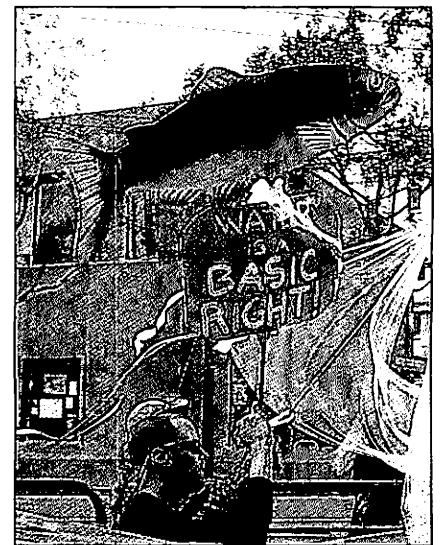
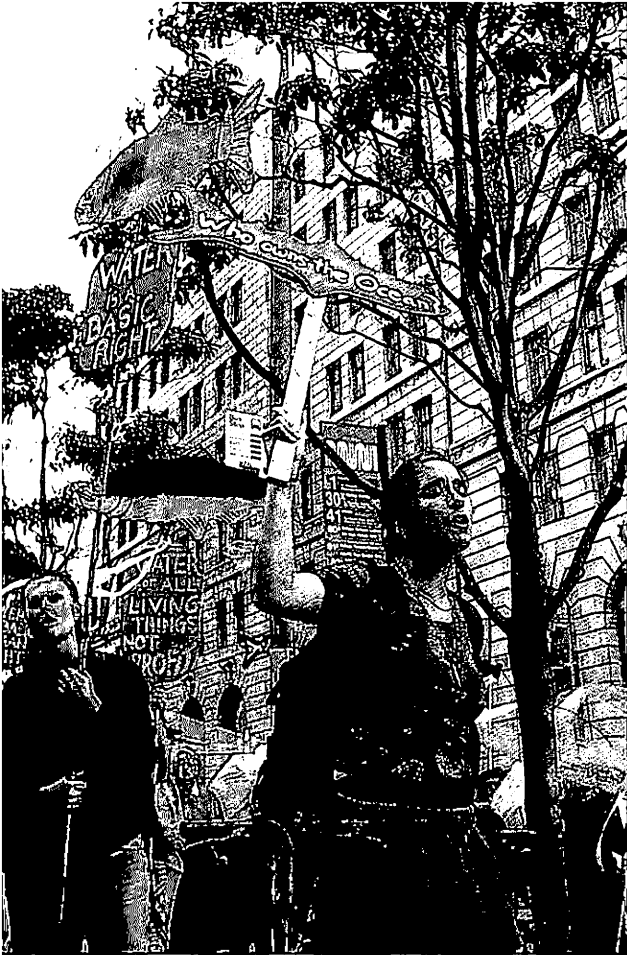
Water is a human right, not a profit opportunity!

For more information, contact Diego Valencia of Public Citizen at (510) 663-0888 x 104, or email [dvalencia@citizen.org](mailto:dvalencia@citizen.org)

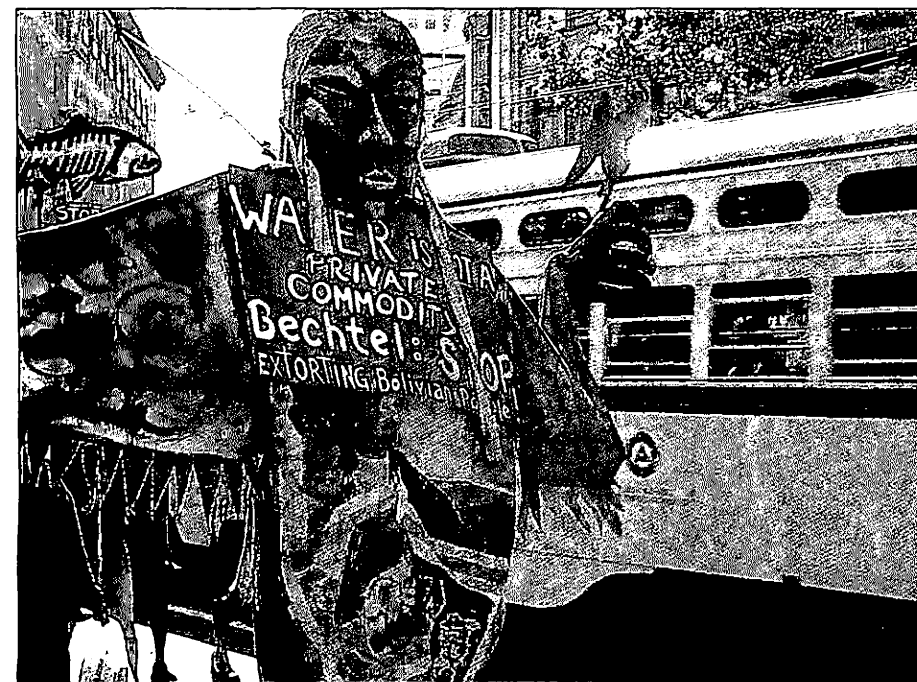
This action was organized by Art & Revolution, the Bay Area Pagan Cluster, Public Citizen, and other groups. To find out about future actions in the Bay Area and across North America and Europe, join the Living River e-list (see below).

The Living River list is an organizing list, not a discussion list. Ongoing political discussions take place on Reclaiming's RWTO e-list.

To join these lists, visit [www.reclaiming.org/about/](http://www.reclaiming.org/about/)



Photos by George Franklin/RQ





Water

belongs to the

# Earth



## The Cochabamba Declaration

*This declaration was issued by the people of Cochabamba, Bolivia, as part of the successful fight to free their water from the control of Bechtel corporation:*

Farmers, workers, indigenous people, students, professionals, environmentalists, educators, nongovernmental organizations, retired people, gather together today in solidarity to combine forces in defense of the vital right to water.

Here, in this city which has been an inspiration to the world for its retaking of that right through civil action, courage, and sacrifice, standing as heroes and heroines against corporate, institutional, and governmental abuse, and trade agreements which destroy that right, in use of our freedom and dignity, we declare the following:

For the right to life, for the respect of nature and the uses and traditions of our ancestors and our peoples, for all time the following shall be declared as inviolable rights with regard to the uses of water given us by the earth:

- 1) Water belongs to the earth and all species and is sacred to life, therefore, the world's water must be conserved, reclaimed, and protected for all future generations and its natural patterns respected.
- 2) Water is a fundamental human right and a public trust to be guarded by all levels of government, therefore, it should not be commodified, privatized, or traded for commercial purposes. These rights must be enshrined at all levels of government. In particular, an international treaty must ensure these principles are noncontroversial.
- 3) Water is best protected by local communities and citizens who must be respected as equal partners with governments in the protection and regulation of water. Peoples of the earth are the only vehicle to promote earth democracy and save water.

## Art & Revolution

Puppets, signs, and street theater for this protest were designed and performed by Art & Revolution, a group that "believes that our political work suffers without creative vision, in the same way that our art suffers without political or social relevance."

(415) 339-7801, [bayarea@artandrevolution.org](mailto:bayarea@artandrevolution.org), [www.artandrevolution.org](http://www.artandrevolution.org)



# WORKING IN DIVERSE TRADITIONS

## AN RQ THEME SECTION

FOR OUR THEME section this issue, RQ features articles and interviews from Reclaiming Witches who also practice another spiritual tradition.

When we began work on this section, we initially contacted people who are involved in Buddhism, Judaism, Hinduism, Christianity, Santeria, and Candomblé.

Several of these are in fact represented in these pages, and others will be featured in future issues. But as this theme section took shape, what seemed to come to the fore were articles on working with the Orisha, a complex group of traditions originating among the Yoruban people of West Africa and practiced today throughout Latin America and many parts of the U.S.

(Although our articles focus primarily on working with the Orisha, the issues raised here are relevant to working with other living spiritual traditions such as Buddhist, Hindu, or Native American.)

MANY OF THE traditions and pantheons that Reclaiming works with are mere vestiges of their ancient forms. For instance, the Mediterranean pantheons that we know via Greek and Roman mythology are little more than (often obscene) fairy tales built around what were once living religions. And while we have some

intriguing acquaintance with Egyptian and Sumerian deities through the



deciphering of ancient texts, these divinities are no longer the objects of a widespread practice.

Even Celtic gods and goddesses, who maintained a shadowy presence through the Christian centuries via folk traditions, today are the subjects more of speculative reconstructions than an unbroken lineage, as recent scholarship (Ronald Hutton, Prudence Jones) has shown.

With Yoruban traditions, the situation is strikingly different. Brought to the “new world” by slaves, adapted to new conditions but never

completely submerged, the veneration of the Orisha is a living, evolving spiritual practice.

COMPOUNDING THE situation is the fact that most Reclaiming Witches are of European heritage, and many who work with the Orisha are of Indigenous or African descent. The Orisha are not the first element of these cultures to be threatened with appropriation by European people.

Those of us accustomed to Reclaiming-style eclecticism, to resuscitating ancient deities and adapting them to modern needs, have to learn to approach living practices in a different manner, or run the risk of racism and cultural appropriation.

We hope that these articles help ground discussions of how Reclaiming Witches, whose assimilation of diverse traditions provides such a spark to contemporary Paganism, can approach Earth-based traditions that are still alive today.

— George Franklin for RQ

## UPCOMING RQ THEME SECTIONS

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

Contact [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or call (415) 255-7623.

# WICCA, WORLD DEITIES AND ME

ONE WITCH'S QUESTIONS

by Judy Andreas

"You've got to be all of yourself wherever you are."

As I woke up and lifted my head from the pillow, the words rang through my spirit. I didn't have time to wonder where they came from. They came to me in my sleep and, in this case, that was enough for me.

"You've got to be all of yourself wherever you are."

Well, that was a tall order. A lesbian, an old married woman, a godmother, a lover, a healer, a farm girl, an intellectual, a sensualist, a Witch, a working class activist, a white woman, a part of a multicultural family, a cleaning lady, a Ph.D. candidate, an intuitive, an ally of the disabled, an anti-racist, a co-op member, a thinker, a nature lover... Where was I going to start?

Luckily, in almost no time, I found Reclaiming, where I can be all of myself. Here, I don't need to separate my spiritual from my political self or my queer self. I also discovered that Reclaiming was calling on deities of the world in Wiccan ritual. Having experience with powerful spirits from cultures other than that of my heritage, I looked forward to the opportunity to

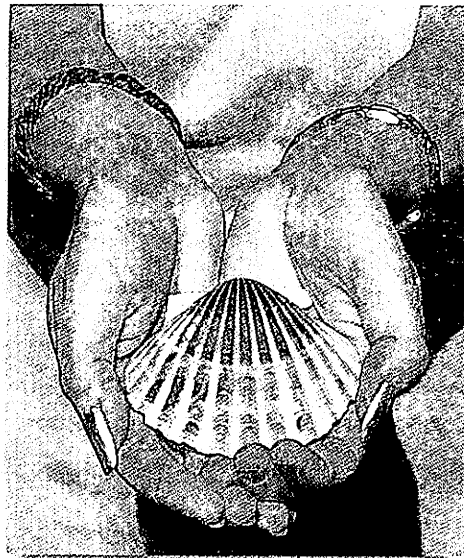
encounter those contacts again, with my Witchiness being present at the same time and place. Yet, in Wiccan circle, calling on deities from world cultures has raised some surprising reactions in me and left me with questions, questions, questions.

My preparation for my first Reclaiming class began a year before at my mother's funeral. At the funeral home, I talked to Crazy Aunt Mildred again for the first time in 32 years. In the intervening years I'd come to realize that some things I remembered Aunt Mildred doing, when I was a child, fell well within the realm of Witchcraft. She and her mother, my Grandma, would cut a forked stick off a tree and go walking out back into the woods or pasture. When they returned to Grandma's big old farmhouse, they would talk about their adventure. They would exactly describe the places that

the forked stick dipped down, while the rest of the family smirked behind their backs. That was where a well could be drilled, Grandma would announce, because the water was close to the surface there. I went along with the smirking, because Grandma and Mildred were clearly outnumbered, with my parents being among the non-believers. In recent years, I have come to think of Grandma and Crazy Aunt Mildred as frustrated Witches, and the rest of my family as

conformists who were playing it safe.

My mother's funeral was the first time I'd seen and talked with most of my family and old high school friends since I'd left for college 32 years before. While I stood in the receiving line trying to recognize the people who walked



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Photos by RQ

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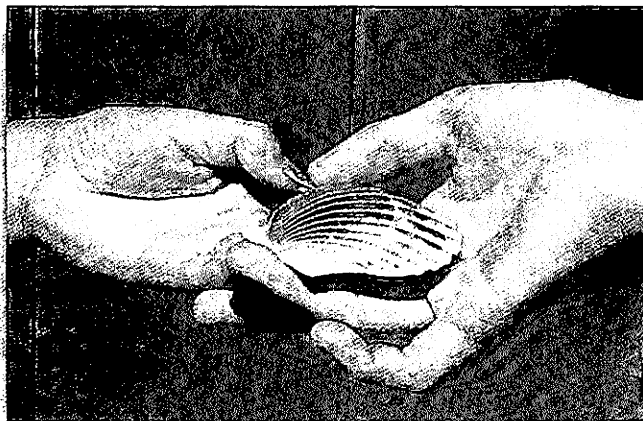
through giving condolences, Aunt Mildred appeared in a far corner. Slowly and deliberately, she walked toward me through the crowd of townspeople and neighboring farm families. Then she said sweetly, "Yes, I know Judy. You're the one with the pretty brown eyes like Hattie." I started crying — it touched me that somebody in my family had noticed something special about me when I was young. And that person was the other surviving Witch in the family. We talked.

About a year after my conversations with Aunt Mildred, I was ready for my formal coming-out as a Witch, so I took Reclaiming's Elements of Magic class. The foundation for this had been laid in years of spiritual searching and learning. I had been privileged to worship in Yoruba and Jewish Renewal services. I had learned European occult practices, and I had developed into what I learned from reading was called a "solo practitioner of the Craft." What a joy to connect with Reclaiming — not only Witches, but Witches with a social action consciousness! I was high as a kite with my new-found connection, but nervous, too. After all, Grandma and Aunt Mildred never dared to connect with others. Nor did they ever label themselves as anything other than good church-going folks.

Just to call myself a Witch in a group of strangers who knew what that meant was a real graduation for me. In the Elements class, I appreciated the carefulness and psychic safety of the Reclaiming ritual style. Yet, working solo, I'd never needed a set ritual routine and was used to greater freedom. So while I grated at any standardized ritual forms, I also recognized the need for a common practice in group. I began to feel close to every student in class. Our

teachers were warm, caring, fun and full of knowledge. The group activities led to dynamic, invigorating energy flows. The class was wonderful for my Witchly development.

In the first class, a few things surprised me. The God and Goddess who were invoked were Elegua and Oya, two Orisha. Elegua is called Eshu among the Yoruba in Nigeria. Since I have an



ongoing relationship with Eshu from my Yoruba worship, I was glad to make that connection in Wiccan circle. At the close, though, I was careful not to say, "Go if you must, stay if you will. Hail and farewell," because even suggesting a good-bye to Eshu was shocking to me. Elegua/Eshu is the connector to other Orisha and a constant care-taking presence. I, like most worshipers, dedicate myself to maintaining a permanent, continuous relationship with him, and never even want to think of the possibility of separation. But I was too busy learning Reclaiming's ritual style and trying to stay present with the group energy to focus on any of my reactions.

In a later class, Native American ancestors of the place where we circled were invoked. Again I became uncomfortable. This time, it was because of an interaction some years before with some specific Native American ancestors. Due to an emergency involving a mutual friend, I went to them in the spirit realm.

That meeting was direct, strong and clear. I'll never forget what they told me: "We care for [our mutual friend], but *do not presume you can approach us.*"

I promised to honor their wishes. I thanked them, and I quickly left. When spirits make such a strong statement, I know I should remember. What remained with me was an awareness that there may be other indigenous spirits on this land who might also not want me to approach them. Naturally, the spirits' message flooded through me again with that invoking, then we were on to other invocations and activities in class.

As an old solo practitioner, one of the most wonderful gifts I was getting from each circle was the experience of giving to and receiving from a group — even a group of strangers. I felt cared for by the teachers and increasingly open to group connection. Most activities just flowed. It was obvious that our teachers' experience and hard work moved us along a lively stream of ritual. I was doing my best to float along with good will and good intention. After devoking our circle the evening that the indigenous ancestors were invoked, we ate together and discussed the ritual. I brought up invoking Native American spirits and suggested adding, "...if you want to come." Somehow, by openly acknowledging that this was not a Native American ritual, and suggesting we honor these ancestors' choice whether to come or not, calmed the still-resonating spirit voices in me.

I went away wondering, what are our reasons for invoking and devoking in our Witches' circles? Perhaps some of the differences between Wicca and other indigenous spiritual practices of the world arise from centuries of the harshest oppression against pre-Christian European spirituality. To me, circling, invoking and devoking create not only a sacred and spiritually safe

*continued on page 62*

# SANTERIA AND

# RECLAIMING

## WALKING TWO PATHS

AN INTERVIEW WITH  
PAMELA HARRIS AND CULEBRA DE ROBERTIS

*CULEBRA DE ROBERTIS AND PAMELA HARRIS practice both Reclaiming Witchcraft and Santeria, an Afro-Cuban religion that works with the Orisha. Both have had their first two formal initiations into Santeria: the Eleke Ceremony and the Guerreros (Warriors), though neither is a Santera (initiated priestess of the tradition). They are also veteran Witchcampers, and each has taught Reclaiming classes.*

*Pamela is African American, and was raised in Los Angeles, with family roots in Texas, California, and Colorado. Culebra is a Latina woman from an Uruguayan family with predominantly Italian ancestry. She was raised in England, Switzerland, and California.*

*Note — Santeria is the Orisha-related religion emanating from Cuba. Umbanda is the tradition most common in southern Brazil and Uruguay. Candomblé is most common in northern Brazil.*

**RQ:** Thanks for talking with RQ about your work with Santeria and with Reclaiming. I know you both hesitated to do this interview.

**Pamela:** It's hard. I've pulled back from the place where I once went into a (Reclaiming) circle and invoked Yemaya. The last time I went to a public ritual and someone invoked an Orisha, I got physically ill.

I want to be humble about what I know. I have my experience with it that's very real. But I'm not an elder. I'm a student of another religion that has been maligned and appropriated.

At the same time, I find so much beauty in that religion. I want to talk about it, but not offer it up for appropriation, or to misrepresent it. The more I discover, the less I feel I know.

I'm sure in two years I'll know much more, and it will shape the way I speak about my relationship to the Orisha. This is a snapshot, a moment in my relationship to myself and to spirit.

**Culebra:** We're not authorities by any means. This is not Orisha 101. I might be a teacher and initiated priestess in Reclaiming, but when it comes to Santeria, I'm a student, a novice, an aleyo (the Yoruban word for "person who is not an initiated priest/ess"). And I like it that way. There's such a vast

amount of information in Santeria that I would be lost if someone didn't take me under their wing.

But we are in this unique place, this realm in which we are deeply Reclaiming Witches, and simultaneously we are practitioners of a formal Orisha religion. It's a unique journey.

**RQ:** What draws you to these two very different practices, Santeria and Reclaiming?

**Culebra:** Reclaiming and Santeria fulfill parallel intentions in my life. Yet they are completely different. It's like being married to two people at once, polyamory. Those two partners are unique people — you can't compare them.

I am an initiated Reclaiming Witch. That's an irreversible reality. And I am a devoted, reverent student of Santeria, and a formal initiate.

Ultimately, at their root, I believe that all spiritual practices, all magical practices, stem from the same thing — the search for

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connection with the sacred.

**Pamela:** There's not a neat and tidy answer why I walk both paths. Spirit calls. It just happens. It's mystery, it's magic.

If deity knocks on the door, who am I to say no? I think there are many paths to spirit. These are two paths that speak to me. They're two beautiful practices.

**RQ:** How do you see the two traditions working together for you?

**Pamela:** I have been able to get closer to the Orisha, and at the same time deepen my relationship to Reclaiming magic through the Orisha. As I deepen in Reclaiming, I feel like I want to deepen in Santeria.

I know there are people on both sides that feel uncomfortable with those things. People are scared of Witches. People are scared of *Santeros*. Sometimes I've felt pressure to decide: one or the other. That's not an option for me. I am a Witch. And I love Santeria. I love the Orisha, and I love the Goddess.

I think of Reclaiming like this wild jungle path that's not quite cut. There's kind of a way through, but not really.

And I think of Santeria as this very well-cut path, very well-tended. This road has been walked by millions before you. There are particular things you do along the way, and things you don't do.

There are different things I get from being on both roads. I think it is possible. I'm drawn to these very different things, and I find beauty in both of them.

**Culebra:** Beauty and power and truth and reverence and spirit.

**Pamela:** It's a very fine line, to hold both of these religions. Even though I feel that I am in my integrity, that I'm respectful,

I still want to be careful of how I present each to the other. There is so much misunderstanding, on both sides.

**RQ:** What drew you to these paths?



**Culebra:** Originally, I was a Reclaiming Witch. I was drawn to feminism, women's empowerment, honoring of women's bodies, sacred sexuality. These were things I needed and was searching for, and found powerful models in Witchcraft. I fell very quickly and deeply in love. As I deepened in the Reclaiming community, and as I deepened in magic, I entered a journey of exploring my cultural identity that shattered and shifted many things.

I began to wonder how I could possibly integrate being a Pagan Witch with being fully myself as a Latina. That launched me on a spiritual adventure, including working with different deities

and traditions.

At first I resisted the call to work with the Orisha. I felt they were African-based, Black, and I didn't want to be disrespectful. This shows the other side of the appropriation issue, because I did resist, I felt like it wasn't politically okay.

Then, when Pamela and I first were getting to know each other, I was down in LA, and she came and visited me and we were talking —

**Pamela:** — over burritos —

**Culebra:** — at my favorite restaurant from high school. She mentioned Yemaya. And I said something about being called to work with Her, but not feeling it was appropriate. And Pamela said — what did you say?

**Pamela:** Something like, if you can't work with deities from an African pantheon, then should I not work with deities —

**Culebra:** — like Coatlicue or Tonanzin — or Brigid —

**Pamela:** Right. So can I not step into a Reclaiming circle? If race is the barrier, can we never cross, never enter?

**RQ:** So you did start working with Her?

**Culebra:** Yes. And I fell in love with the Orisha, their beauty, and the incredible legacy of their survival, their thriving in the face of all odds. It's been profound and moving for me to explore their vast presence in Latin America. To return to Uruguay and discover the statue to Yemaya that has been erected on La Rambla, on the edge of the river in Montevideo. On February 2nd, practitioners of Umbanda, the Orisha-related religion that is most common in Uruguay, come out in throngs, with beautiful parades, to worship Her. They bring flowers and boats full of gifts and

foods and offerings. It was very powerful for me to be part of that.

The Santeria community that I am part of here in Oakland is very diverse, extremely diverse. You look at someone, and the assumptions you might have about what language they speak just have to go out the window. There are White and Latino and Asian people on this path who were not born into it.

In the Orisha dance class at Mission Cultural Center (in San Francisco), you can't even fit into the room, there are so many people. It's alive. It's here.

**Pamela:** Santeria is so beautiful. So much power and music and prayer and connection to spirit. There's wisdom, the wisdom of the elders, the wisdom of tradition passed down.

I think it's valuable to have elders, to seek out advice. That's why I do my work with my ancestors, because I want that guidance. I seek that out in both worlds.

**RQ:** I've heard you talk about ancestor work as the path of approach to the Orisha.

**Pamela:** The ancestors are closer to the Orisha than we are. They are of the spirit. They are the key through which we approach the Orisha. You honor your ancestors as your first step into spirit. We begin to have a deeper relationship with our spirit self through our work with the ancestors.

**Culebra:** They're like the socket that plugs you in.

**Pamela:** That's my experience of them. The process of getting to know my ancestors — specifically within the context of being a United States person, where we have been encouraged to give up our cultural identity, or been ripped from cultural identity — coming back to a rootedness in your cultural identity is a powerful thing.

I'm more rooted in my cellular body through working with the

ancestors. I'm more aware of my blood and my skin, all this historical information that I store.

You can look "out there" for spirit. But ancestors bring you in here (*points to her chest*). They are a part of you, and you are part of them. They are of spirit. Therefore you must be of spirit.

**RQ:** What about working with the Orisha within Reclaiming? Would you invoke them as part of a Reclaiming ritual?

**Culebra:** That's a whole other can of worms — the dynamics of working with the Orisha in a Reclaiming circle.

I've invoked Orisha in Reclaiming rituals. At the time, I did it with the best of intentions and in good faith and meaning no disrespect whatsoever.

Now that I have undergone formal initiation in Santeria, I would not invoke Orisha into Reclaiming circles. It's not appropriate for me. If the Orisha were invoked by someone else, I probably would cut myself out of the circle, unless the person was a Santero or Santera who was making that choice.

I'm not saying, "That person is doing something wrong." I'm saying that for me, it would not feel right.

**Pamela:** I've also invoked the Orisha into Reclaiming circles. I'm not pointing a finger. I've done it. But I

wouldn't do that today. There are ways to work with the Orisha, but I don't think it needs to be within a Reclaiming circle.

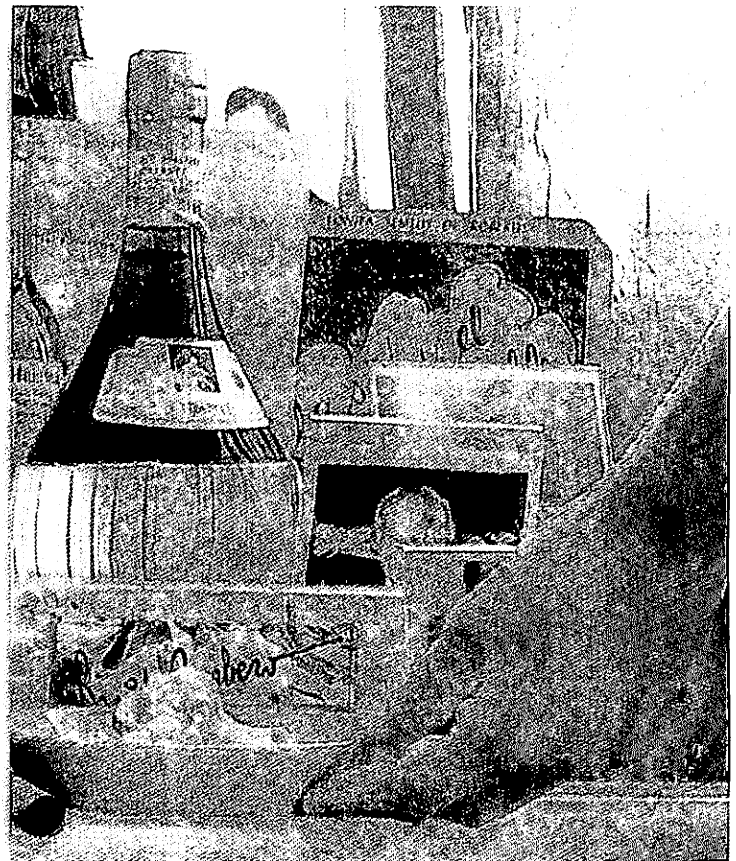
I think there's a lot of work around racism that needs to be done in Reclaiming. I have my own personal and political issues with the larger community of White people in Reclaiming. That's one reason I would feel uncomfortable invoking Gods of an African pantheon into a Reclaiming circle.

That's me. Other people may feel differently. I'm sure they do.

**RQ:** What's been your experience as one of the few Black people at Reclaiming rituals?

**Pamela:** Sometimes, if I start to complain about being the only Black person around or about racism — anything about my experience as a Black

*continued on page 52*



# JUDAISM, CATHOLICISM, AND WICCA

AN INTERVIEW WITH JIM HABER

*Jim Haber was raised Jewish, and in his twenties found Reclaiming-style Paganism and got involved in a Catholic Worker soup kitchen. RQ talked with him about what he finds in each practice, and how the three work together for him.*

**RQ: What did it mean to you to be raised Jewish?**

Chanukah parties and special days off school; missing sports for Hebrew school. We were observant for Reform Jews, but we didn't keep a Kosher kitchen or anything. We had a special Shabbat dinner on Fridays. We blessed the candles, wine and bread. I went to Sunday school, became a Bar Mitzvah, learned a lot of stories, celebrated holidays, went to Synagogue about once a month, learned some songs. I didn't do much of the camps or Jewish youth groups.

## JEWISH RENEWAL RESOURCES

- walkingstick.org — (Earth-based, shamanistic Judaism)
- chochmat.org,
- theshalomcenter.org, metivta.org, tikkun.org

## CHRISTIAN RESOURCES

- thewitness.org, theotherside.org, tikkun.org — social justice and spirituality in magazines from Episcopalians, Catholics and Jews, respectively
- Hospitality, published by the Atlanta Catholic Worker
- The Catholic Agitator, published by the L.A. Catholic Worker
- catholicworker.org
- The National Catholic Reporter, an independent Catholic news weekly

**RQ: Was it a spiritual experience for you?**

It was more a culture and a history. Although some of the melodies were stirring emotionally, I wouldn't say I felt an ecstatic relationship to the practice.

**RQ: Do you now?**

Well, some of what I've always gotten with circles and magic, I've found in Jewish practice and teachings too. For a while, I thought Judaism was spiritually dead, but I just wasn't aware.

**RQ: What drew you to Reclaiming?**

I was really drawn to this more egalitarian practice. It is so participatory. It's not about preaching, it's created together, with guidance. I also liked the in-the-street sort of activism that's part of the faith. I first met Reclaiming folks while stopping missile tests at Vandenberg Air Force Base. I moved to San Francisco in 1985, falling in with spiritually inclined, process-oriented, anarchist activists. I took Reclaiming classes and really liked making ritual at demonstrations.

**RQ: What led you back to Judaism?**

I didn't go for (Reclaiming) initiation, but I knew about the process where people give you challenges. So I thought, what are some challenges that I should give myself? One of them was to find in Judaism some of what I began to realize was in all things. If there is a basis of love in the teachings — despite how it's been practiced over the

years — that's the fundamental truth, if you're open to it.

Knowing it must be there, it wasn't hard to find. I was really inspired by the Jewish Renewal movement. There's a lot of it here in the Bay Area. It's very spiritually alive. There is actually a long tradition of meditation in Judaism, and much of it looks kind of like Buddhism. And it's not just a revisionist movement. Some of these traditions we draw on are really old. Hebrews were a tribal, nomadic people (before the Temple was built). The name means "border crosser."

There's been a lot of leeway for people to create their own ritual, their own prayers. The Jewish faith has a cycle through the year that is similar to the Wiccan way we go through the year and each season has its point of reflection.

**RQ: You also live and work in a Catholic Worker community. What's the connection for you?**

I'm not a Catholic; therefore I'm a "little c" catholic worker. The cw is a service-oriented, social justice movement started in 1933 by Catholics who created a faith-based response to the Depression, militarism, and the politics of greed. Believe me, you want to be at a demonstration with catholic workers, and you want to break bread with them. "The only solution is love in community," said founder Dorothy Day. And catholic workers practice what they preach.

I wanted to localize my politics, and I'd heard about the soup kitchen. I've been there since 1986, full-time since 1993.

I was an anarchist, not a catholic



worker. Later it gained a spiritual dimension for me and I became both. Dorothy Day also said, When I feed the hungry, they call me a saint. When I ask why people are hungry, they call me a communist." Today, they call us terrorists.

Many of the ethics and values I hold now are the best of Christian teachings. They derive from Jesus preaching the best of Torah and the prophets. Reclaiming and other faiths work for much the same good. I see "gentle personalism" (seeing a divine essence in each person and the works of mercy (as in Matthew 25 or Isaiah 58) reflected in Reclaiming.

I feel like Reclaiming Pagan types are very judgmental against these religions.

Some of us have been wounded by teachers or priests or whoever, so it's understandable. But there's also Daniel Berrigan, Dorothy Day, Sister Helen Prejean, and Dietrich Bonhoeffer.

I regained faith in Judaism, and it feeds me. I know that it exists in Catholicism. I've seen it. Of course, Catholics have hurt Jews, and Witches —

**RQ: — and Catholics**

— and Catholics. I don't think any faith is free of abuse, and the bigger the institution

the worse the hurt and offense. But when we make jokes about "those other faiths," or can't go there, I feel pain. It's an opportunity for growth, a chance for reconciliation! It's a blessing! Still, we're not obligated to complete every task, we just have to keep trying; so I forgive myself when I hold resentments, knowing full well that it's better to let go.

There's much to be gained for the world if we reconcile, somewhat at least, with faiths that we left. Extreme forgiveness is really important to me.

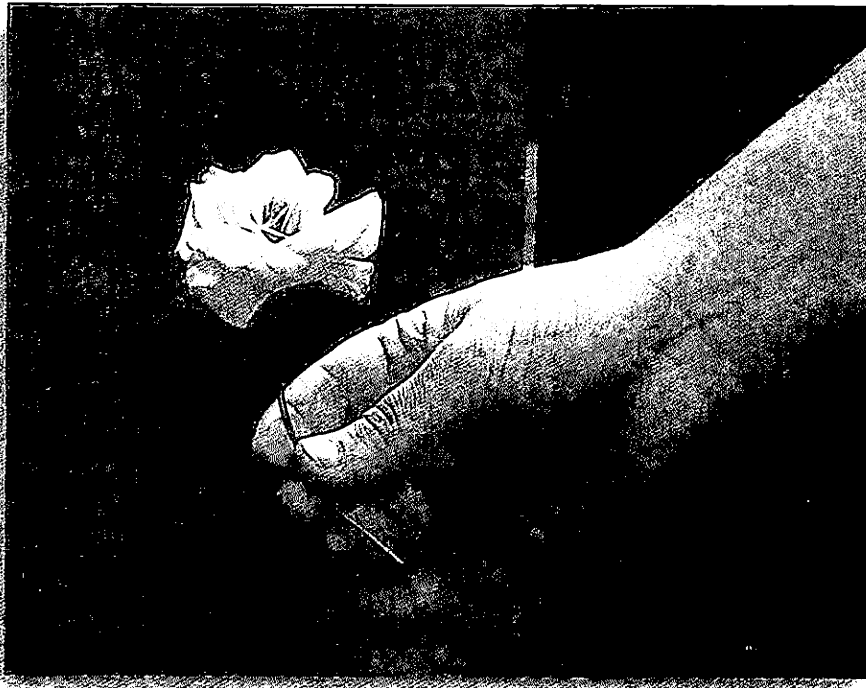
**RQ: What's the common thread of your involvements?**

Universality and paradox. The divine is both immanent and transcendent.

Works in this world charge up the divine. The Goddess needs us to care about the world. Kabbalistically, there is an ascending and descending of energy. God needs us to care. Catholicism has the Mystical Body of Christ of which everyone is a part.

I feel open to teachings from wherever. But I also know it's really important for me to feel at home with my birth-faith.

**RQ: Both Judaism and Christianity are**



**word-oriented, in the sense that both have sacred writings on which their faiths are based. Reclaiming is different, in basing our faith and practice on a relationship to the Earth. Does this enter into your relationships?**

Judaism is certainly based on the power of words. Hebrew is amazing, and even the space between the words is holy.

In Jewish practice, though, there is also much singing of wordless melodies (called "Niggun"). If a song has Hebrew words, but the people singing don't

understand them, it's like a Niggun. The melody can still be very powerful.

At a Reclaiming ritual, if I feel open but unmoved, it's often because the invoker or meditation leader is trying too hard with the words. They want to be poetic. In Wicca we move energy with will, but it has to flow freely. We could work with silence more.

**RQ: Earlier you mentioned "ecstasy." How does that relate to your three practices?**

I get ecstasy from some of the Jewish Renewal songs; at Chochmat HaLev in Berkeley the energy blows right through the roof. When I spin like a dervish I get out of myself. At a (Catholic) funeral one time, during the litany of the saints, I was just bawling, breaking down. And I felt like, I don't want to feel this in a church. But I also felt like just letting it go. Ecstasy is the point where I can feel that ritual is working. In a spiral dance, looking in everyone's eyes, I just open up, holy self to holy other. We are all one, even as we are each one; one big holy whole.

Something I look for in a spiritual practice is that "tingling" sense — something that I don't know how or why I'm moved. It feels like a gift from the cosmos. It confirms my sense that there is something greater than ourselves, something ineffable. We can't really define the divine. You can't pin it down.

God is everything and nothing. That space between everything, and everything also. That's very Kabbalistic, and some might say very Buddhist. It's universal — or at least world-wide. I thrive on seeing those connections.

I think that's where peacemaking will ultimately come from, Peacemakers throughout the centuries have been saying these things.

— RQ interview by George Franklin

# MY PATH TO THE ORISHA

BY ETHAN DAVIDSON

ON A SHELF IN MY ROOM SITS A SACRED OBJECT. I PURCHASED IT IN the public market in Salvador, Bahia, Brazil. Unlike the many beautiful images of the gods of Africa which are sold there in the shops that cater to tourists, this one looks crude. It is made out of rusty iron. It is five arrows, arranged in the shape of a tree. It symbolizes Eshu, the Yoruban god of doorways and roads. More specifically, it symbolizes a particular aspect, or path of Eshu, Tranca Rua, Eshu Roadblock.

Worshippers of the Yoruban Gods believe that the same deity who causes a problem is the one that can solve it. The god that causes disease is the god appealed to for curing the disease. The god that causes war is the same god that one prays to for peace. And so, it seems logical that Eshu roadblock would be the spirit that one would appeal to open doors and roads.

Much of my life has felt like a series of doors slammed in my face. But for every door that has been closed to me, one has been opened. I have had wonderful opportunities to do things that I could not have done if I had actually been successful at doing the things I tried to do.

In the Yoruban-based traditions, all endeavors traditionally start with an invocation to Eshu. So I, too, will evoke him. Eshu, Tranca Rua, open the way for my readers and myself. Let our understanding improve, and our communication be a fruitful one.

In my early 20s, while approaching my "bottom" with alcoholism and drug

addiction, I saw a Brazilian movie called "Bahia." This movie introduced me for the first time to the Gods of the Yoruba, the Orisha.

The Orisha mentioned were Ogun and Eshu. It was a hot night, and after the movie, I went to the beach, and shouted the name of Eshu to the waves.

Three years later, I was newly clean and sober, and I was searching for a spiritual path and a higher power I could relate to. I was working towards a bachelor's degree in social work and doing volunteer work counseling the homeless mentally ill in the Tenderloin. I was also living in an apartment across the street from a housing project. I had gotten clean and sober shortly after I had moved into this apartment.

Ironically, the apartment building had turned into a crack house just as I was sobering up. Noise came from both outside the building and inside. The lobby was filled with people smoking crack, and I literally had to hold my breath when I walked down the stairs in the morning. Gangs of violent youth

sometimes harassed me on the street.

At the Tenderloin Self Help Center, I noticed a candle on the desk of a coworker, a Puerto Rican woman. It said on the top "Seven African powers," but it had pictures of Catholic Saints. The names under those saints were strange, except for one, Ogun, which I remembered from the movie as being the name of an Orisha.

I asked my coworker questions, and she directed me to a "Botanica," a Santeria shop where I was able to buy a number of Orisha candles, from which I constructed my own altars. When I got home from work or school, I lit them and stared at the images of the Orisha and the flames that invoked them. It was an island of calm. I also read many books on the subject.

But my requests to be invited to Santeria rituals led nowhere.

A COUPLE OF years after that, I attended a week-long Anarchist festival, at which I attended my first Pagan ritual (put on by the Reclaiming collective). I enjoyed it, attended more, and eventually went to my first Pagan festival at Harbin Hot Springs.

One of the rituals was a Bembe, a party for the Orisha, put on by a woman who practiced a form of an Afro-Brazilian religion called "Umbanda."

It rained heavily that weekend. By the time the Bembe began, I had been at Harbin Hot Springs for days, attended a

number of rituals, spent a lot of time submerged in hot, cold, and warm water, and hadn't gotten much sleep. I was already in an altered state of consciousness.

Despite tracing the origin of her religion to Brazil, this woman, like most North American Orisha worshipers, referred to these gods by the names they are known by in Cuba, which are sometimes different from those used in Brazil.

The woman and a couple of her assistants, plus one drummer, arrived, dressed in white. She sang short songs to each Orisha, starting with Eshu, and as she did so, some members of the audience became possessed by these gods.

I now know that this is not done in the same way in either Santeria or Candomblé. In those religions, possession by Orisha is reserved for initiated mediums, who are only possessed by the particular deity they have been initiated into. On the other hand, in some Candomblé rituals, people are possessed by other kinds of spirits, and in these cases, possession is more casual and open to at least some members of the audience.

At the time, I knew none of this, but from my reading I did know something about most of the Orisha she called. I considered my dominant Orisha to be Obatala, god of purity, known in Brazil as Oshala.

I had read a myth about Obatala

which, as an alcoholic in early recovery, I had related to a lot.

In the myth, the original creator God had given Obatala the job of molding the bodies of all humans yet to be born out of clay. He started out doing a fine job, creating strong, healthy bodies. Then, he started to drink a little palm wine. As he drank and worked, the bodies became more flawed, less perfect. Gradually, he became quite drunk and created people with all sort of deformities, hunchbacks, dwarves, albinos, and the mentally ill. The deformities became more and more severe the more he drank, until finally he passed out.

The next morning, he woke up and realized what he had done. He was horrified, and took two vows. The first

But Obatala drinks only water. People possessed by him won't touch alcohol. and people who are initiated as children of Obatala give it up for life.

It was pouring rain, but the ritual went on, and the Orisha were called, one by one.

Not surprisingly, when Oya, goddess of storms, was called, I felt her presence. I heard the words "Oya, Oya, down from the sky, on her wings, I will fly." This referred to the fact that she is also believed to be the goddess who carries our spirits away when we die. When I heard these words, I felt my arms begin to turn into wings. I felt myself becoming possessed, but I resisted.

The last Orisha to be called was Obatala. I heard the words "Oh come

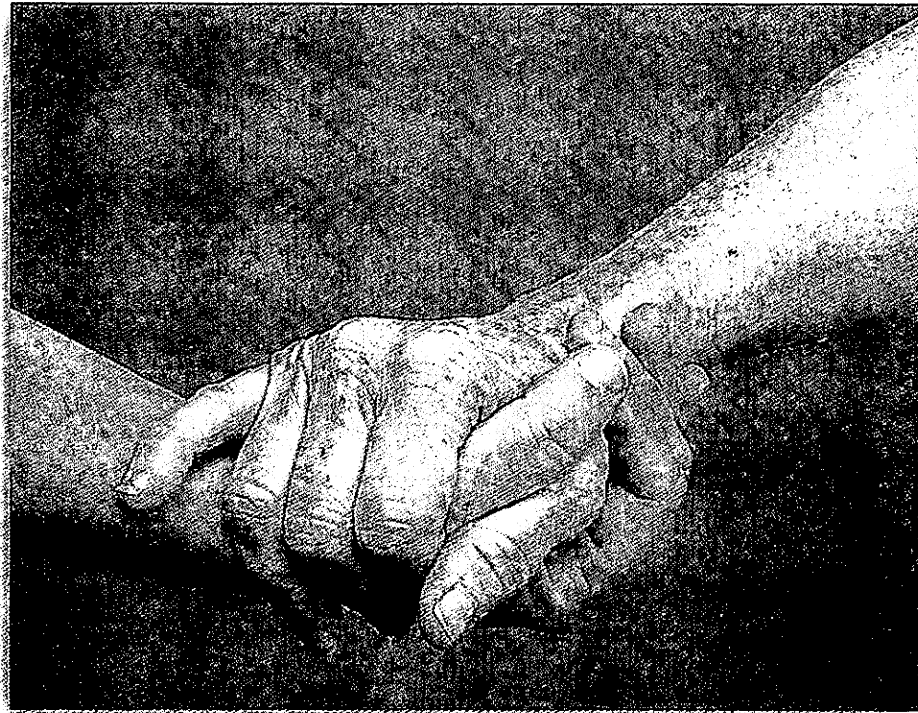
down from the mountains. Oh come down from the mountains. Oh snow white king, oh snow white king, come down from the mountains."

Harbin Hot Springs is located in the mountains. I turned and faced a mountain, lifted my arms in the air, and felt a calm white presence settle on me. I stood like that until I heard a voice say,

"there's another one."

The ritual had ended. They were taking everybody out of trance by various methods such as blowing in their ears and throwing cold water on their heads. I was taken out. But I could

*continued on page 51*



was that he would always have a special relationship with the disabled. The second was that he would never drink alcohol again.

The result of this vow is evident to this day. Most of the Orisha are believed to drink alcohol of one sort or another.

Photos by RQ

# MOTHER TONGUE

I'm waiting to hear the sound of my Mother Tongue.

I sit at the Transgender Clinic at Tom Waddell.

Miss Gay Latina walks in,  
sweeps in,  
sashays in,  
makes an entrance in her fine matching women's wear for the office  
outfit;  
but tight, tight fitting, hugging her curves.  
She and I chat for a bit,  
en Español o Engles,  
back and forth,  
neither my Mother Tongue;



till a huge gaggle of girls [aside (stage whisper): Transgenders proudly  
call themselves girls),  
all Latina,  
mostly Mexican comes in,  
flutter flutter and flounce up to us,  
kisses on both cheeks all around,  
hands held,  
fingers touch.  
Then it begins,  
I jump in,  
en Español wherever I can;  
fast talking transgender treachery tumult passion passion pounding  
rhythm out of breath ,  
get a word in,  
"Ella es muerte," I said.  
Click, click, tongues wagging, heads shaking, fingers shaking;  
"Si, SIDA, SIDA."  
But that's last week's news,  
and before I can think in Español again,  
they've left me behind.  
I catch up with the conversation but it is all about:  
Silicone  
Huge breasts  
Big hair  
Implants  
Money  
Getting money from men  
Stealing men from married women,  
from single women,  
from gay men,  
from each other.

I realize I can hear and understand everything en Español;  
but this is still not my Mother Tongue.

I give up.  
I give in.  
Every time.  
At this same place.  
I pick up my bag and go sit alone at the end of the hall near the FTM's  
and the lookie-lous.

A POEM BY FLAME ROSANEGRA

I wanted to say "feminist,"  
But how do you say feminist in a tongue of Universal understanding?  
'Cause when they're talking like that it's not in my Mother Tongue.

My own mother spoke mostly English to us growing up.  
I'd beg her,  
and being her favorite spoiled child;  
she'd speak some Spanish, and a Mayan dialect.  
My own mother did not speak my Mother Tongue.

And now I'm expected not to find or speak my Mother Tongue.  
I know this is expected of me because everywhere I go,  
with everyone who speaks to me first in English;  
that tells me I'm expected to speak back to them in English,  
not Spanish,  
not a Mayan Indian dialect,  
not in my forgotten Mother Tongue,  
that I don't even know what it sounds like to hear,  
nor what it's rhythm's feel like tumbling out of my mouth as I speak  
it.

But I know what it's NOT.  
My Mother Tongue is NOT:  
Spanish to my English-speaking friends  
English to my Spanish-speaking friends.

It's NOT words like:  
mocihuanenequini,  
from the Aztec, meaning "he passes himself off as a woman";  
or as the Mayans said,  
ch'upal ol,  
one of the many words or phrases used to describe gender variant  
people.

It's NOT:  
Feminist,  
when I'm with Transgenders who proudly pass themselves off in  
stereotypical gender roles;  
when they proudly call themselves Girlz.

NO SOY UNA CHICA,  
SOY UNA MUJER!



My Mother Tongue is NOT indigenous when I'm so acculturated.  
It's NOT the role model of my own mother.

I'm taking back my tongue from:  
bi-culturalism  
acculturalism  
indigenousness  
transgenderism  
feminism  
Espanol  
Engles.

I'm cutting holes in my tongue and passing this story through the  
holes;  
mixing with my blood,  
burning this paper,  
offering it the Goddesses and Gods;  
and in the smoke of it I hope at last to find my Mother Tongue.

*Flame RosaNegra is an initiated Reclaiming Witch, teacher of  
classes, workshops and Witchcamps; writer/poet/bard/musician/  
songwriter/performance artist/sex worker, and is currently  
working on her first novel, to be completed by 2003.*

*Photos by RQ.*

# A Common Treasury for All

by Oak

IN THE fabulous movie *Harold and Maude* the character Maude has a divine device. You inhale and instantly smell places and experiences, such as a snowy day in Central Park. If I had such a device at my disposal, one smell that would be on the dial is Saturday afternoon in the Roll On Eggroll booth at the Oregon Country Fair. This smell contains sunshine, hot oil, cut vegetables, defrosting shrimp, dust, 20 or so wild drummers across the path, raspberry lemonade, sweat and countless other intangible life spices. It is the essence of the kind of world I want to live in, minus a few drummers, and with more toilets.

The Oregon Country Fair began in the counter-cultural year of 1969 and has managed to maintain its “love, peace, and tie-dye” vibe throughout the decades. Once you walk through the main gate, you hail farewell to corporate monoculture. Everything you see, hear, smell, touch, and taste here glitters with human creativity. Mass marketed items

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## True Thomas Lip Balm

1 ounce Beeswax

1/4 teaspoon aloe vera oil

1/2 cup sweet almond oil

1/4 teaspoon vitamin E oil

9 drops of rose essential oil

2 dozen lip balm pots or tubes (Old lipstick tubes are great — you can even throw in a little lipstick to tint the balm)

*Combine everything except the rose oil in a small pourable container, like a glass-measuring cup. Place this in a saucepan filled with about 2 inches of water. Heat until the beeswax is liquefied. Remove from heat and add essential oil. Pour into containers and let cool. A different essential oil can be used, but rose gives you the lips of love, so needed in speaking our truths.*

have no place in this world. No experience is packaged, canned, or bears a logo. The fair is “off the grid” in more ways than one. Archaeological digs show that this place of power along the Long Tom River has been the site of human gatherings for 11,000 years. Every year it transforms into a cosmic village for three days in July. Musicians, vaudeville performers, magicians, craftspeople, and food makers converge and create alternative culture. There is even a ritzy sauna, shower and spa area. Any lover of Witchcamp would feel right at home. In fact, the Fair’s code of ethics bears some resemblance to Reclaiming’s principles of unity.

I HAVE BEEN rolling eggrolls at this gathering for more than two decades, the majority of my adult life. There are 13 core members in my fair family. When we started out, there were six couples and my then adolescent brother-in-law. Over the years, we began having children, and now there are eight boys in our booth. The booth of once young people is now middle-aged and every couple has come undone except for two. New partners and lovers have come to the booth and been welcomed with varying degrees of enthusiasm, drama, and acceptance. Some of us have taken a year off here and there, but despite the emotional strife of working closely with ex’s and new mates, we continue our commitment to this village experience outside time.

Like any group of Homo sapiens, there are dynamics galore. Over time, alliances shift and change. Power and interpersonal struggles are both overt and subterranean. We strive to be non-hierarchical, yet it is often the case that some voices are given more credence than others. At any given time, there is someone in the booth who is barely speaking to another. Hard and hurt

feelings are created annually. Sometimes there is healing, and sometimes there is not. Our stories together would make a sordid mini-series or a juicy potboiler novel.

The Roll On Eggroll Booth is a nonprofit endeavor. While at the fair, none of us uses our own money for daily living. It all comes from the communal pot. For a few days, it is all for one and one for all. Despite the fact that at any given time, more than half the booth may be facing difficult economic straits, our organizing principle is that we don’t do the work for the money. The work can be grueling. “The Mother Ship,” as we tend to call our booth, contains a fully functioning kitchen, a living room, and bedrooms. This springs up out of a small thicket of trees and bushes over a day or so and then gets taken apart again and hauled off after three days of furiously making and selling eggrolls. There is a funky wooden structure that, depending on the rise of the Long Tom over the winter, either will be intact or not when we get there in July. Despite the fact that we put in varying degrees of work, if money is made, we split it evenly. Despite differing levels of energy and ability, there has never been any move to create a structure that reflects this financially. More often than not, we will decide to spend any money made on a decadent dinner out when we get back to town, or put it towards some luxury for the following year.

More than anything, I believe it is this attitude towards money that keeps us all coming back. For these few days we live outside capitalist culture. Profit is not the motivating force. We work hard, and we give out eggrolls to anyone who can’t pay for them. The work is sustainable, not because we make a profit, but because we make enough to fund the endeavor, we keep each other well fed,

and more than anything, we make each other laugh. Like Witchcamp, our time there is between the worlds. Coming back, year after year, we work our magic, we change consciousness at will, and we create an alternative reality where, like my heroes, the Diggers, we work together, not for profit, but in common treasury for all. (*The Diggers were mid-1600s English radicals who "worked the land in common" — see RQ #71.*)

AT WITCHCAMP, like at the eggroll booth, we attempt to spin the world of our dreams. Put a hundred or so Witches in a rural setting, add sacred drama to this, and Witchcamp becomes an intoxicating cauldron of creativity. I have been a Reclaiming Witch as long as I have been an eggroller and was there at the very first Witchcamp.

My politics make me uncomfortable with the glamour and power that the Witchcamp teacher role has become imbued with. As a therapist, I have problems with the "let's go to your deepest place of pain and heal it in one ritual" kind of magic that sometimes ensues at Witchcamp. Nevertheless, I know that the Witchcamp experience is a powerful one, one in which, like the experience of being at the eggroll booth, we glimpse the possibility of our dreams coming into being.

Roll On Eggrolls only happens once a year. Witchcamp happens one week out of the year, in seven different locales. Each has its own flavor and financial structure. The majority of camps are put on by a team of organizers from the local community. Teachers are usually picked by a selection committee, who run their choices by a guidance council. The guidance council was created to provide overall vision and continuity for all the camps.

How and what the organizers and teachers are paid varies widely. At some camps, organizers give a pot of money to the teachers and have them divide this up themselves, and at some camps teachers are told what they will make when they are hired. Most often, teachers are paid according to a pay scale based on their ranking as a teacher. The ranking is: Senior, Intermediate,

Beginning and Student. Student teachers are usually not paid. Senior teachers usually make between two to three thousand dollars for the week's work. The ranking and pay scale were created to reflect the diversity of experience and skill of teachers. Some Witchcamp teaching and organizing teams choose not to employ the scale, and the teachers divide the money evenly. Because of my eggroll experience, in the past I have chosen to only teach with Witchcamp teams that divide money evenly. As with the eggroll booth, to do otherwise would negate the reason I go.

THIS YEAR, as a financially strapped single mother, it would have been in my best financial interest to agree to a pay scale when hired to teach at the B.C. camp. The organizers regarded me as a "senior teacher." The organizers and selection team knew my stance against pay scales. They also knew that one of the other "senior teachers" was just as adamantly in favor of the pay scale. The organizing team gave the teaching team the difficult job of deciding how the money would be divided. In hiring teachers with such divergent views, I figured that reaching some kind of compromise, some third road, would be part of the magic at hand. In the beginning of our first conference call, the team worked smoothly together. I was excited that my suggestion of a camp story that deals with third roads, Thomas the Rhymer, was met with enthusiasm. We had set aside the last 15 minutes of the call to talk about money. I went into shock when another teacher told the team that we needed to come to consensus on the pay scale within this time. The same teacher informed us (mistakenly) that there was no money for another phone call. Before I knew what hit me, I was off the team.

I now have the dubious honor of

being the only person I know to block something in a consensus process and be forced to leave the group. Usually when there is a block, there is a concerted effort to find a solution that all can live with, a third road (this is the point of consensus process). The organizers unanimously requested that I be re-instated on the team. Within a few days of the phone call, I had come up with a third road I could live with, one which, despite my views, would allow me to teach on teams with a pay scale. On this road, I would simply require that I make an equal percentage of the pot of money relative to

how many teachers there are. Despite my shift and the organizer's request, the teaching team would not revisit the decision made in the phone call. I was off the team. A guidance council member replaced me.

This spring, there was a flurry of e-mails on the list for organizers and teachers. Anne Hill sent a powerful post that questioned the values Witchcamps are being organized around. With her strong invocation of the questioning attitude, others began to ask hard questions as well. These questions included: why selection teams often select themselves for teaching positions, why the guidance council does not advocate for a one-teacher-one-camp policy, thus allowing more people the possibility of teaching, and why we don't have a grievance procedure. With a few exceptions, senior teachers and the guidance council kept their silence. For the most part, I kept silent as well, needing time to digest what had happened to me with the BC team. After time and reflection, my question became clear. My question is: Is Witchcamp a business, or like the eggroll booth, a sustainable spell?

By the time this column is in print, it will be high summer. I will soon be rolling eggrolls and smelling that distinct scent of Saturday afternoon at the Or-

*continued on page 37*



# ROSY QUINOA

BY LILY

...SPIRALS OF GRAIN AND ROSY ROOTS

# SALAD

SUMMERTIME HAS always been a time where I spend as much time outside as I can. The city where I live has summer temperatures in the 80s and 90s nearly everyday in summer. I'm outside in the garden wearing as little clothing as necessary and not spending much time in the kitchen during the heat of the day (which is sometimes until nearly midnight.)

What I like to do is spend one late night (or early morning) cooking up a big batch of something that can be eaten cold over several days. Rosy Quinoa Salad is one of those recipes.

Quinoa is an ancient South American grain that is high in protein and minerals. A food mainstay for the Incas, it has been grown for more than 5,000 years. It's creamy in color and looks a little like sesame seeds. You can find it in a natural foods store, most likely in the bulk food section. Once it's cooked it unfurls into tiny spirals and absorbs any delicious sauce you put on it. Be sure to wash it by swirling the grains around in a strainer under water before you cook it because it has a coating of saponin that needs to be washed off. This soapy layer will leave the quinoa bitter if you don't remove it

first. Most quinoa is pre-washed somewhat when you buy it but I recommend you wash it again to make sure no saponin residue remains.

1) Start a large pot of water boiling on the stove. Wash the beets and trim off the leaves (don't peel them!) and put them in the boiling water.

Make sure there's enough water to cover them and boil them until they're tender.

Depending on the

size of the beets this could take 20-30 minutes or more. Once they're cooked, drain the water off and let them cool. The skins will slide right off the cooked beets. Chop the beets up into 1-inch cubes and set them aside in a bowl.

2) Start 1-1/2 cups of water boiling in another large pot. Wash the quinoa in a strainer under running water for several minutes and drain it. Scoop the washed quinoa into the boiling water and boil until just tender, 9-12 minutes. As soon as it's tender, drain the quinoa and rinse it in cool water to stop the cooking process.

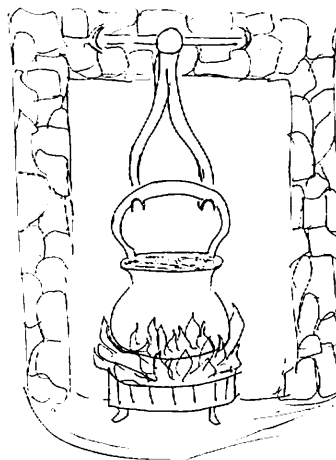
It gets rather mushy if it's overcooked, so try to catch it right when it's tender. Put the quinoa into a bowl and let it cool to room temperature.

3) In a small bowl mix the yogurt, mint, lemon juice, salt, and pepper together to make the dressing.

4) Now you're ready to mix it all together. Grab your favorite kitchen cauldron (a large bowl) and a large spoon. As you stir together the beets, quinoa, garbanzo beans, green onions, and dressing, it's time to add a spell:

*Bounty of our abundant earth.  
Luscious beauty of Summer's wealth,  
Spirals of grain and rosy roots,  
Nourish body, spirit, health.  
As summer sun shines I do believe,  
All we need we shall receive.  
Blessed be.*

5) Serve the salad right away or refrigerate it until it's chilled. Go outside and dine in the summer sun! The salad also keeps for several days in a covered container in the fridge. Enjoy!



*Want to share a favorite recipe with RQ readers? You can write the recipe and spell, or just send the recipe and we'll take it from there. See page 3 for info.*

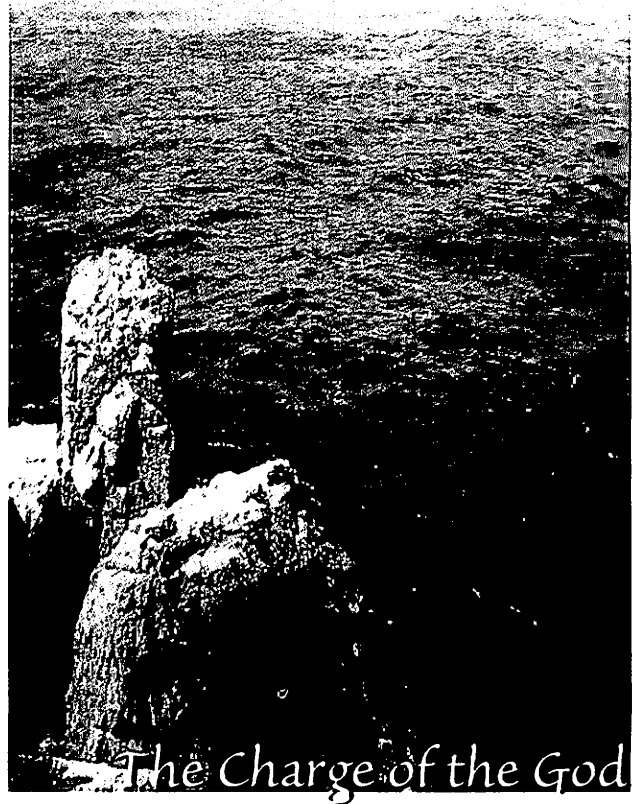
graphic by Aimee Vincent



## reversed panther negatives

unweighted cords, clear gazing arms  
 dreaming cats away in night sequences  
 sun house trousered panther silently offed  
 jag-god jade sun eating dream based hunger  
 soon the galaxy set like blood pudding  
 with a warm galactic core dream  
 behind khaki growlers chasing the great carvings  
 that represent sun meat returning forward  
 wait, re-enter this stretch of spiral night edged jaguar  
 with no reluctance  
 reappearing in a military jacket hand basted  
 with non-threatening thoughts of  
 the baby voyaging thirsty  
 sending the need to end  
 dark stalking leopard dreams  
 through worn spotted dressings  
 mine were "were-jaguars"  
 of jaguar underworld blood  
 playing base in the last galaxy set  
 in khakis like black panthers  
 "worth" reappearing again:  
 the ready dark leopard  
 who sent me spotty negatives  
 while the jagged sun set in whey  
 wait did i throw a baseball at the reverse fatigue corps?  
 or was i on a dream jag where it grazed a panther-  
 reluctant to cast away my khakis  
 in case i had to remain chased and reluctant  
 dreamt in fatigues and galactic jacket  
 with reversible arms  
 spotted a mayan in dark leopard stockings  
 there was a non-threatening chase off  
 as i carved my way through  
 a clear black night  
 the galaxy arms threw the stalks  
 that said "underworld voyage"  
 so i kneaded a carving  
 worth its weight in jade baby  
 and ran up the drain  
 from the underworld  
 into reversed panther light  
 rehearsed and meathungry  
 the blood returning  
 to the sky's edges  
 and my base fingertips

— by A. di Michele and Amy Trussell



Listen to the words of the Bright God

— Apollo, Lugh, Balder, Horus:

I am he who makes the sap to rise and the vine to climb, the fruit  
 to swell and to burst, the blood to rise in woman and in man,  
 and their bodies to put forth milk and honey. I am the sun  
 shining and the rain falling. I am Life. I enter in wherever I please  
 and at my approach all hearts are made glad.

But hear the words of the Dark Lord — Hades, Dis, Arawn,  
 Osiris. And listen to the words of the Dying God — Adonis,  
 Dionysus, Christ. Listen to the words of the Secret God, who  
 spreads his wings within you:

I am the guide to darkness and the father of your initiation. I  
 have gone before you into death and I will lead you through to  
 its end. I have died for you. I have died with you. And now I  
 stand, Lord of the Dead, ready to receive you, ready to let you go.

Come to me when you are ready, and know the mystery: I am  
 nothing more than your own unconquered soul, nothing less  
 than Lord of the Universe, Master of Life and Death.

— by Archer

# Heresies in Pursuit of Peace

by Starhawk

IN THE RUINS of Jenin, an old friend of mine is digging bodies out of the rubble where Israeli bulldozers flattened houses, burying people alive. Blackened, maggot ridden corpses, unearthed from the rubble, are displayed to anguished relatives for identification. A teenage girl unearths an infant's arm and wonders what to do with it. A Palestinian father cries over the dark smears of flesh that once were his two little daughters. Another Jewish friend leaves an anguished message on my cell phone: "I'm in downtown Washington, D.C. There's a huge, pro-Israel rally going on. I don't understand it. How can Jews support this? I know you must have something inspirational to say. Send me what you write."

She doesn't know that for weeks I've been trying unsuccessfully to write something about the situation. I'm overwhelmed with accounts of the atrocities. Yet I am also haunted by images of bodies shattered at a Seder meal, at a café, a Passover drenched in a

new plague of blood. I'm frightened and saddened by the real resurgence of anti-Semitism, by swastikas carried in peace marches, synagogues attacked. A third friend, a deeply spiritual woman and longtime ecofeminist ally, sends me a copy of a letter she wrote to President

Bush entitled, "Standing Firmly With Israel."

In no way can I stand with her. And yet I cannot simply stand against her, either.

I cannot stand with an Israel that tortures prisoners, an Israel that has mounted a restrictive and dehumanizing occupation, that assassinates political leaders as a matter of policy, that has

## Thoughts on Israel/Palestine

cut down ancient olive groves to destroy the livelihood of the Palestinians, that is daily committing war crimes: refusing medical care to the wounded, firing on journalists and peace demonstrators, bombing civilians, destroying homes.

Nor can I stand in the bloody remains of the Seder meal, among the corpses in the café, the restaurant. Yet to say, "both sides are wrong, both sides should give up violence" is to ignore the reality that one side, the Israeli side, is the fourth largest military power in the world. That the suicide bombs are a direct response to calculated political assassinations and to a brutal occupation that has made life untenable for the Palestinians. That for more than 50 years, the State of Israel has failed to guard and cherish the Palestinians' rights, aspirations, and hopes for an independence that could lead to peace and prosperity.

It is, on the one hand, incomprehensible to me that my friend could stand with such a regime, that the Jewish community as a whole, composed of people I know to be caring, compassionate and good, can stand behind the tanks, the bombs, the brutality.

On the other hand, I understand



A Jewish activist spends ten days in a Palestinian refugee camp — see page 10

quite well the wrenching emotional journey that many Jews must make to admit the reality of what Israel is doing. For those of us who grew up saving our pennies to plant trees in the Galil, who, snowbound in blizzards, celebrated the New Year of the Trees timed to the blossoming of almonds in the Judean hills, who ended every Seder with the prayer "Next year in Jerusalem," no other issue is so painful and sad.

I am a Jew who has spent her adult life as a voice for a different religion, a blatant Pagan whose spirituality is attuned to the Goddess of regeneration, not the God of my fathers. To Orthodox Jews, I'm a heretic, which gives me a certain freedom to say what I think. I was born into, raised in and acculturated by the post-war Jewish community, but I have not been immersed in that world for many years. I speak from the margins of the Jewish community. But I am still a Jew, and the view from the edge can sometimes be clearer than that from the center.

THE SAN FRANCISCO Chronicle writes a front page story about a school in Gaza where little Palestinian children are taught to hate Jews. I have no reason to doubt the truth of their story, although I question why they feature it front and center with no counterbalancing tale of, say, the International Solidarity Movement where Palestinians and Jews together risk themselves in nonviolent interventions for peace (*see story, page 10*). Yet the story makes me consider what I was taught in ten or more years of Jewish education that included a teenaged summer spent on a kibbutz.

We never chanted, "Kill the Arabs." We were never told in so many words, "Hate them." Rather, we learned a more subtle discounting, a not-seeing, as if the Palestinians were not full human beings but rather a minor obstacle to the fulfillment of a dream, something to be moved aside, that didn't really count.

We were taught to be proud of the brave Zionist settlers and pioneers, the idealistic youth who fled the ghettos and the pogroms of Europe to build a "new" land. And I am proud, still, of



Thousands of people marched in New York and San Francisco in April for peace and justice in the Middle East — photos from San Francisco march, by Chester Burnett, Jr.

their experiments in new ways of living, their awareness of women's rights, their courage in leaving home and family to escape oppression. But I understand now that they did not come into an empty place, and they did not come with the capability of truly seeing and respecting and honoring the people of the land. They came out of a Europe that had an unshakeable belief in its own cultural and racial superiority and had for centuries been appropriating the lands of darker peoples.

They came as the settlers came to the "New World", saying, "This land is ours by right, God gave it to us." The people who had lived there during those two thousand years of exile were an impediment. And so began the long litany of justifications: that the land didn't really belong to them but to the Turks or the British; that they weren't doing anything with it, had not made the desert bloom nor drained the swamps; and above all, that they hate us, are raised to hate us, with a hate irrational, implacable, and unchangeable.

The word for this sliding off of the glance, this NonSeeing, is racism. Less blatant, perhaps, than chanting "Kill, kill!" but with the same insidious results.

Yet to simply condemn Zionism as racism without acknowledging the context of centuries of racial hate against Jews from which it arose is to absolve those who have blood on their hands as well. Worse, it is to support the complacency of Jew-haters and fascists who now emerge into the open again. Israel has indeed served the interests of the Western powers in subjugating the Arab world. But Israel also arose out of an oppressed people's dream of liberation. To discount the oppression, to deny the strength and the beauty of the dream of a homeland, is to miss the full tragedy of what is happening now. Unless we understand the dream, we cannot truly comprehend the nightmare.

I know what Israel meant during my childhood in the 1950s, to my family still reeling in shock from the revelations of the gas chambers and the ovens, still

*continued on page 58*

# The Conspiracy of Compassion

## a theory of magic

by T. Thorn Coyle

I THINK A lot these days about separation and connection. About our communities, relationships, political engagement, meetings, prayers and loneliness. We so often create division, it seems. Humans as boundary makers. Boundaries are important. They tell us what line we are willing to cross or where love begins and danger ends. The trouble with boundaries, however, is our propensity to build walls upon them — claiming property. This belongs to us. They belong somewhere else, at a safe distance. Distance can be de-humanizing. Distance makes it easier not to look in someone's eye and see the God shining within, however buried it may be, however angry or hurt we are. We create the Other, and distance from that Other makes our fear more manageable. But as Witches we know

that: “where there is fear, there is power.” Sometimes we need to walk toward fear and embrace the Other.

Ours is a religion of Immanent Divinity. With Immanence, there is no Other. Goddess flows through all things, shaping, enlivening and connecting. This includes politicians, enemies, people who hurt us, people whom we dislike, people we would rather gossip about than talk to face to face. We all have our lists of qualities that are unacceptable.

Yet we also talk about the fearsome Gods and Goddesses who guard the dark, occult spaces where some things hide and others germinate and grow. These Gods and Goddesses look a lot like the inner recesses of our souls. And they look a lot like the faces of those we want to despise because something in us fears them, or fears becoming like them. They look like those parts within us that

we bury beneath loathing.

As Neo-Pagans, as Witches, our sense of self is not disconnected from the sacred. We are sacred, the earth is sacred; all things pulse with life force and all humans hold the potential for divinity, some drop of the Divine.

Can we see the connections? Can we feel the Immanent Divine? Take a moment and try. It is hard to do so unless we take this time. It is easier to be self-righteous, to pump ourselves up and say, “They are responsible for the world's evils and therefore they do not deserve the glance of human compassion,” or “She is not a priestess, I heard that she...”

But if “Thou art Goddess” and “My law is Love” are creeds we want to learn to live by — not just empty words that make us feel good in a circle of our friends — in the circle of the safe and known, we need to do some serious thinking and some serious heart-opening. We need to look at the fearsome Gods and Goddesses and embrace the under-known. I say under-known rather than unknown because it is all a part of us and we see it. We just hide from it most of the time. We don't want to know it.

In order to deal with my anger or alienation and my wish to distance myself from that which angers or hurts me, I need to get in touch with my own inner divinity, what Feri calls the Sacred Dove. This is the part of me that is connected to the flow of Immanence. It is the part of me that, with disciplined practice, enhances my potential to be a God. It is the Divine part of myself. It takes work, every day, several times a day, to breathe in and connect. It takes work to reach out and feel compassion

*continued on page 37*

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### Triple Soul balancing exercise and Ha prayer

Take a deep breath. Fill yourself from the soles of your feet to the crown of your head. This is a breath for your physical body.

Take another breath. Feel it pushing just beyond the edges of your physical form. This is a breath for your Sticky One, the etheric body that stores the energy you need. It is instinct, animal and child.

Take a third breath. Feel it filling your aura, the egg of energy that surrounds you. This is a breath for your Shining Body, which communicates with the world. It is intellect; it listens, feels and speaks.

Take a fourth breath. Let it fill all of your parts, opening your crown chakra to communicate with your Divine nature. This is a breath for your Sacred Dove, the God Soul that hovers above you. A halo intersecting your auric egg and your etheric body, it kisses the top of your head.

Repeat these sacred breaths until you feel so full of life force that you tingle. Then, on the exhalation of your fourth breath, tilt your head back and breathe up, Ha!, a powerful breath that feeds your God Soul. Feel the parts of your soul align within you. They might snap into place with a rush, filling you with a sexual charge. Stand tall and in balance, heart open, ready to greet the world. Your God Soul knows what to do.

# The Hudes Tarot

deck and book set  
designed by Susan Hudes

SUSAN HUDES renders these cards in luminous watercolors accented with marbled paper, antique maps and constellation charts. Although the images felt a bit chilly at first—the colors run to the cool end of the spectrum, and the faces of the figures tend to be passive, with downcast eyes—I began to appreciate their virtues after working with them for a while. They manage to be lovely but not cloying or saccharine. Hudes follows the pictorial conventions of the Rider-Waite® deck, but strips away some of the symbols while enlarging on one or two aspects of the original imagery.

A.L. (Leah) Samul, longtime Feri Witch and member of Covenant of the Goddess (CoG), has written a new companion book for the deck, *Wisdom in the Cards*, that opens up and explains the stripped-down imagery. In her preface she tells the interesting story of how she was compelled to work with this deck, and her insights feel inspired at times.

For novices, Samul briefly outlines the basic concepts of Tarot and several techniques for working with the cards. The



rest of the book describes each card in detail. Samul gives an occasional nod to related metaphysical systems—numerology, astrology—but doesn't belabor them; you don't need to be an advanced occultist to use her book. Her planetary attributions for the major arcana are different from those given by Crowley (widely regarded as the standard), and she doesn't assign astrological correspondences to the minor arcana.

Samul also includes an affirmation and a prayer for each card. These are great for readers who draw a daily card, but are useful even if you don't work with affirmations. Readings that are clear about current and future events don't always suggest a course of action, and Samul's affirmations offer good advice. In a reading for a friend regarding a formidable life change, the Devil card came up.



Samul's interpretation is straightforward: fear and lack of hope, which accurately described my friend's sense of her own situation. However, the affirmation, "I will keep my heart's eyes open for ways in which to free myself," encouraged her to take a specific and more helpful approach.

Most refreshingly, Samul has a gift for relating the cards to real life. Her

*continued on page 55*

## The Complete Book of Tarot Reversals

by Mary K. Greer

ATTENTION ALL Tarot people! No more panic about reversed cards! Mary K. Greer comes to our rescue in her latest work, *The Complete Book of Tarot Reversals*, the first in a new Special Topics in Tarot series from Llewellyn.

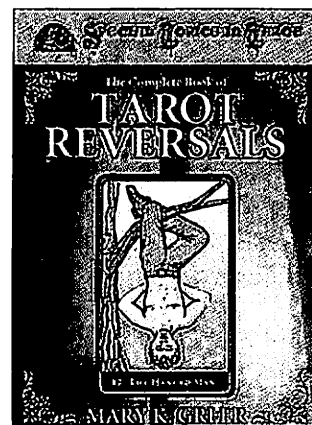
Tired of negative and simplistic ways of reading reversed cards, Greer demonstrates that reversals can fling wide the gates to a card's full spectrum of possibility, provide more specificity, and call our attention to more complex points of view. Without eschewing tradition completely, the author helps us to approach this topic as modern

people who can think and explore for ourselves.

Tarot Reversals offers 12 principle ways in which a reversal can modify a Tarot card. Particularly fine are: rectification; disease into remedy; shamanic and magical perspectives; and moon phases for round decks. Then, card by card (about two pages each), Greer offers both upright and reversed possibilities of meaning for the entire deck. She stresses that they are intended as

springboards only, that the reader is

*continued on page 63*





## Remedios

### Stories of Earth and Iron from the History of Puerto Riqueñas

by Aurora Levins Morales

THIS IS A strange and wonderful book. I'm not sure any simple description can do it justice. This is the global history of humanity from women's perspective. A native of Puerto Rico, Morales was inspired by the multicultural background of her homeland and the enduring power of women, whose historical voices are rarely heard. Morales attempts to give voice to her ancestors by going back through time, to all the corners of the world, considering the various paths of humanity that led to the population and character of Puerto Rico.

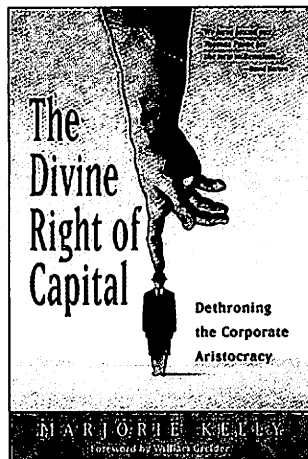
The format is unusual, but perfectly suited the content. The text takes the form of a series of vignettes that are fictional, but historically accurate. Or rather, they are meditations on points in history, richly visualized and deeply felt. She starts at the beginning, in Sub-Saharan Africa 200,000 years ago and from there imagines various places at various points in time, moving forward through history.

The throughline of these histories is our connection to the Earth, punctuated by descriptions of various medicinal herbs and foods. Not your average apothecary's excerpts but funky, Witchy descriptions that tell it like it is.

Morales has the ability to inhabit these times and places, and to speak from these perspectives in a convincing way. Thus, she does more than provide glimpses of what it might have been like to

be a Meso-American woman 5,000 years ago, or a woman being tortured into false confessions in the witch hunts of 15th-century Germany. Morales forges for the reader a visceral connection to the past that is exciting and inspiring. These vignettes come together in a tapestry that impacts the reader on all levels.

Published by South End Press. Review by Lothlorien.



## The Divine Right of Capital

### Dethroning the Corporate Aristocracy

by Marjorie Kelly

IN FEUDAL societies of Europe, Japan and other areas, a small minority of the population lived in comparative luxury by the sweat and toil of their fellow man. They lived this way until near modern times, firmly believing in a single assumption: that those who benefited from the feudal order did so by divine right. They believed that it was God's will that they should benefit from the efforts of others without providing significant effort of their own.

In our modern society we have established a new feudalism. A small minority of wealthy individuals lives in comparative luxury by the sweat of their fellow man. The single assumption: corporations must maximize shareholder value above all other goals.

Marjorie Kelly, the co-founder and editor of "Business Ethics," has written an excellent, accessible description of what

she believes are the fundamental flaws in the way capitalism is practiced today. By ignoring other stake holders, including employees, the community, and the environment, large corporations are able legally to make decisions that harm these other constituencies. If employees, the community, and the environment were represented in the boardroom, it is unlikely that a large corporation would lay off hundreds of workers, move its business out of the city that fostered it, and harm the surrounding natural world.

Kelly tells the history and the legal story of how corporate charters left their original purpose of "benefiting the common good" and were transformed into entities that do all they can to maximize the value for shareholders — shareholders who, like the feudal lords of old, do little to directly help or impact the daily value of the company. The shareholders grow wealthy by the efforts and at the expense of those who do impact the value of the company. She also offers suggestions as to what can be done to bring about a more equitable system where all who have stake in a business have a say in the business.

Published by Berrett-Koehler Publishers. Reviewed by Jim Negrette.

## The RQ Turntable

Summer listening by RQ volunteers

Various Artists, *Accordians of the World*

Rebecca Riots, *Rebecca Riots*

KRS-One, *Sneak Attack*

Rusted Root, *When I Awoke*

Pat Humphries, *Hands*

Cake, *Comfort Eagle*

DJ Zeph & Imperial, *Break Builders*

Duke Ellington, *Gold Collection*

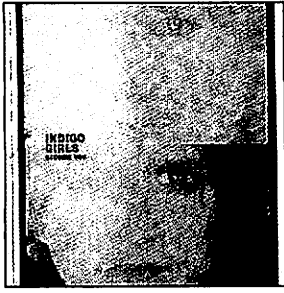
Kiyoshi Yoshida, *Asian Drums*

Suspended Minds, *Forgotten Gods*

Various Artists, *Rough Guide to Cape Verde*

## Be an RQ Reviewer

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## Indigo Girls

### *Become You*

IN THE words of the title track, “it took a long time to” *Become You*. It’s been almost three years since the densely-layered rock of the Indigo Girls’ last album, *Come On Now Social*. With this new release, they revisit the more spare instrumentation of their earlier releases, but with a greater lyrical and musical palette.

In particular, the vocal arrangements will please those who gravitate to the soaring harmonies that have become the Girls’ trademark. On “Deconstruction of Love,” they bob and weave around each other to bring out the emotion in a tale of love’s collapse.

Amy Ray’s songs on *Become You* tend toward the jaunty side, from the Memphis-style soul of “Moment of Forgiveness” to the more country-flavored “Yield.” Fans of Ray’s usual intense style of songwriting will prefer the elliptic lyrics and haunting melody of “Starkville”—it reminded me greatly of Testimony-era Ferron.

Emily Saliers’ selections are generally more subdued than Ray’s musically, while packing a painful lyrical punch. Taken as a whole, they present a song cycle of love lost and balance slowly, painfully regained. “You’ve Got to Show” offers a Latin tinge to two lovers trying, but afraid, to meet in the middle, while “Our Deliverance” gives a portrait of an unexpected awakening out of grief. These songs were so deep in that experience that I was convinced Saliers must have broken up with her partner recently (a theory that was happily refuted in a recent magazine article about the album).

The Indigo Girls have spent the better part of the last decade expanding their musical horizons from the two singer/two

acoustic guitar format they began performing with — from bouzouki to electric guitar to drum loops, they have brought a vibrant energy to all of the musical camps they keep their feet in. With the back-to-basics approach on *Become You*, they show that those musical journeys are explorations from a strong, deep root of human experience.

*Reviewed by Carol Gunby.*

## Mystic Groove

### *Various Artists*

FROM THE breeze that opens this CD to the insistent hip-hop groove that ends it, *Mystic Groove* is one of the better fusions of dance music styles and world music. While the general sound is Indian, there are several tracks that have a pan-Eastern feel and several that are distinctively Arabic. The dance component stays mostly in the downtempo range, with a few forays into house, dub, and drum+bass.

Despite this variety, there is enough overlap in style that many of the tracks flow into each other smoothly. This is one of those CDs that can be



played loud to accompany dancing, or at a lower volume as background to more sedate pursuits.

The drone common to the music of the countries represented here, along with a steady dance beat, has a trancelike quality that is helpful in getting into the “zone” of intense mental or physical activity.

Several tracks stand out. Christopher Goze’s “Sirocco” floats in with a flute over spare drums, then kicks into gear with more pulsing percussion and a flamenco-style duel for guitar and sitar. “Der Bauch,” by MC Sultan, starts off with a solid swath of solo doumbek, then segues smoothly into a throbbing house beat. And the remix of Omar Faruk Tekbilek’s “Shaskin” offers an intriguing blend of Arabian pipes against a

syncopated backbeat, with a dollop of hip-hop synth on top.

If you’re interested in branching out into world music from more familiar strains, *Mystic Groove* is an excellent place to start — its sensuous mix of East and West will inspire further explorations.

*Reviewed by Carol Gunby.*

## Scents: Common Treasury

*continued from page 29*

egon Country Fair. Fate has worked the trick that three Witchcamps will be working with the story of Thomas the Rhymer this year. It is my hope and dream that the magic will be potent and powerful, that a third road emerges that we all can begin to journey down. It is my hope that with good will and an eye to the future, we attend to the questions that have been asked. My dream is that all Witchcamps, like my eggroll booth, become a common treasury for all, that in those weeks between the worlds, it is not business as usual.

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

## Conspiracy of Compassion

*continued from page 34*

and strength within myself, and to use that compassion and strength in dealing with those around me. It is the opposite of the adrenaline rush of grandiose self-righteousness, yet it is the true food of life and the soul. Adrenaline may make me feel powerful, but breathing in the life force makes me truly powerful. This is the way toward alignment and connection and away from blind self-righteousness.

I’d like us to take a breath now. As Reclaiming Priest Alphonsus Mooney reminds us, “to conspire” means to breathe together. On each breath, let us form a conspiracy of love. A conspiracy of compassion. When we start to feel alone or unloved, let us take a vow to remember to breathe. With every breath, we draw in life force. When fear and anger turn to hatred and alienation, let us take a vow to remember to breathe. With every breath, Goddess rushes in. You are Goddess. You are God. Yes, you. Connect. Remember. Love.

*T. Thorn Coyle is a teacher, musician, activist and scholar. She is hard at work on a book about Feri and Reclaiming tools called “Evolutionary Witchcraft.” For information on her workshops and music, visit [www.thorncoyle.com](http://www.thorncoyle.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:

- |                              |                          |
|------------------------------|--------------------------|
| Pat Hogan, BC                | Otter, CA                |
| Rowan, OR                    | Patricia Storm, MO       |
| Gretchen Laymon, NC          | Tari Parr, IL            |
| Sarah Campbell, PA           | Sunshine MoonBeam, Earth |
| George Franklin, CA          | Selchie, VT              |
| Liz Rudwick, England         | Liz and Donata, Germany  |
| Barbara J. Walker Graham, FL | Amy MoonDragon, WA       |
| Todd Herriot, IA             | Maggie nicAllis, NJ      |
| Teri Parsley Starnes, MN     | lily, CA                 |
| Irish Flambeau, GA           | Raven, NM                |

## Witchcamp 2002

### 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, molekno@together.net or Evergreen, (802) 899-3231, evergreen.erb@mindspring.com*

### New York • October 12-19

*www.wyldgoddess.net, (212) 340-1997, camp@wyldgoddess.net*

### Samhain Witchcamp/Texas • TBA

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

### All-Ages Family Camps — see page 41

## Witchcamp

### A Week of Earth-Based Spirituality and Magic

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

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

## What is an Intensive?

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

## Regional Happenings

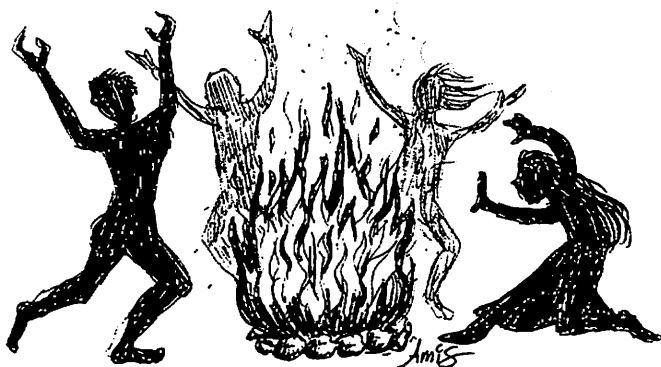
- 40 Regional Highlights
- 42 Northeast
- 43 MidAtlantic
- 44 Midwest
- 45 Southwest
- 45 West Coast
- 47 Germany, England
- 48 Bay Area





# 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 51.

*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. Pre-requisite: 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.

### 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.

### Lammas/Lughnasadh

We stand now between hope and fear, in the time of waiting. In the fields, the grain is ripe but not yet harvested. We have worked hard to bring many things to fruition, but the rewards are not yet certain. Now the Mother becomes the reaper, the Implacable One who feeds on life so that new life may grow. Light diminishes, the days shorten, summer passes. We gather to turn the Wheel, knowing that to harvest we must sacrifice, and warmth and light must pass into winter.

### Fall Equinox

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

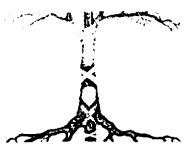
## Reclaiming Classes — General Information

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](http://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.



Behind the scenes at San Francisco Reclaiming's Samhain Ritual

# Before the Spiral is Danced...

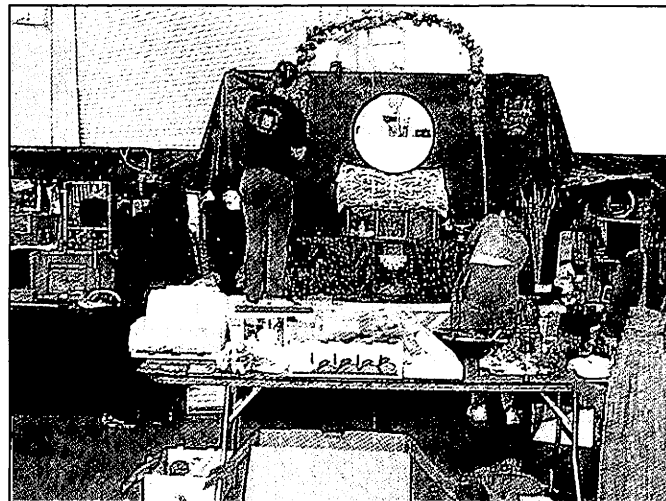
by Ariel, with Laurel

SPIRAL DANCE 2001 was my first experience being a part of the Spiral Dance Cell. I had planned rituals before, as a member of the Marin Ritual Planning Cell. But I had no idea how much more went into the planning and execution of a ritual extravaganza the size of the San Francisco Spiral Dance.

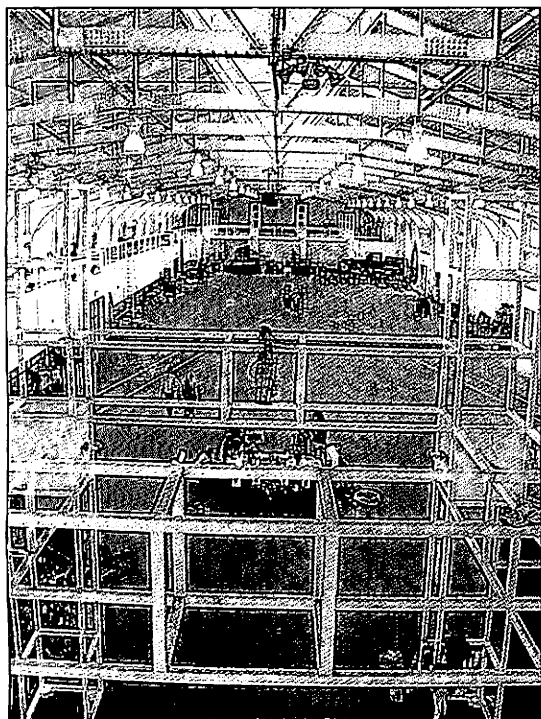
In fact, there were so many opportunities available to me that I was a little overwhelmed by it. I also felt inexperienced, as many people had already been doing this for some years. I wondered what exactly I might have to offer?

IN THE BUSINESS world, I do administrative office work, and have

highly developed organizational skills. It occurred to me that there might be a use for my skills. One thing led to another, and I was offered the opportunity to take on the job of Volunteer Coordinator. Unbeknownst to me, I had just changed the course of my life, and catapulted myself into the center of Reclaiming's most intricate ritual.



The North Altar of the Ancestors, set up each year by members of East Bay Food Not Bombs. Photo by Otter.



Aerial perspective of set-up for the Spiral Dance, inside an old pier. In the foreground is the structure from which the entrance veils will hang. Beyond that, an altar takes shape. At the far end, the chorus stage goes up. Photo by Otter.

So, what does the Volunteer Coordinator do, anyway? Well, before I answer that, let me tell you about the 200 to 250 people who work on the Spiral Dance, the ones who make it all happen. Most of these people are volunteers, and many of them offer their time and energies not only on the day of the event, but for months ahead of time as well.

For instance, there are people who spend the entire year gathering and compiling names of people who have died and of babies born during the year. These names are read aloud during the ritual. In this way we fulfill the sacred intention of the ritual to honor our beloved dead as well as newly-born babies, thereby honoring the cycles of all life.

The Spiral Dance choir holds auditions just after Lammas (early August) and

starts rehearsing on a weekly basis in early September. Anyone with a desire to sing the traditional and beautiful liturgies of this ritual are invited to join the choir.

People may wish to volunteer as Dragons (the security people for the event), or as Graces (loosely defined as "ushers," although their duties are varied and depend upon whatever needs arise.) Other magical volunteers are Anchors, people who witness the energy of the ritual. Anchors are in a deep trance for about an hour or so at a time. Last year the students from an anchoring class volunteered to anchor in several shifts throughout the evening.

Teams of people create not only the large-scale directional altars but also the additional altars. In 2001, additional altars honored the victims of September 11th, the forests, children, and the fey. In years past, there have also been altars built to honor animals, social activism, and more. A lot of love, time, and creativity go into the construction of these altars and ritual-goers come into the venue early to walk

*continued on page 47*



## Wanted ~ Witchcamp Stories

RQ invites 2002 Witchcampers to send us short accounts of your most memorable camp experiences. And that goes double for sending us photos! Whether it was a life-changing trance or your loudest laugh of the year, we want to hear about it.

Send writing and photo-scans to [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or mail to RQ, PO Box 14404, San Francisco, CA 94114. Contact us if you have any questions, via email or at (415) 255-7623.



Loam



## Reclaiming Family Camps

*Wild Ginger Camp, London, Ontario*

May 29-June 2. Contact Meander at [meander@lon.imag.net](mailto: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](mailto: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](mailto:witchlets@kybela.com), [www.witchlets.homestead.com](http://www.witchlets.homestead.com)

## 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.

Contact Suzanne White, 011-44-020-8667-1525, or Magda Kossak, [camp@reclaim.demon.co.uk](mailto:camp@reclaim.demon.co.uk)

See page 38 for information on other Reclaiming Witchcamps.





# 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 a 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. We engage passionately in magical activism across our wide geographic area and stay connected through an on-line community list. In each of these places the values of VWC are reflected.

### Vermont Witchcamp

*Stories from the On-line Community*

*Edited by Selchie*

"Do I contradict myself? Very well, then, I contradict myself. I am large — I contain multitudes." — Walt Whitman

The question of goddess and god, divine masculine and divine feminine and gender inclusive circle casting hangs in cyberspace. How do we balance the diverse needs of the community — the need to reclaim the feminine principle in our spirituality and the desire to expand narrowly defined and defining experiences of the masculine? Here is a sampling of how the community has

responded:

"When those opposites are in balance, there is harmony... the dew that is his seed, the antidote to the "God" of patriarchy... sometimes, not all the time... context based and dependant on the intention of the ritual... living in a Goddess-based world I too grow weary of living with all this patriarchal bullshit... perhaps we should be calling the transgod and the transgoddess... female contains male in a way that male cannot contain female... the circle is the feminine... it seems important to sometimes just honor Her... this is not a case of equality being sameness...how will we come to resolution when so many, like me, carry such scars? It will most definitely take magic and magical working together as a community on this issue... many of us in this community have been involved in healing around gender woundedness... and living in questions is such a challenging place to be. And, of course, where we're always called/ invited to be. We need only be open... western culture's standardization of a particular language system and male dominated philosophical tradition has done both women and men terrible harm... Words and images are so powerful, that we do not need men to oppress us, we already use the images and words on each other... I welcome the opportunity for us to continue our creative uses of language... part of healing this nightmare that was/is patriarchy involves magically creating, maintaining and using sacred circles that do not exclude those divine healing aspects of ourselves that may span gender and other kinds of categories... Might we not incorporate this discussion as play or ritual at camp?"

My thanks to my community for sharing their thoughts, words and questions!

### Magical Activism

Going to New York, Washington DC, focusing energy, connecting locally, casting a wider, stronger web, letting the river flow. Ruby has gone to Palestine taking the wisdom of Daily Dose collection with her. Knit-In groups are forming to support those who will be doing magical activism at the Kananaskis G-8 summit.

### Wild Ginger

Wild Ginger, a community of Witches working in the Reclaiming tradition in Ontario, Quebec, and the northern U.S., offers an annual intensive camp each year in late May/early June. This year's camp was

expanded and ran from May 29 to June 2. We worked with the stories of Avalon and the themes of healing and "another world is possible." The all-ages camp filled up early this year and included folks from across the Northeast community. Contact Appletree, margarettrossiter@rogers.com for info or to get on the mailing list for next year's camp.

### Phoenix

A group of Witches in the London and Middlesex area of 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, (519) 438-8208.

### Classes in London, Ontario

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

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

### Classes in the Northeast

BrightFlame and other Witches offer Reclaiming tradition classes in the Northeast. BrightFlame has an ongoing Mystery & Magic class for womyn. She also produces workshops and rituals. Most classes and events are in the NJ-PA area. See [www.mysmagic.org](http://www.mysmagic.org) or contact brightflame@mysmagic.org (610) 982-0448.



# 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](http://www.spiralheart.org)

**SpiralHeart Witchcamp**  
*August 3-10 in the hills of  
West Virginia*

Camp theme this year is Tomas the Rhymer: a wondrous and challenging journey in which we will invite Tomas the Rhymer to be our

guide; he who traveled into the realms of faery, dared to accept the gifts of truth-telling and prophesy, returning to the mortal realms to live a life of utter authenticity. Through storytelling, song, trance, art, celebration, mirth and reverence we will step through time to meet Tomas. We will invite him and the Shining Ones to come forth, to guide us through our own depths, to open us to our own truths and visions, and to inspire us to dare to know and become our own essential selves. From that authentic place, we shall confidently walk into the future fully awake to our evolutionary potential, celebrating the wonders of life, while embracing Beauty, Balance, Delight and Love Beyond All Reason.

Contact (202) 728-7510, [info@SpiralHeart.org](mailto:info@SpiralHeart.org), <http://spiralheart.org/events/camp/>

### New York Witchcamp

October 12-19. Located two hours outside of Manhattan (bus service available).

Come join us as the leaves turn and the veil grows thin, in the woods of New York. Join us in the study of magic and ritual, in a week-long intensive that includes trance work, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work. Participate in our evening rituals, which take us into the heart of ancient tales, creating a powerful, transformative energy that builds throughout the week.

Mornings focus on path work, week-long classes led by teams of Reclaiming teachers. Different paths may aim at intense personal transformation, deepening one's connection with the Earth, or discovering more about the elements of magic.

In the afternoon, affinity groups give campers a chance to check in with a small circle of new friends. The work of camp can be intense, and affinity groups serve as a touchstone and resource to help you process the experience. The rest of the afternoon is free for activities of

**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 51**

your choice — swim in the lake, attend an optional offering such as drumming or tarot classes. Campers are encouraged to offer classes and rituals. Camper offerings can include Pagan parenting, belly dancing, psychic skills, yoga, singing, voice projection in ritual... you name it.

Price including lodging, classes, rituals, and meals: shared cabins \$650, private rooms w/ bathrooms \$675.

Contact [www.wyldgoddess.net](http://www.wyldgoddess.net), (212) 340-1997, [camp@wyldgoddess.net](mailto:camp@wyldgoddess.net)

### Nelson and Louisa Counties, VA

#### Full Moon Rituals in the Reclaiming Tradition

What to expect? Drumming, singing, dancing, trancing, and lots of magic. These will be group-inspired, improvisational and ecstatic rituals that respond to the seasonal full moon and the group's agreed-upon intent. Facilitated by Reclaiming-tradition priestesses and priests from the Richmond and Charlottesville areas.

Nelson County: July 27, September 21, November 19

Louisa County: June 24, August 22, October 21, December 19

We gather at 7 p.m. and start ritual at 7:30 p.m. Donation of \$5 at the door. No one turned away due to lack of funds. For more information and directions contact [katya@spiralheart.org](mailto:katya@spiralheart.org) or [willowkelly@cstone.net](mailto:willowkelly@cstone.net)

### 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 Reclaiming community in Georgia and the Southeast. Our community-building efforts include classes and events, interfaith alliances, and peace work.

Gaia Reclaiming Events Hotline: (866) 841-9134 x 5970, or visit [www.peregrineretreats.homestead.com](http://www.peregrineretreats.homestead.com)

Ongoing — monthly letter writing meeting at an Atlanta coffeeshop. Third Saturday of the month, 3:30 p.m. Everyone is invited to bring current issues to share and writing materials. Come build community, drink coffee and do

*continued on next page*



# Reclaiming Regional Events

continued from preceding page

good! Call for directions or email [retreats@onebox.com](mailto:retreats@onebox.com)

## **Gainesville and Tallahassee, FL**

Rites of Passage weekend retreat. January 2003, on the Santa Fe River, High Springs, Florida. Florida Alliance of Reclaiming Witches brings you a weekend in a sub-tropical forest to dream, learn trance techniques, and celebrate a Personal Rite of Passage. Presented in the Reclaiming tradition by Gretchen and Stan.

We will use trance, dreams, myth, storytelling and ritual to explore personal change and transformation. Supported by guides and allies, we will move in and out of trance and dream states to explore and deepen our understanding of how we change, as we become the main character in our own myth. The weekend will end with a ritual of transformation and celebration. Please record your dreams at least two weeks before class starts.

Prerequisite: Participants should have taken an "Elements of Magic" course, or the equivalent. Sliding Scale Fees: \$85-\$170 (pay what you can!) Possible work study, please inquire.

Contact Thistle, [walkerbj@ufl.edu](mailto:walkerbj@ufl.edu), and visit the Florida Alliance of Reclaiming Witches website, <http://farwitches.tripod.com>

## **Other MidAtlantic Events**

For Reclaiming-tradition events in many other locales on the East Coast, visit the SpiralHeart website, [www.spiralheart.org](http://www.spiralheart.org)

## **Midwest/Missouri Witchcamp Community**

### **Midwest (Missouri) Witchcamp**

The theme of Midwest Witchcamp this year was "Demeter's Song." Camp was June 8-15 at Diana's Grove near Salem, MO. For info on next year's camp, contact Dreamweaving, (515)-233-1216, [questions@dreamweaving.org](mailto:questions@dreamweaving.org), [www.dreamweaving.org](http://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.

## **Bloomington/Normal, IL**

Elements of Magic Workshop with Teresa Roberts and RavenFire. July 20-21 from noon to 8 p.m. Dinner and snacks will be provided. \$50-100 sliding scale — help us build a Reclaiming community in Central Illinois! Contact RavenFire, [ravenfire@thefirespiral.com](mailto:ravenfire@thefirespiral.com), (309) 827-9434 or visit [www.thefirespiral.com/prairiefire/events.html](http://www.thefirespiral.com/prairiefire/events.html)

## **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 nonthreatening. Our focus is to educate and demystify Pagan spirituality. Remaining rituals in 2002:

October 26 - Meditation

December 21 - Drumming the Rhythm of Life  
Contact Edge of Perception Collective, PO Box 1424, Springfield, IL 62705, [edgeworx@aol.com](mailto:edgeworx@aol.com), <http://members.aol.com/edgeworx/>

## **St. Louis, MO**

Goddess Women Gathering offers public rituals.

For information on future events and classes, contact San, (314) 416-4838, [Barbridal@cs.com](mailto: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](http://www.dianasgrove.com), [mystery@dianasgrove.com](mailto:mystery@dianasgrove.com)

## **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 learned 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.

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



# Reclaiming Regional Events

## Tejas Web/Texas Witchcamp

Austin, Texas

We see the Earth as a sacred being, wherein all life is interconnected.

We gather together to learn and practice ecofeminist Wiccan magic, celebrating the cycles and challenging unequal power relationships.

We build a community of individuals embodying creativity, spontaneity, cooperation, diversity, and activism.

We weave our intentions with the energies of many forms of the elements, Goddess and God, healing the rifts within ourselves and the worlds.

All events are open and take place in the Austin area unless otherwise stated. Contact [www.TejasWeb.org](http://www.TejasWeb.org), [info@tejasweb.org](mailto:info@tejasweb.org), or PO Box 11586, Austin, TX 78711

### Tejas Samhain Witchcamp

Samhain Witchcamp will be held in late October in Central Texas. See page 38 for info on Witchcamp, or contact [witchcamp@tejasweb.org](mailto:witchcamp@tejasweb.org), or MoonCrone, (210) 435-9568, or Moonwing, (713) 668-2721.

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

**To bring a Reclaiming class to your area, contact Reclaiming's "Resource," the RCRC — see page 51.**

### Tejas Web Rituals in Austin

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

Mabon — September 21. 6:00 p.m., McKinney Falls State Park Amphitheatre, Austin. Contact [info@tejasweb.org](mailto:info@tejasweb.org)

Samhain — Sunday, November 3. 7:00 p.m., at the VORTEX Yard in Austin. Contact Morgana (512-478-5282, [ethos@texas.net](mailto:ethos@texas.net), or Midnight, (512) 373-4412, [Midnight@ancient-mysteries.net](mailto:Midnight@ancient-mysteries.net)

### Tejas Web Classes

In recent months, Tejas Web classes in the Reclaiming tradition have been organized in Austin, San Antonio, Houston, and Waco. For current offerings, visit [www.TejasWeb.org](http://www.TejasWeb.org)

### 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](mailto:ravenredd@hotmail.com)

Santa Fe: Anna, (505) 988-2583

## 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 38 for more information, or contact Madrone Productions, (415) 789-7674, [madrone@mindspring.com](mailto:madrone@mindspring.com), or visit [www.reclaiming.org](http://www.reclaiming.org)

### Los Angeles, CA

ReWeaving is a group of women and men in Southern California working together to teach and make magic — the art of empowering each other and ourselves. We are a Reclaiming tradition group.

ReWeaving Southern California exists to praise and celebrate the Goddess through magical sacred service, in order to bind and deepen our community's connection to Her and to each other. All RWSC activities relate directly or indirectly to this end.

We are an evolving, dynamic tradition honoring both Goddess and God. We work with female and male images of divinity, always remembering that their essence is a mystery that goes beyond form.

All ReWeaving rituals, classes, and events are clean & sober, no drugs or alcohol please!

Contact Otter, (805) 558-2864, [nial@mindspring.com](mailto:nial@mindspring.com)

### Upcoming ReWeaving Classes

Elements of Magic. Begins late August or September, with ReWeaving teacher Cynthia Dancing Frog. See page 39 for description. Contact Cynthia, [mookiethefrog@hotmail.com](mailto:mookiethefrog@hotmail.com), (310) 452-2981.

### Upcoming Workshops

Dream Workshop. With ReWeaving student teacher Flame, July 27. Join us as we delve into our individual and collective dreams using ritual, movement, art, and song to express the meanings held within. Contact Flame, [elizabethmalamed@mindspring.com](mailto:elizabethmalamed@mindspring.com), (310) 312-0649.

*Workshops continued on next page*



# Reclaiming Regional Events

## Los Angeles — continued

Shadow Stalking/Shadow Blessing. With ReWeaving student teacher Flame, August 17. Join us on a journey to find the parts within that you have buried, and allow them to enrich your life. Contact Flame, elizabethmalamed@mindspring.com, (310) 312-0649.

Modern Shamanism. With international Pagan author Patricia Telesco and ReWeaving student teacher Otter Coyote Moon, August 24. Join us as we look at the basic principles of shamanism from around the world as applied for everyday life and spirituality including ideas for divination, ritual, trance work, and more. Applied to a variety of modern needs and settings. Based around her book, *Shaman in the 9-5 World*. At the Mind Body Institute, West L. A. Contact Otter, nial@mindspring.com, (805) 558-2864.

## San Francisco Bay Area

See Bay Area listings starting on page 48.

## Portland, OR

Visit our website, [www.portlandreclaiming.org](http://www.portlandreclaiming.org)

We are Portland's Reclaiming Tradition Witches. Our organization comprises two cells: Hands of the Mother, our public ritual planning cell; and PORTAL, the local teachers'

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## Witchcamp — A Week of Reclaiming Spirituality & 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.

cell. The website lists classes, public rituals, workshops and events. Join the e-mailing list, or post to the community bulletin board. The website is updated eight times annually.

## Hands of the Mother Rituals in Portland

Lughnasadh — Saturday, August 3, 3 p.m.  
Fall Equinox — Saturday, September 21, 3 p.m.

## Portland Classes and events

Priestessing Skills: The Art of Invoking with Power. Saturday, August 10, 1-4 p.m. This free workshop is intended for those who are currently volunteering in public rituals, or those who would like to build the skills and confidence to do so. Taught by Inanna and Rowan, Reclaiming Priestesses. Contact [rowan@portlandreclaiming.org](mailto:rowan@portlandreclaiming.org), (503)232-5219.

Samhain Labyrinth Workshop. Saturday, October 19, 4-8 p.m. We will use divination, silence, sound, and movement on the labyrinth to enter deep trance and consult the ancestors. Offered by Rowan Phillips, Reclaiming priestess and geomancer. Contact [rowan@portlandreclaiming.org](mailto:rowan@portlandreclaiming.org), (503)232-5219.

## 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](mailto: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](http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm)

## 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 [yahoogroups.com/webra](http://yahoogroups.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 is 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 email [path@lynx.bc.ca](mailto:path@lynx.bc.ca)

## Edmonton Alberta

For classes and rituals, contact Jane Pawson, (780) 466-6641.

## Gabriola Island, BC

Contact Jean McLaren, [grannyj@nisa.net](mailto:grannyj@nisa.net)

Jean has initiated an online *Twelve Wild Swans* study group, with Reclaiming folks from BC, Washington, Oregon, Alberta and Australia! Perhaps when we've gained more experience we'll report back to RQ for others who may want to do the same.

## Vancouver BC and Lower Mainland

For classes, rituals, political actions contact our events line, (604) 253-7195.





# Reclaiming Regional Events

## *Advanced Magical Training in British Columbia*

Witching our World Awake is a three-year cycle of weekend workshops with Sage Goode and guest Reclaiming teachers. For experienced Witches for deepening your magical practice, teacher training, and ritual priestessing. The intensives will be held in a retreat center on Salt Spring Island, BC, amidst a breathtaking setting of

ocean, mountain, and forest.

Upcoming dates for 2002:

**The Sacred**  
September 20-22  
**Embracing the Dark** November 22-24

Tentative costs per weekend are sliding scale \$170-\$260 Canadian (\$130-\$200 U.S.) Fee includes magical training and meals. Accommodations arranged at an additional cost. Contact Aylwin, aylwin@uniserve.com

## **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*  
Dates TBA

### *Seasonal Feasts In Bremen*

*for women 18-up only*  
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.

### *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.

### *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 (Regentrude), 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

For all events in Germany, contact Donata — see above.

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

## **Before the Spiral Dance**

*continued from page 40*

around and see the altars.

On the day of the ritual, the unsung heroes are the set-up and the break-down volunteers. Work begins at 8:00 a.m. the day of the event and doesn't end until sometime in the wee hours the following morning. These are the people who put together the stage and risers and all the other physical details that provide the foundation for everything else that follows. Other people decorate the house by hanging layers of veils off the ceiling, or masks and artwork on the walls. The break-down volunteers are a patient bunch who are willing to stay after the ritual to tear everything down, and then clean up and leave the space just like we found it.

A couple of volunteers also come in and set up a children's area, out of harm's way, where kids can play with toys or nap. Mid-afternoon there is a run-through of the ritual so everyone involved can coordinate their parts, especially with the sound and lighting crew.

The invocations to the elements, goddess, god, ancestors, fey, etc, require that groups of priests and priestesses coalesce, often months in advance, to work on a common vision, discuss logistics, and practice. There needs to be a house manager who oversees everything that goes on and people to sell and tear tickets at the door. And not incidentally, there are volunteers who coordinate tickets sales a few months in advance at local bookstores and magical supply shops. Also, a few media savvy volunteers publicize the event as widely as possible in print and radio. People are also needed to take fliers and hang them up all around the Bay Area. And there is a usually a wonderful group of people who come in and feed all the volunteers during the late afternoon.

There are individual coordinators in charge of each one of these tasks, and specific numbers of people required to do each job. The Volunteer Coordinator's job is to work with each of these people, making sure that they all jobs are staffed. This involves a combination of phone calls and emails, taking contact information from people who respond to either the website or a voicemail phone number, and matching people to tasks.

As it gets closer to the event itself, the job also entails active recruiting to ensure that all

*continued on page 50*



# 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

### 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.

### Lammas

**San Francisco** — Saturday, August 3. 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.)

**North Bay/Sonoma** — Sunday, August 4. For details, call the North Bay events line, (707) 793-2183.

**East Bay** — Call (415) 339-8150.

### Fall Equinox

**San Francisco** — Sunday, September 22. Plans are for a harvest dinner and ritual. Visit [www.reclaiming.org](http://www.reclaiming.org) for details, or call (415) 339-8150.

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

### More San Francisco Rituals 2002

Samhain/Spiral Dance — Saturday, October 26

Winter Solstice — Friday, December 20

For future dates, visit [www.reclaiming.org](http://www.reclaiming.org)

### 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.

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

## Samhain 2002 — the Spiral Dance, San Francisco

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

### Spiral Dance Volunteers

See page 40 for a story on helping create the Spiral Dance, or contact Ariel, [bearwomn@yahoo.com](mailto:bearwomn@yahoo.com), (510) 236-7394.

### Spiral Dance Community Art Project

We are seeking all artists interested in doing a large piece to be used behind the stage for this year's Spiral Dance, with the intention that the piece can be either reused yearly, or that this group redoes the project yearly. Similar to the lovely Veils used at the entrance, we hope to interpret both the magical and political in our piece. Work will begin on the visioning of this piece at the first meeting on July 13.

Contact Flame RosaNegra, (510) 522-6193, [dominiqueleslie@earthlink.net](mailto:dominiqueleslie@earthlink.net)

## Bay Area Cell Contacts

### East Bay Ritual Planning Cell (Rite Here)

Vibra, (510) 237-6207, [vibraw@aol.com](mailto:vibraw@aol.com)

### East Bay Teachers Cell

Seed, [calla@pgw.com](mailto: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](mailto:baylaurel1@aol.com)

### San Francisco Teachers Cell

Hilary, [honeybee44@aol.com](mailto:honeybee44@aol.com), or c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

### Marin Ritual Planning Cell

Pegasus, (707) 433-3133

### ECell (Web Page)

[www.reclaiming.org](http://www.reclaiming.org), [info@reclaiming.org](mailto:info@reclaiming.org)

### North Bay Ritual Planning Cell

Kala, (415) 664-4382, [nasusLD@aol.com](mailto:nasusLD@aol.com)

### North Bay Teachers Cell

Tami Griffith, (415) 256-1766, [tegriff@hotmail.com](mailto:tegriff@hotmail.com)

### Samhain Cell (Spiral Dance)

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

### Magazine Cell (RQ)

George, (415) 255-7623, [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

### Administrative Cell

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



# 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](http://www.reclaiming.org))

### Elements of Magic

#### East Bay

With Brook, Toni, and student teacher Inanna

Six Tuesdays starting  
September 10  
Contact Brook, (510) 845-7453

#### Marin

With Georgie and Patricia  
Six Fridays starting  
September 13  
Contact Georgie, (415) 454-8744

#### Mill Valley

With Beverly Frederick and Suzanne Sterling  
Six Mondays starting November 4  
\$90-180 sliding scale  
Contact (415) 339-8313

#### West Sonoma County

With Beverly Frederick and friends  
Six Fridays starting November 8  
\$90-180 sliding scale  
Contact (707) 865-9263

### Rites of Passage

#### East Bay

With Brook, Toni, and student teacher Inanna  
Six Tuesdays starting January 14, 2003  
Contact Brook, (510) 845-7453

#### Boulder Creek, Santa Cruz Mountains

With Willow Fire Zachubi & co-teacher TBA  
September 27-29 — Weekend Intensive in Boulder Creek. \$60-180 sliding scale. Camping/dorm-style sleeping available. Class size limited! Preregistration required. Contact Karen, (831) 338-7673, [karen@risingdragon.org](mailto:karen@risingdragon.org)

### Iron Pentacle

#### East Bay

With Brook, Toni, and student teacher Inanna  
Starting March 2003  
Contact Brook, (510) 845-7453

### Pearl Pentacle

#### West Sonoma County

With Beverly Frederick and friends  
Six Fridays starting September 20  
\$90-180 sliding scale  
Contact (707) 865-9263

### 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

#### Magic & Music Workshop

A half-day workshop exploring the use of music in magical workings for yourself or your group. Join us for singing, drumming, chant-making, and magic! We will explore using your voice as a magical tool, and the various ways music can be used magically in ritual, sharing chants, and maybe even creating one together.

#### Bay Area location TBA

With Robin LaSirena and DJ Hamouris  
Saturday July 27  
Contact Robin, (415) 621-0917, or DJ, (510) 595-3915

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](http://www.reclaiming.org)

"Reclaiming Recommends" means that a class is taught by one Reclaiming teacher. All others are taught by two or more, at least one of whom is a Reclaiming teacher.

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.*

### Deepening the Iron Pentacle

Using our previous experiences with this powerful Feri tool, we will expand and deepen our understanding of the Iron Pentacle, and move to more fully integrate it into our daily practices. Moving through blocks and challenges, we step into this circle in perfect love and perfect trust and reclaim the birthright of our Divine nature in the name of Sex, Pride, Self, Power, Passion. Seven weeks. Prerequisite: Must have worked with the Iron Pentacle, taken the core classes or equivalent.

#### San Francisco/East Bay

with Robin LaSirena, Flame, and student teacher Medusa.

Seven Tuesdays beginning late July  
Contact Flame, (510) 522-6193,  
dominiqueleslie@earthlink.net

### Ritual Drumming & Chanting

Whether you have never drummed before or are an accomplished drummer of a particular tradition, come learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn how to accompany meditation, plus Middle eastern

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### Before the Spiral Dance

*continued from page 47*

the coordinators have enough people to perform all the miscellaneous jobs.

Who holds all the pieces together? The dedicated group of Spiral Dance Cell members, who commit months to the creative process of making it happen. Every detail is submitted to consensus process, and cell members take on the various responsibilities. The Spiral Dance cell is open by invitation, and members of the community who are interested in joining are encouraged to speak to a current cell member.

By the time someone with strong lungs blows the conch shell to signal the start of the ritual, with the altars beautifully lit around us, we are ready once again to do the important magic of honoring our dead during this time of the year when the veil is thinnest.

To volunteer for the 2002 San Francisco Spiral Dance, contact Ariel,  
bearwomn@yahoo.com, (510) 236-7394.

and African rhythms to raise energy as we weave our music into a ritual. \$90-180 sliding scale for series, or \$15-30 for drop-in.

#### Mill Valley

with Beverly Frederick and Suzanne Sterling  
Six Mondays starting September 16  
Contact (415) 339-8313

### Five Month Apprenticeship

with Beverly Frederick & Doug Orton  
September 21, 2002 - January 11, 2003  
Sonoma County, California

We will learn and practice drumming; yoga, movement and stillness; deep meditative states; anchoring and aspecting; energy work to clarify blocks and boundaries; divination; en-chantment; herbalism and medicine-making. We meet as a group one Saturday each month. We also meet in threes and fours during the month, at our homes, to keep our practices fresh and alive within a community context. \$375-600. Group size is limited, and reservation by full payment is requested. Contact (707) 865-9263.

### Reclaiming Recommends Seven Gates

We will ask the powers of gemstones to help us journey through the gates of the chakras. Explore color and the properties of these stones through trance, meditation, writing, chanting, movement, and laying-on-of-stones. Work with magnetism and radiance; investigate our boundaries by playing with projection and merging; and learn each stone's capacity for protection and healing. Prerequisite: Familiarity with the chakras. Commitment to all workshops required. \$75-125 per session.

#### San Francisco

with Cybele

One Saturday per month, beginning Sept. 7  
contact Cybele, (415) 541-5650, (707) 525-4992

### 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

### Reclaiming-tradition classes in the Sacramento Valley

#### Elements of Magic

See page 39 for description. Seeking student with large space to offer in exchange for class.

#### Location TBA in Solano, Yolo or Sacramento County

With Brighde and Panthera

Sundays starting in the Fall

Contact RSVTeachers@yahooogroups.com

#### Iron Pentacle

See page 39 for description. Seven classes — the final class is a ritual created by the students. Seeking student with large space to offer in exchange for class

#### Location TBA (Solano, Yolo or Sacramento County)

With Brighde and Panthera

Sundays starting in Fall

Contact sva-iron@yahooogroups.com

### Teacher's travel schedules

#### Starhawk

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

#### M. Macha NightMare

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

Macha's schedule is posted at  
www.machanightmare.com



## Announcements

### My Path to the Orisha

*continued from page 25*

still feel his presence.

A couple of months later, the woman who had led the ritual held an Umbanda weekend at Harbin Hot Springs, where an "Umbanda House" (a religious organization) was formed, and I joined.

Most Orisha worshipers believe that each person is born with a god that "owns your head." This deity is the most dominant force in your life. It is the one whose personality most closely resembles yours.

It is the one that you will be initiated into should you choose initiation, and the one who will possess you (or, in some traditions, possess you most often). It is the one to whom the largest part of your devotion and the most space on your altar should be given.

But the process of determining who owns your head varies. In many traditions, the "mother" or "father" of the organization will make that determination, either based on a hunch, or by throwing Cowry shells, or some other form of divination.

This woman's approach was different. She allowed anybody to experience possession that wished to. The deity who possessed you most often was, gradually, determined to be the owner of your head.

She did not believe that the owner of my head was Obatala.

I attended another Bembe, and there, I experienced possession by a young path of Eshu. I ran around, smoked cigars, ate candy, played with toys, but did not (unlike the others possessed by Eshu) drink rum. The Orisha knew that nobody in my body was ever allowed to drink alcohol.

My next experience with possession was more intense. It was during the Persian Gulf War, and I had been heavily involved

with protesting. When Oya was called, I allowed her to descend. I fell to the floor, and lay on my back, dancing furiously like a break-dancer. I ate raw eggplant and rubbed hot pepper in my face. Somebody said "Oh mama, your horse eyes will burn for that." I replied in a high pitched voice, "they always do."

Sure enough, after my head had been dipped in water to bring me out of trance, my eyes started burning.

My subsequent experiences with possession were never as intense as that one.

The woman said that Oya was definitely the owner of my head.

It is always difficult to describe a spiritual experience. A lot of people will wonder what the point of all this was.

To me, it was the fastest way to have a direct and very intense experience with the divine. I felt like other religions were describing the ocean, while I was swimming in it.

The Orisha are a personification of the forces of nature, which exist inside all of us and also surround all of us. So if you ask me if I believe that they really exist, I say yes, as surely as the forces of nature exist. And if you ask me if I believe that possession is real, I will say yes, as much as it is possible for a human being to fully experience the forces of nature, which exist inside us at all times.

In the Orisha religions, one finds that everything is sacred to one god or another. And so one eventually arrives at the same place that many other religions take us, which is the realization that everything is sacred all the time.

It became clear that the Orisha that "ruled my head" was Oya Iansa, goddess of hurricanes, tornadoes, cemeteries, and the death passage. Obatala Oshala, my father, also exerted an influence over me, but it wasn't as strong.

After three years in the Umbanda House, I left, because I became heavily involved with other projects and couldn't give it the time it required. I maintained altars to the Orisha, and continued to work with them on my own and at public rituals. I also continued to dream of visiting Brazil.

I had one very intense experience in which Oya Iansa visited me while I was under hypnosis. I had asked my hypnotist to help me figure out why I was so restless.

I had a vision in which I was sitting on a boat on the ocean. A small tornado emerged from my body. Gradually, it became bigger and bigger, until it was much

### Organize Reclaiming Classes in Your Area!

#### RCRC: A "Resource" for Reclaiming

The intent of Reclaiming Community Resource Collaborative (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.

RCRC can help bring Reclaiming classes to your city or area. Visit [www.reclaiming.org/rcrc](http://www.reclaiming.org/rcrc), or email [RCRCinfo@yahoo.com](mailto:RCRCinfo@yahoo.com)

larger than I was. It was larger than me, but was still part of me, and I was part of it. It spun around and around, as tornadoes do, but slow enough that I could see it spin. And each time it turned it said, "Time for a change. Time for a change."

What I got out of that vision was that if I were not so restless, I would have settled comfortably into some sort of routine. And if I had, I would not have had the many fascinating experiences that I have had. My restlessness is as inseparable from me as Iansa herself. And though it has caused me to suffer, I have also derived benefits from it that have been incredibly rich.

Seven years later, I found myself once again at the crossroads. I had, within a few months, completed the three certificates I had been simultaneously working for, broken up with both my girlfriends, been fired from one job and quit another. My remaining activities had large gaps in them where I was not required to do anything. In fact, I had seven and a half weeks coming up with nothing to occupy my time at all. I also had some money saved up. I decided that the time was right to go to Brazil.

I called my travel agent and the trip was arranged. It was for seven and a half weeks. The ticket could neither be canceled nor changed.

Eshu had opened the door for me, and now I had little choice but to walk through it.

*The further adventures of Ethan's spiritual journey through Brazil will be posted on the RCRC Web site at [www.reclaiming.org/newsletter](http://www.reclaiming.org/newsletter).*

*Ethan Davidson spent part of his childhood in Belize on the Caribbean Coast, where he first came into contact with Nature Religion. He has been involved with the Northern California Neopagan community for 12 years.*

## Santeria & Witchcraft

continued from page 21

person in Reclaiming that's not positive — I get this question: "Why are you here?"

I used to try to answer that question. But really, that's kind of a shitty question to ask: "What are you doing here?" What is *anybody* doing here? Spirit calls you. Ancestors call you. The Goddess calls you. It's the same thing with the Orisha. They call you.

### RQ: Culebra, you're nodding agreement.

**Culebra:** We get called. Sometimes we don't have control over that. But there are ways that one can open the door with integrity.

What does that mean? Invoking the Orisha into a bigger group, into a community ritual, into a class — working with them in this public way — is different than experiencing a personal connection with a deity.

Suppose I'm a Reclaiming Witch, and I find myself called to Yemaya. Maybe I don't invoke her in Reclaiming circles. Maybe I go to the ocean with a watermelon, or seven blue and white flowers — I investigate and get some idea how to approach her — then I go to the ocean and talk to her. I personally do that work.

**Pamela:** It's about honor. If you feel called to work with Elegua, find someone who will open the door. This is a religion that survived through the horror and bloody brutality of slavery by insisting on integrity.

One of the things that Reclaiming does beautifully is to pull, from the cloudy past, traditions that have been lost. Pulling magical practices from our collective psychic mind. Well — Santeria doesn't need us to do that. It already exists! (Laughs.)

Through my elders in Santeria, I get the feeling that they find it disrespectful to work with the Orisha in a language other than their own. It's disrespectful to lay another paradigm onto it. It exists in its full beauty in its own paradigm. If you want to work with the Orisha, seek entry into the Santeria community. Seek entry into a community of people who are working in that tradition. It is already full, big, and powerful.

**Culebra:** The Orisha are not dead, ancient Gods that we are resuscitating. They are alive, in living traditions. They are alive in millions of people's homes, all over the world.

It's all too easy to overlay what we want them to be and use them for our own ends. And that's where we really need to talk about racism and appropriation.

Recently I read a book (by a white author) who considers herself an ally and admirer of Santeria. She was writing about the Orisha and the planets, and got a lot of information wrong. Writing about the planet Venus, she said, "Oshun is Venus. She is the African Aphrodite." She just lumped them together like that's all you need to know. I was deeply disappointed. It's like using Oshun to corroborate what she's writing about. Oshun is not Aphrodite.

**Pamela:** Oshun is Oshun.

**Culebra:** She is herself. She has powers that can be seen as parallel to powers that other Goddesses have in other traditions. But Oshun has literally hundreds of songs that have survived for generations through profound atrocity, in their original Yoruban language. Hundreds of gorgeous songs. She has dances. She has colors, she has spells, she has elaborate practices for becoming a priestess of Oshun that are secret and known only to those who are initiated. Oshun comes with a wealth of traditions that are practiced by millions of people around the world today. She is not Aphrodite.

I am not a descendent of African people, and I am always conscious of working with a tradition that belongs to people who are not my people, and who have been historically, profoundly oppressed.

### RQ: How do you address that, practically?

**Culebra:** I strive to be an ally to people of African descent. I speak out about racism when I see it, even if I'm going to be the only one naming it in the room. I weave a commitment to undo racism into my professional, magical, political, and personal lives—and that includes staying open to learning. And I listen. I listen knowing that I was raised in a racist culture and in a racist home and that my learning will not, and cannot, ever end. I enter Afro-centric spaces with humility. I show up and I try my best, knowing that I'll make mistakes, yet trusting my heart's intentions.

### RQ: Any last thoughts?

**Culebra:** There are no single answers to any questions of spirit. Like each person reading RQ, I've been on a journey of discovery that I know will continue to evolve. I'm not an authority on this subject, and I'm learning every day.

When it comes to the Orisha, there is literally far more information, liturgy, and wisdom than can be absorbed in any single lifetime. I'm learning, I'm listening—I still don't know exactly why I've been called to this tandem path, but I open myself to learning and listening and to letting the sacred path unfold before me.

Ultimately, as magical people and spiritual seekers, that's the best we can do: keep listening, keep learning, and stay open to what Spirit has in store for us.

**Pamela:** What she said.

### RESOURCES

- *Cuban Santeria* by Raul Canizares
- *The Altar of My Soul* by Marta Moreno Vega
- *Jambalaya* by Luisah Teish

RQ interview by George Franklin.

## Shamanism for Activists

Friday, June 26-Sunday, July 28: As we work for a new world of true freedom, justice and community, how do we find a spiritual footing in the midst of the storm? Come find how shamanic practice can inform and empower the work of social healing. Call Lenore Norrgard, Circle of the Living Earth, 415-820-1655.

## Witches' Yellow Pages

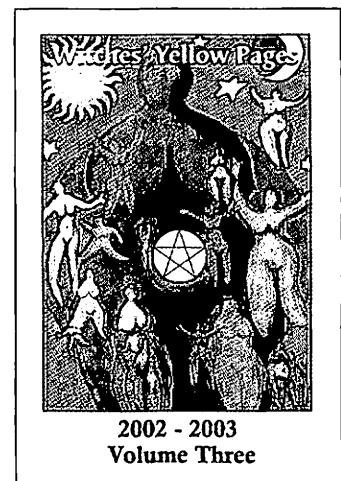
The 2002-2003 edition of *Witches' Yellow Pages* (WYP) is here!

WYP, a venue for advertising the rich variety of crafts, products, talents, and services offered by the Pagan community, is 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](mailto:wypage@hotmail.com). And visit [www.witchesyellowpages.com](http://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 Reclaiming Quarterly magazine and the Rainforest Action Network.

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

— Gail Morrison and Julie Knapp



## Sounds & Furies Women's Magical Journeys

Sound & Furies sponsors economical women's two-week magical journeys. 2003 journeys include:

February — Big Island of Hawaii. Learn about Hawaiian spirituality, visit Pele in all her wonder, walk the labyrinth, and much more.

April/May — Step back in time in ancient Bath, Glastonbury, Avesbury and southernmost Cornwall with local feminist guides, charming accommodations in the company of women.

Contact Sound & Furies, PO Box 21510, 1850 Commercial Drive, Vancouver, BC, V5N 4A0, (604) 253-7189, [www.soundsandfuries.com](http://www.soundsandfuries.com)

## Earth Activist Training

*continued from page 5*

and spraying noxious chemicals that probably seeped into the water table long ago. How much easier if we'd simply let the trees mulch themselves, rather than spend all that effort and money trying to manage Nature.

Working with and for the Earth can take a host of forms; most days we'd have guest instructors, bringing a variety of views and knowledge. Hilary McQuie (of the RANT activist training collective) and her partner, Mike Dolan (Green Party organizer), discussed grassroots organizing from the anarchic global justice and traditional political models. Joe Kennedy from Builders Without Borders taught us cob construction and other low-cost housing options. Folks from the Occidental Arts and Ecology Center showed us how to look at the land from a permaculture design standpoint, taught us a history of the rise of corporations and resources for curbing their power, gave us the tools to set up land trusts and other financing options, and discussed group process and how to live in community.

The first few days were a little difficult, as many of the lessons focused on discussing the full extent of the world's political, economic, and ecological challenges. You've got to know what you're dealing with before you can start to fix it, but the sheer load of information had many of us on the edge of despair. Luckily, we were also learning the elements of magical activism — grounding, nonviolent action, how to cast a circle, how to ground while moving, how to read each other's energy patterns, and a host of other skills for nourishing ourselves while standing up to power.

There was an amazing water trance, where we envisioned ourselves as a pure drop of water, rising to the clouds, falling to earth, joining other drops in a torrent from stream to ocean and back to our unique selves. Lisa Fithian (long-time activist and EAT co-student) led several non-violent training and simulations, and also gave us an inspiring history of the

Global Justice movement. We also discussed trauma and how to heal from the perils of activism, from physical violence to emotional exhaustion.

Spirit sustained us throughout the course. My companions came from a wide variety of locations and cultures, including activists from India, Croatia, Montana, and the Pomo nation. Some identified as Pagans, others as Christians, Hindus, Jews, Atheists, or Seekers. Given this variety of backgrounds, the techniques we learned were introductory. But the lessons ran deep as we applied them directly to the tasks at hand. The lessons were also pretty much dogma-free (beyond a basic love for the Earth), making magic accessible to everyone in the class.

### ORGANIC MAGIC

FOR ME, THE most magical technique we learned was bioremediation — using biological processes to restore damaged lands. In Australia, techniques for digging swales hundred of miles long have replenished water tables drained long ago. Planting trees along those swales has converted deserts back into forests. Those forests serve as windbreaks and build rainclouds, tempering the (human-exacerbated) weather and encouraging re-greening beyond the original sites.

Living machines — mega-terrariums of increasingly complex pond life — can convert the most toxic sludge into drinkable water and healthy soil. John Todd originated these machines as a series of artificial ponds or tubs, but the same principles apply to constructed wetlands, taking these techniques out of the lab and into your neighborhood. Chemical pollutants are broken down by common bacteria (easily found in most standing water). Then selected wetland plants act as “dynamic accumulators,” pulling heavy metals and other toxics from the water and soil. Snails and other small organisms start moving in, further purifying the environments and paving the way for larger plants and animals to join in creating a healthy system.

One of the easiest, most hopeful techniques is mycoremediation: bioremediation with mushrooms and other fungi. Mycologist Paul Stamets

*continued on next page*

*tejas web presents...*

## The Passion of Isis and Osiris

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found that oyster mushrooms thrive in some of the most toxic environments. Spread spores on a diesel fuel spill, and not only do the fungi absorb the petroleum; they break it down so completely you can even eat the mushrooms. E. Coli, nerve gas, PCBs and many of the other nastiest pollutants can also be eliminated within a relatively short time. Some early experiments even seem to indicate that mushrooms can clean up radioactive wastes! Stay tuned to your local permaculture network for more details.

It seems like Mother Earth is producing solutions to our thorniest problems. It makes sense that the planet, like any other living being, would contain systems for defense and repair. But I got the feeling that she is actively working with us right now; innovating, desperately evolving answers to our questions, if only we have ears to hear and the will to act.

### THREE HOURS THAT CHANGED MY LIFE

IN A FORTNIGHT of amazing options, one session changed my life forever. In just three hours, Osprey and Todd from the Wilderness Awareness School taught us how to sense and move like other animals do, how to walk in the forest without disturbing the wildlife, and how to interpret bird language.

We started with “owl eyes,” shifting to wide-angle vision to take in movement and the total environment. As we opened our other senses we began “fox walking”: moving with careful steps, rolling from the outside of the foot to the ball before shifting our weight and stepping forward. Walking without goal or agenda, with gratitude for just being there, we gauged our success by attending to the alarm system of the forests — bird calls telling us whether they

were agitated or accepting of our presence.

A new world opened up. So many times I’d passed through the woods feeling like an intruder, but not knowing why. I could tune in but I couldn’t join in the flow because I lacked the basic skills. Here was the key.

That evening, I skipped dinner and went out to practice. Stalking slowly, I strained to perceive the edges of vision. I listened for the furthest sound, smelling and tasting the life in every current of air. Most of all, I walked with thankful heart, grateful for this opportunity, for my life, for the whole web of creation. I fell into a hyper-alert meditation, senses more alive than I can recall.

As I turned to walk back, I closed my eyes. Hands stretched as antennae to keep me on the steep road, I stepped carefully, only occasionally peeking to check if my instincts were on track. Closing my eyes again, I stepped forward again in rapture. Suddenly I “saw” a white light in the rear of my head and froze. Something was there.

Stretching out my senses, I strained to feel what was watching me. I turned slightly, hunched down to present a less threatening profile. Minutes passed by, then with a bolt, something crashed through the brush on the hill to my left, passed swiftly by me and was gone. I could feel the air rush past as something about the size of a large coyote or small deer ran by. Too surprised to even open my eyes, I never found out what left my veins racing and heart hammering.

It was the first step on a path I’d always wanted to take, but could never find the door to. Thank you, Todd and Osprey. And thank you Tom Brown, who taught the instructors at WAS. Their brief lesson led me to enroll in a week-long tracking and wilderness survival class, an amaz-

ing experience which has set the direction for my next major lifestage.

### THE WISDOM OF RADICAL CHANGE

ANOTHER LESSON with great consequences was Sustainable Sonoma’s MASH workshop. MASH (short for Making Amazing Stuff Happen) helps people in communities, schools, and workplaces understand their impact on the planet. The information given is fairly simple, even obvious, but the combined impact was shocking and visceral.

I try to live simply, consuming about half the resources of the average American. So I was shocked to find out that in order to exist at what I consider a sustainable level, I’d need to reduce my consumption by over five times. As one presenter pointed out, that’s a lot more than recycling a few more cans. It means that if we — and most every species on Earth — are to survive, we need to radically, fundamentally change the way we do things.

When I tell this to my friends, many become depressed. “It’s hopeless,” they say, “we’ll never make it.” But I found the information inspiring. To me, it’s a complete validation of the work we do. It’s an impetus, an imperative from the Earth that we go farther than we ever imagined. Now is not the time for half measures — take your wildest fantasy and go for it! There is no other way to survive.

### MAKING IT REAL

THAT’S THE real lesson of Earth Activist Training. Dream big, then go out and make it happen. Not just because it’s fun and it’s the right thing to do. We have to. There’s no waiting around for technology to save us. In fact, all the technology we need is right here, right now. Not just pipes, and systems, and theories. But spirit, and magic, and most of all, hope.

Go to EAT (or most any permaculture course) and you’ll learn enough to grasp the world’s challenges and the web of interconnected options for solving them. You’ll be overwhelmed with options, but one will call out, “This is what I can do, and here’s how I can start.”

For me, I decided that my goal is to reduce my consumption to less than zero — to give more to Earth than I take out. If I can do that one thing with my life, it will be a success. If I learn how and pass it on to others, I can be part of the miracle.

So can you. If you feel alone, if you doubt there’s hope for us as a species, take heart. The options are out there right now. I know. I’ve lived the possibilities. You can, too.

It’s a beautiful future, just waiting for us to make it happen.

### UPCOMING TRAININGS

THE NEXT Earth Activist Training takes place

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Do you find yourself dating men who:

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*This group will focus on intimacy, commitment, & related issues in our relationships with wounded men. We will utilize processes such as talking from the heart, dream analysis, art & drama, gestalt, guided journeys, storytelling, & mythology for psychological & spiritual healing. Facilitator Dr. Rodney Karr is a Jungian-oriented psychologist who has over 25 years of clinical experience leading groups for gay men & couple therapy. He has personally dealt with these same issues himself & in the men he has loved. He is also a spiritual teacher & the Chief Druid of the Grove Manannan mac Lir, Order of Bards, Ovates, & Druids in San Francisco. His co-facilitator is Jehannah Wedgwood, a noted and published poet, grandmother, wise woman, & leader of poetry & women's circles. Rodney, Jehannah, & the rest of the group members will share their experiences, wisdom, & support with one another to help heal the men in their lives of their intimacy issues.*



December 6-20, 2002, at the Institute of Noetic Sciences (IONS), in Petaluma, CA. Contact Capra J'neva, (415) 663-9583, or visit [www.permacultureinstitute.com/eat/](http://www.permacultureinstitute.com/eat/)

#### SELECTED WEB RESOURCES

- EAT Audio Page (*audio documentary and clips from EAT 2002*) — [frsc.bleet.org/eat](http://frsc.bleet.org/eat)
- Penny Livingston-Stark — [www.permacultureinstitute.com](http://www.permacultureinstitute.com)
- Starhawk — [www.starhawk.org](http://www.starhawk.org)
- Wilderness Awareness School — [www.wildernessawareness.org](http://www.wildernessawareness.org)
- Tom Brown's Tracker School — [www.trackerschool.com](http://www.trackerschool.com)
- Occidental Arts and Ecology Center — [www.oaec.org](http://www.oaec.org)
- Builders Without Borders — [www.builderswithoutborders.org](http://www.builderswithoutborders.org)
- Sustainable Sonoma (MASH) — [www.sustainablesonoma.org/projects/mash.html](http://www.sustainablesonoma.org/projects/mash.html)
- Mycoremediation — [www.bfi.org/Trimtab/winter01/mycoremediation.htm](http://www.bfi.org/Trimtab/winter01/mycoremediation.htm)
- Living Machines — [www.oceanarks.org](http://www.oceanarks.org)
- Permaculture Activist Network — [www.permacultureactivist.net](http://www.permacultureactivist.net)
- Permaculture Credit Union (!) — [www.pcuonline.org](http://www.pcuonline.org)

*Jonathan Furst identifies as a polysexual Pagan Jewish artist, writer, and explorer. He is currently living the nuevo low-tech lifestyle among the red-woods of Mendocino, California. He does, however, occasionally check his email: [jfurst@pobox.com](mailto:jfurst@pobox.com)*

## Dancing at the Bomb Plant

*continued from page 9*

convince the bomb people to stop. Death swooped in and overtook everyone, even the bomb makers. A grieving Goddess puppet then resurrected everyone and all the nature puppets (Bill was in charge of moving one of the Goddess' hands). The watching crowd erupted into a spontaneous dance that evolved into a spiral dance. It was tremendous!

The last event of the demonstration was the direct action. This year, because of 9-11, the bomb plant officials are enforcing a federal law against trespassing on the property. Previously they had only arrested folks under city statutes. Four people crossed the line and were arrested. One of those was Tim Mellen, an employee of OREPA. Tim explained to me that they were glad that the federal law would now be upheld, because they wanted to get into a federal court in order to have a jury trial and be heard. Up until now, their city charges just get thrown out by the judge.

After the arrest of the four people willing to face federal charges, two large affinity groups sat down and blocked the road, intending to be arrested on city charges. The police declined to arrest them or the giant puppets who were also

taking part in the blockade. The groups sat there for three hours in total peace. During that time, Gaia Reclaiming led a spiral dance in the street singing Beverly Frederick's song, "We Are Your People." We followed that with several Dances of Universal Peace. Police on Y-12 property looked on with binoculars. It became obvious to us that the police were not going to arrest the blockaders, so we left. We found out later that the affinity groups had marched down to a busier intersection, where they finally succeeded in being arrested. It's rather amusing that they had to work so hard to get arrested.

I personally wonder what other measures can be taken to get the word out about what is going on at the Y-12 bomb plant. My brother and his fiancée live a short drive away, in Knoxville. Neither of them was aware that bombs were present there at all, let alone being built. They said that according to what they have seen in the local media, the only thing going on in Oak Ridge is research and some demonstrators getting arrested. I shared facts with them about what is going on there, but they didn't seem very interested. It is very difficult to know how to engage the greater populace when close family members don't want to hear what's going on.

Won't you join us in Oak Ridge? The next demonstration is in August (which our usual group won't be attending since it coincides with Spiral Heart's camp), but we will be attending the April 2003 demonstration. You can get more information at [www.stopthebombs.org](http://www.stopthebombs.org) and see complete pictures of this year's rally at

[www.peregrineretreats.homestead.com/news.html](http://www.peregrineretreats.homestead.com/news.html).

*Irish Flambeau is a Peace Witch and leads Sacred Circle Dances at every opportunity.*

## Hudes Tarot

*continued from page 35*

descriptions are concrete and useful, taking into account contemporary concerns such as substance abuse and diversity. The Empress, for example, "...deplores any kind of intolerance based on physical appearance, including insensitivity to individuals with physical disabilities."

Some of Samul's interpretations are non-traditional but sensitive. The Five of Cups, for example — often interpreted as a somewhat scolding reminder to stop focusing on spilled milk and count those blessings which remain — is held by Samul to illustrate healthy grief, the ability to face sorrow courageously without rushing the healing process.

U.S. Games is re-issuing the deck as a boxed set with *Wisdom in the Cards*.

*Published by U.S. Games. Reviewed by Rose M. Smith.*

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## Palestine

continued from page 13

(Israeli) settlers and 2.5 million Palestinians (in the West bank), and the settlers get to use 80% of the water. So the Palestinians are always collecting water. Especially during closure times, when things like water get scarce. They collect bath water, dish water, rain water — they never let water just go down the drain.

It's a very educated society. Literacy is about 95%. There's a higher level of advanced education among women than among men — partly

because so many of the men are in and out of prison. A lot of teachers, doctors, and lawyers are women. That has fostered a very strong feminist movement. They take the view that women's liberation is not secondary to the national liberation struggle.

All over Aida, you see pictures of martyrs. When you meet a kid, they'll immediately come up to the pictures and point and say, "That was my cousin," or "That was my brother." Pretty much everybody in the camp has lost someone close to them in the last few years.

### RQ: What were your days like?

The first couple of days, we didn't go anywhere. The first day they lifted curfew, a friend and I went to the baby hospital to deliver some medicine. We learned that, as internationals, we could go out even during curfew, but we didn't go as far as Bethlehem, be-

cause that seemed a lot riskier. There were soldiers everywhere.

When we'd been there about a week, they lifted curfew long enough for everyone to shop. So we went to Bethlehem to get the rest of our stuff, so we could have clean clothes.

There was shooting the whole time we were in Bethlehem, even though the curfew was lifted. People were out with their babies. And I thought, why are they letting their kids be out when there's shooting? But then I realized, there's always shooting, and you have to go and shop sometime.

The ambulances came in that day with food, so we walked alongside the ambulances, in hopes that (the Israelis) wouldn't shoot them. A Red Cross driver got up on top of an ambulance and told people they could come and get food. Despite the sounds of shooting, people rushed to get the food. It was almost like a stampede.

In the evening we'd hang out with the family, drink coffee and tea, play with the kids. Sometimes they'd have someone over who spoke English, and we'd talk.

During the days, the international people would go down to the community center, partly so the families could have some time without strangers hanging out in their house, but also so we could all work together. One day we went on a march to try to get an ambulance into Manger

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Square. That one was fired on, or at least they fired into the air.

Another day that curfew was lifted at Aida, they buried seven people who had been killed at Bethlehem. There was room in the cemetery in Aida, and it wasn't going to be possible to have a funeral in Bethlehem, where there was still all the shooting. So they buried them at Aida.

When curfew was lifted, everyone had two or three hours, and there are these tiny little shops, and everyone in town was trying to get their groceries. Then the Israelis decided to re-impose the curfew a half hour early. It was pure chaos.

**RQ: You stayed at Aida till the end of the ISM campaign?**

Yeah. Then the last day I was in Israel, we did a protest at the U.S. embassy in Tel Aviv. Another American woman said she wanted to protest at the embassy. That had been my idea, too. The campaign ended at noon on Friday, but I wasn't leaving till midnight. So our idea was that the Americans would do something at the U.S. embassy.

I called some of my friends in Tel Aviv. They said we should do it at 2:30, since the Women in Black vigil was from 1 to 2. They put it out through their network, and we got in touch with Israeli leftists. Several thousand people came out. There were Arab members of the Knesset there, and pretty much everybody who was anybody in the Israeli left.

**RQ: What do you feel the campaign accomplished?**

It's important that there are internationals in Palestine, because it gives people back home a connection. People I know were concerned about what was happening in Bethlehem because I was there.

I wouldn't say I learned a lot about the occupation that I hadn't already heard. But it makes a big difference to people if you can say, "I've been there and seen this."

**RQ: What did your experience mean to you as a Jew?**

Previously I could have said, "I don't believe that all Palestinians hate all Jews." Now I can say, "I've lived among Palestinians who knew I was Jewish, and they treated me like a member of their family—except one who didn't do any work and got fed the best food..."

I lived among the people, they took care of me, they fed me, housed me, let their kids play with me — and all they asked in return is that I tell

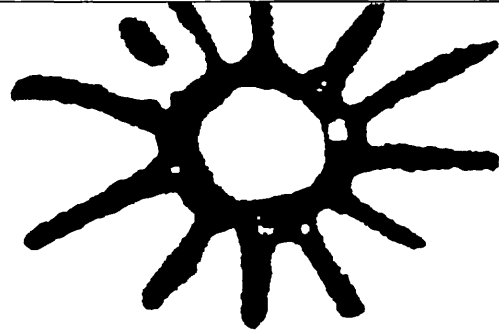
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people back home what is going on.

The Palestinians that I met in Aida, most of them hadn't met a Jew who wasn't a soldier. The men who worked in Israel had, but the kids hadn't. A lot of the women hadn't. So they found out that not all Jews are their enemy.

It's also important that Jews see that there are other Jews who feel strongly enough about what the state of Israel is doing that we are willing to go and put ourselves in the line of fire.

#### **RQ: We'll give contact information for the ISM. But what else can people do?**

If you're willing and have time to do one risky thing, do a highly visible direct action here in the U.S. Ultimately, that is what's going to stop the occupation. The Palestinians are very clear that the occupation will end when the U.S. government wants it to end. The government will want that because thousands of North Americans are demonstrating in the streets and blocking federal buildings and roads—because the cost is getting too high at home.

#### **RESOURCES**

For more information on the International Solidarity Movement, contact Kate at (510) 666-1376, or email [westbanklink@yahoo.com](mailto:westbanklink@yahoo.com)

Contact San Francisco Women in Black at (510) 434-1304, [womeninblacksf@netscape.net](mailto:womeninblacksf@netscape.net)

For information on events in the Middle East:

- The Other Israel, [http://other\\_israel.tripod.com](http://other_israel.tripod.com)
- Palestine Remembered, [www.palestineremembered.com](http://www.palestineremembered.com)
- Tim Wise, "Reflections on Zionism by a Dissident Jew," [www.mediamonitors.net/](http://www.mediamonitors.net/)

[timwise1.html](http://timwise1.html)

• Salman Abu Sitta, "The Return of the Refugees: the Key to Peace," [www.arts.mcgill.ca/mepp/prnr/papers/abu-sitta](http://www.arts.mcgill.ca/mepp/prnr/papers/abu-sitta)

*Kate Raphael has been an activist in the San Francisco Bay Area for twenty years, for causes ranging from nuclear disarmament to queer and women's liberation. She attended her first Reclaiming ritual in Santa Rita Jail in 1983.*

## **Heresies in Pursuit of Peace**

*continued from page 33*

searching for news of lost relatives.

Israel was the restitution for all the losses of the Holocaust. It was the thing that restored some meaning and some hope into a world utterly shattered by evil. It was the proof that Jews were not just passive victims but actors on the screen of history, capable of fighting back, of taking charge of our own destiny. It was the one safe place, the refuge in a hostile world.

And for some, it was the answer to the

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anguished question, "How can I believe in God in a world in which such things can happen?" To acknowledge the truth of what Israel is, is to face a grief so deep and overwhelming that it seems to suck away all hope, is to gasp again in the suffocation chambers, to cover our faces with the ashes from the ovens and know that there is no redemption, no silver lining, no happy ending, no good and noble thing that emerged to give dignity to these deaths. There is only the terrible cycle of victims becoming victimizers, the abused perpetuating abuse. It is to look down and see the whip in our own hands, the jackboots on our own feet.

"DON'T MAKE the Nazi connection," a Jewish peace group warns. "It only feeds the right wing."

And yet the Nazi connection begs to be made.

It is true that the Israelis have not built extermination camps. It is true, although not immediately relevant, that other people in the world besides Jews have done and are doing bad things. Other atrocities occur daily. But it is also true that to attempt to erase a people, to destroy their culture, livelihood, and pride, is genocide.

A wan young woman, looking depressed, wanders through the Justice for Palestine rally, carrying a sign that says: "My father survived Auschwitz. His parents didn't. Orphaned, he fled to Israel."

Part of the horror of Jenin lies in her father's new kinship to the teenaged boy dug alive out of the rubble of his house, where his parents and brothers and sisters now lie dead.

That parallel is a dark mirror that reveals how easily we become what we most despise. If we look into it open-eyed, we face truths so painful they make it hardly bearable to be human. For this is not just about Jews and Germans, Israelis and Palestinians, not about how any one people is prone to evil. It's about us all. The capacity for cruelty, for inflicting horrific harm, exists in us all. All we need is to feel threatened, and to let our fear define our enemy as less than fully human, and the horrors of hell are unleashed.

If we don't like the Nazi parallel, we must refuse to become Nazis. We must remember that the Nazis played on the German sense of deprivation and loss after World War One, and admit that our own real victimization has not elevated us to some realm of purity and eternal innocence. We can grow beyond the propaganda we were taught and the myths of our childhood and the comfort of our chosenness, and see the Palestinians as the full human beings that they are. Even if to do so seems to require us to walk out again into the wilderness with no outstretched hand nor hope of a promised land to guide us.

For if we admit the Palestinians' full humanity, if we admire their knowledge and appreciate their culture and cherish their chil-

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dren, then all the justifications of conquest fall away. No God, no superior virtue or inherent right, has granted us dominion. We have the land because we were able to take it.

And while that admission might seem to threaten Israel's very right to exist, it is not nearly as much of a threat as clinging to the justifications and rationalizations that prevent us from seeing the Other as human.

For full human beings placed in a situation of utter despair may turn to suicide bombs and retribution. Human beings, humiliated beyond bearing, may turn to revenge. But full human beings are not mindless agents of hate. Given hope and dignity and a future to live for, human beings will tend to choose life. And full human beings can be reasoned with, bargained with, made peace with.

THE WILDERNESS, the desert, has always been the place where our people have heard the still, small voice of God.

Religion is supposed to call us away from our most brutal possibilities, to challenge us to act from compassion and love. Right now in the Middle East, religion is not doing its job.

I know well that to equate the actions of the Israeli government with Judaism is to risk feeding anti-Semitism and to erase the great spectrum of political and spiritual diversity that

exists in the world Jewish community. And yet the question of Israel cannot be separated from Judaism. Our prayers for rain are timed to coincide with cloudbursts over the Sea of Galilee. We count the "omer," the successive gathering of the harvest from ancient fields bordering the Jordan. Fundamentalist Jews have established the contested settlements in the Occupied Territories and resist any concessions to the Palestinians. And the mainstream Jewish community stands firmly behind the Israeli government's rule of force.

The current crisis represents a great spiritual crisis within Judaism. I write as an admitted heretic, yet it's clear to me that the Orthodoxes of all three Great Religions, along with atheists, pragmatists and secularists of many political persuasions, are embroiled in a blasphemy that far outweighs any naked dancing around a bonfire.

They are united in the worship of the God of Force.

The God of Force says that force is the ultimate answer to every dilemma, the resolution of every conflict, the "only thing they understand." The God of Force makes His appearances in the Old and New Testament, the Koran, and other sacred and secular scriptures. The God of Force licenses his agents to kill, unleashes the holy war, the jihad, the crusade, the inquisi-

*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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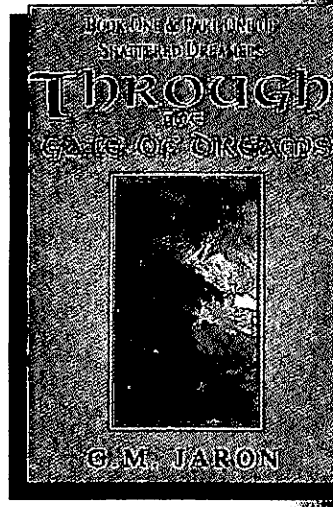
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G. M. Jaron, a student of Kabbalah, was taught the Reclaiming Craft by Beverly Fredrick & Doug Orton. He is a member of "They Might Be Ravens", a Circle based in the San Francisco Bay Area.



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tion. The God of Force says, "Go unto the land and kill all the inhabitants thereof."

Now, I'm a polytheist. I recognize many Powers, many constellations of energies and forces in the universe, that arise from a deep interconnectedness and unity but have their own flavors, characters and names. One advantage of being a polytheist is that you can choose your gods or goddesses, acknowledging that bloodthirsty and cruel powers exist, but turning resolutely away from them. When God tells you to commit some horrific atrocity, you have somewhere to go for a second opinion. But monotheism is, of course, the heart and essence of Judaism, as it is of Islam and Christianity.

I submit that the God of Force is incompatible with the oneness of God. For if God is one, s/he must by definition be God of All, not of any one people exclusively. He cannot simultaneously encourage callousness and cruelty and be Christ the God of Love, Allah the Merciful, or El Maleh Rahamim, God Who is Filled with Compassion. And if he chooses a people, he does it in the same spirit in which my partner confides to each of his four daughters that she is his favorite.

The current situation is a call both to God and to us to evolve. Judaism has always had within it a tradition of wrestling with God, as

Jacob did with the angel, of arguing with God, as Abraham did when God wanted to destroy Sodom and Gomorrah. To see God as fixed, eternally and unchangingly rigid, is indeed to worship a graven image. Instead, we might see God as a dynamic process in which we are cocreators of the world we inhabit. We are actively engaged in shaping who God becomes.

We are commanded not to make images of God because our human imaginations are always limited and will reproduce our own faults and lacks and prejudices. God the General, God the Ruler, God the King, God the Distributor of Real Estate, God the Avenger, God of Holy War, God of Punishment, Retribution and Revenge, God Who Favors One People Above All Others, may in reality be that very idol, that truncated image, we are told to turn from. The worst heresy of all may be to limit our conception of the great force of compassion that underlies the world.

Judaism can march lockstep with the Israeli authorities deeper into the domain of force. Israel could conceivably exterminate the Palestinians utterly, and that is the trend of the current policies. Nothing less will crush their aspirations for independence and freedom. A Jewish community that supported that final solution would lose its soul and any claim to moral authority. An Israel that carried out the geno-

cide would be no fit homeland for any person of conscience. The dream of Israel would become an utter and complete horror show. And genocide would not bring security to Israel: it would simply inflame the hatred of the entire Arab world and jettison the rest of the world's support. Given all the nuclear weapons floating around in the Middle East, that road is likely to lead straight to the fulfillment of Christian prophecies of apocalypse. One of the agonies in the current crisis is that nobody seems to have much hope or vision of how to resolve it. We can see where the road leads, but we don't know how to step off of it. "If only the Palestinians would practice nonviolence, embrace the principles of Gandhi and King," I hear from some of my Jewish allies. Of course, there are Palestinians, and Israelis, and many others who have stepped forward to be a nonviolent presence in refugee camps, who have accompanied ambulances and attempted to deliver medical supplies, who have written their own eyewitness accounts and spoken their truth. But I find myself thinking, "Wouldn't it be quicker if Gandhi or King reappeared among the Israeli leadership and their supporters? Are they not in an even better position to change this situation?"

If the Israeli leadership were to abandon the idea that force will resolve this conflict in any positive way whatsoever, the solution becomes



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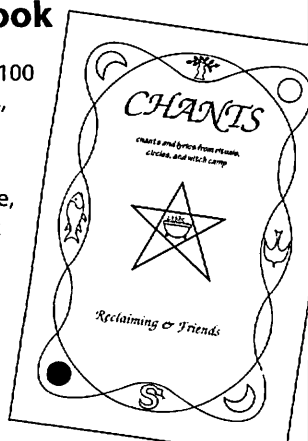
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stunningly, obviously clear. Any mind not clouded by fear or hate or self righteousness or utter religious certainty can see it in 10 minutes of serious thought:

The Palestinians need their own state. And it needs to be a viable, coherent state with the potential for prosperity and beauty, not a Bantustan, not a few scraps of unwanted land the Israelis have decided to discard. A Palestine of milk and honey, of bread and roses, of the vine and the fig tree, of olive groves and red anemones, of health clinics and universities, of a new renaissance of Arabic culture, science, learning and art. Anything less will be an eternal festering sore, and there will be no peace.

An Israel that gave up the delusion that force will win all of Israel's demands while conceding the Palestinians nothing might recognize that a flourishing and happy Palestine would be Israel's best security measure, might even become her closest trading partner, best friend. It is utterly in the best interests of Israel to nourish and support and foster the creation of the Palestinian state, to be surrounded by friends instead of enemies.

And those who love and care for Israel need to stand with her true interests now, by demanding an end to the occupation, the dismantling of the settlements, by calling for the intervention of a neutral, peacekeeping force, and by pressuring

the United States government to stop covertly supporting and funding Israeli aggression.

The grip of the God of Force is strong, so strong that even though we can clearly see what the solution might be, we may despair at actually bringing it about. To pry that grip loose, we need to use all the tools of political activism, from writing letters and making phone calls to demonstrating, doing nonviolent civil disobedience, or even joining the peace witnesses on the front lines.

On a spiritual level, we can look into the dark mirror that reveals our own prejudices and reject them. We can believe that the force of intelligent, embodied love, as feminist theologian Carol Christ describes the Goddess, is indeed stronger than stupid, disembodied hate. One last Pagan heresy is the belief that we can prod a sluggish God into producing a miracle or two, by performing an action with conscious, focused intention.

So, as a spell for peace, make peace with someone you think you can't make peace with. Notice what resistance arises even at the

thought, how you build your case against your enemy, how you marshal your allies and ready your weapons. Note what it takes to give them up, what you must sacrifice and what you gain.

Maybe, in this process, we can all learn something. Maybe we can begin a turning, a transformation that will leave the God of Force starved of his blood sacrifices and burnt offerings, and feed gentler fruit to a kinder God. So that the children of Israel and Palestine can both grow up to enrich the land not by the blood of corpses but by the songs of poets, the works of artists, the healing of doctors, the fruit of farmers, the knowledge of teachers, the wisdom of mystics. And this corner of land, battleground for so many years, might become for all people a place

*continued on next page*



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**Oakland, California**

continued from preceding page  
of refuge, vision and hope.

Starhawk's travel schedule can be found at [www.starhawk.org](http://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.

## Wicca, World Deities & Me

continued from page 18

space, but a secret place that can separate my worship from the rest of my life. When a circle is opened, an ancient sensation reminds me that no one can see where we've circled. Nothing remains in the forest, meadow, sand or room to give away the existence of the just finished ceremony. The circle leaves no building or artifacts that can be found. It allows for movement to any location indoors or out with no clues left behind. I know I can even forget that I was there, so there is no possibility of me unintentionally revealing my involvement in a forbidden rite. These sensations in me feel like they come from centuries of habit and fear. I'm still working to integrate my Witch identity into as much of my life as possible. I believe there is a safety now in my progressive San Francisco Bay Area community that I haven't experienced anywhere for many centuries.

My questions about Wiccan invoking and devoking then led me to questions about the differences between Wicca and other ancient

traditions. It is fortunate, I theorized, that most other traditions of the world haven't had to hide any trace of their spiritual practices for centuries — at least not so completely from others of their own societies. There is the possibility of living continuously with their deities, openly honoring them as an ordinary part of everyday life. This is not to suggest that many traditions don't circle to worship in certain ways — for example, to allow spirit or ancestor possession. But worship is not exclusively within circle with deities devoked at the end, as has been Wiccan tradition since our oppression began. In other words, many traditions circle, invoke and devoke for particular reasons. But they also have ongoing relationships with spirits that do not have to be hidden from all others and do not always require invoking and devoking with every contact.

Many ancient traditions seem more intact than Wicca, with specifics of spiritual practice and belief being historically unbroken and generally agreed upon by trained practitioners. Currently, Reclaiming wisely uses a very safe form of ritual to allow for spirit possession and return, should it occur with some of us. We haven't yet recovered the knowledge and social structure to identify when this will likely happen, who will experience it, and for what purpose it occurs. It makes sense to me that Witches use this safer approach now. Yet this may give rise

to a major difference in style of worship with other world spiritual systems.

Over the months since I finished my joyous introduction to Reclaiming in the Elements of Magic class, my thoughts have often revolved around these questions. When I called on deities I knew little about, from cultures with different traditions than Wicca, did I insult or in some way upset the spirits? Was I being responsible invoking spirits who are never invoked in the Wiccan way in their own cultures?... or in devoking spirits who are never devoked? Are some spiritual traditions, while deeply similar in intent, incompatible in practice? Is it like Traditional Chinese Medicine and homeopathy? Both systems use the same deep concepts of health through balance but use very different methods of achieving it. So in practice, Chinese herbs sometimes antidote homeopathic remedies and often, both cannot be used at the same time.

And what about me being all of myself wherever I am? Must I accept that some of my spiritual experiences cannot happen at the same time and place? And finally, the question I am struggling with the most — what do I do the next time I'm circling with my fellow Witches and a world deity is invoked?

Driving these questions is my firm conviction

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tion that I must be true to the spirits who guide me. As difficult as these questions are, grappling with them is a small sacrifice for me to make when I think of all that the spirits have given to me and to the worlds. In ritual and in life, I promise them that I will do my best to honor them.

*Judy Andreas lives in the shadow of the Chevron refinery in Richmond, CA, and loves, loves, loves her girlfriend of 26 years.*

## Greer: Reversed Cards

*continued from page 35*

invited to enrich her/his Tarot vocabulary through studying different decks and incorporating personal associations and intuitions. Meanings are keyed primarily to Rider-Waite-Smith images, with occasional reference to other decks.

The spreads — three-card, yes/no, life inventory, problem-solving, hanged man, and hidden influences — designed or chosen for this book are outstanding. There is also a chapter devoted to a Celtic Cross reading with an actual client which demonstrates the fluid and empowering “midwife of the soul” style of reading for which Greer is famous.

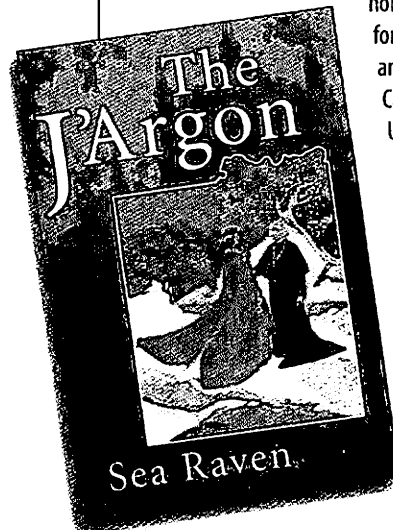
Another important feature of *Tarot Reversals* is the Heroine’s Journey, a retelling of the Hero’s Journey from a feminine perspective, based on the reversed Major Arcana.

Mary K. Greer’s *The Complete Book of Tarot Reversals* is an important work on a highly-charged topic in the Tarot community. Get it, use it, and turn your world upside-down.

*Published by Llewellyn. Reviewed by James Wells, www.workeroforacles.com*

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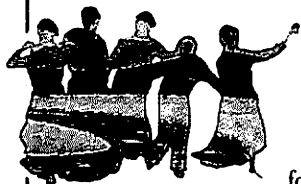
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announcing **Margo Adair's** new book:

## Meditations on Everything Under the Sun



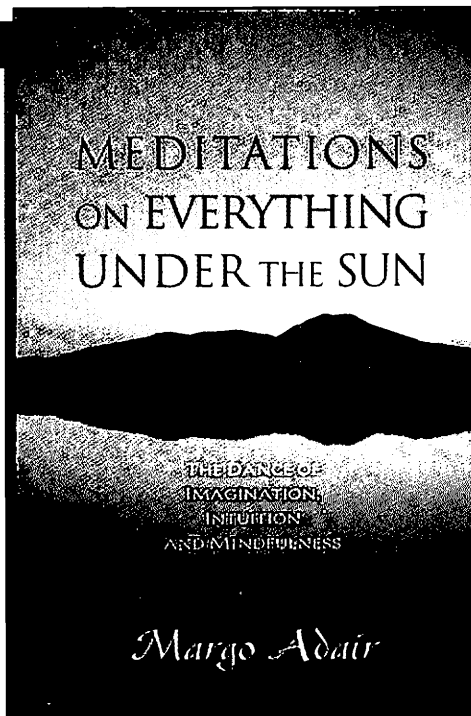
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## Hieronymus Establishes New Diversity Record

LUCIFER "LARRY" HIERONYMUS, Chairman of the People's Pagan Party, shattered the modern record for diversity by attending services, sabbats, masses, meditations, celebrations, sacred dances, passion plays, and bingo sessions sponsored by 37 different faiths during March 2002.

His feat easily surpassed that of the late Ebenezer Ezekial Rossellini, whose mark of 34 was once considered unapproachable.

Entering the final week of March, Hieronymus' tally was 22 — already one of the ten best scores of modern times. But it was a late burst that etched his name in the record books, particularly a brilliant quadruple when he attended Equinox, Passover, Easter, and Rosicrucian events in a single weekend.

Exhausted from his efforts, Hieronymus cost himself a shot at the GoodWitch Cultural Sensitivity Award when he inadvertently invoked Dionysus during Easter Vespers at St. Dennis the

*continued on page D-119*

## 1013 Practical Jokes for Wiccans and Other Pagans

Now YOU can be the life of any ritual, with our all-new catalog of crazy jokes and zany tricks. Play them on your coven — or try them at the next Spiral Dance! Choose from these favorites, and many more:

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- Miracle of Life Tadpole Farm — drop it into Waters of the World and watch the fun begin!
- Exploding Doumbek — comes in three sizes.
- Wodin's Whoopee Throne — get one for your deep anchor or your Witchcamp teacher. They'll love it!
- Whacky Compass — perfect for groups who decide which way is North by consensus.

## New Psychic Malady Deletes Past Lives

OFFICIALS WITH the Institute of Trans-Personal Biology and Para-Physical Psychology have confirmed the existence of a debilitating new meta-mental disease. Characterized in the early stages by an inability to remember details of past lives, the degenerative condition eventually destroys entire former lifetimes. People in the terminal stages often believe that the present incarnation is one's only life.

Progress is being made on a treatment which involves implanting pre-birth fetal memories into the metapsyche of individuals suffering from the disease. Individuals receiving "stem-dream" implants have shown marked improvement in many cases.

The research is controversial. It has

been condemned by the Right to Past-Life Coalition, fundamentalist Witches who hold that pre-birth fetal memories are lives, too, and that the implanting procedure robs those past lives of their right to exist.

Researchers vowed to continue their

*continued on page D-137*

## Global Warming — Endless Summer

Wicker-man fans rejoice — soon, every Sabbat will be Summer Solstice!

SEE LIFESTYLE — SECTION E

## Violence Mars Rugby Championship

Vermont tops Texas in disputed match to capture Witchcamp League title

SEE SPORTS — SECTION F



A sordid sex scandal rapidly becoming known as "Abstinence-gate" has rocked an already-reeling Reclaiming to its foundations. On Beltane Eve, the RPWV caught Reclaiming High Priestesses Sunshine Moonbeam and Esmeralda RagingWitch in the heat of a passionate political debate — at the very moment they were supposed to be performing the Great Rite. Photo by RPWV staffer Otter.

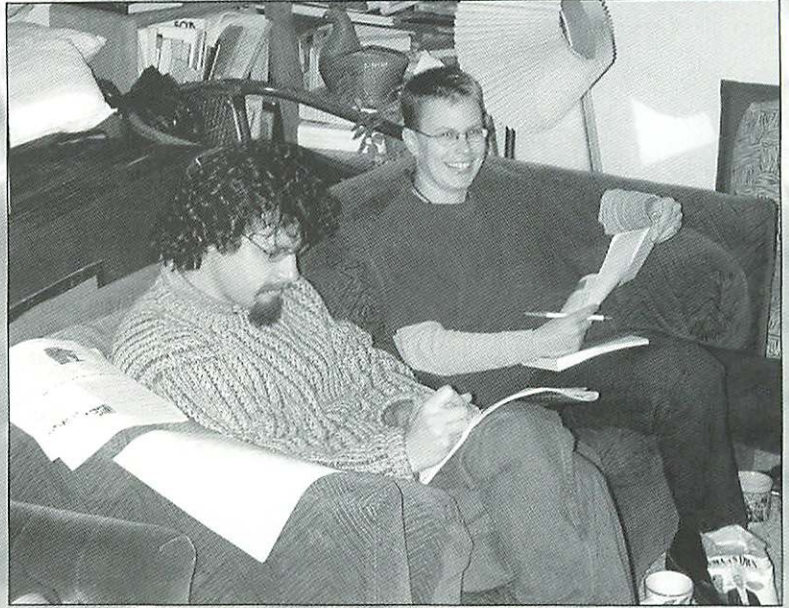
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Welcome to Reclaiming Quarterly's office, located in a San Francisco attic. These exclusive shots were taken at the one-year anniversary of the office.

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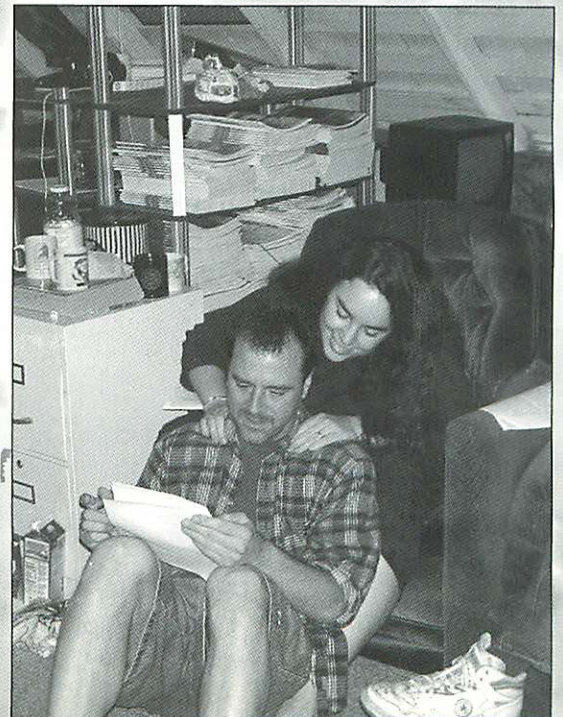
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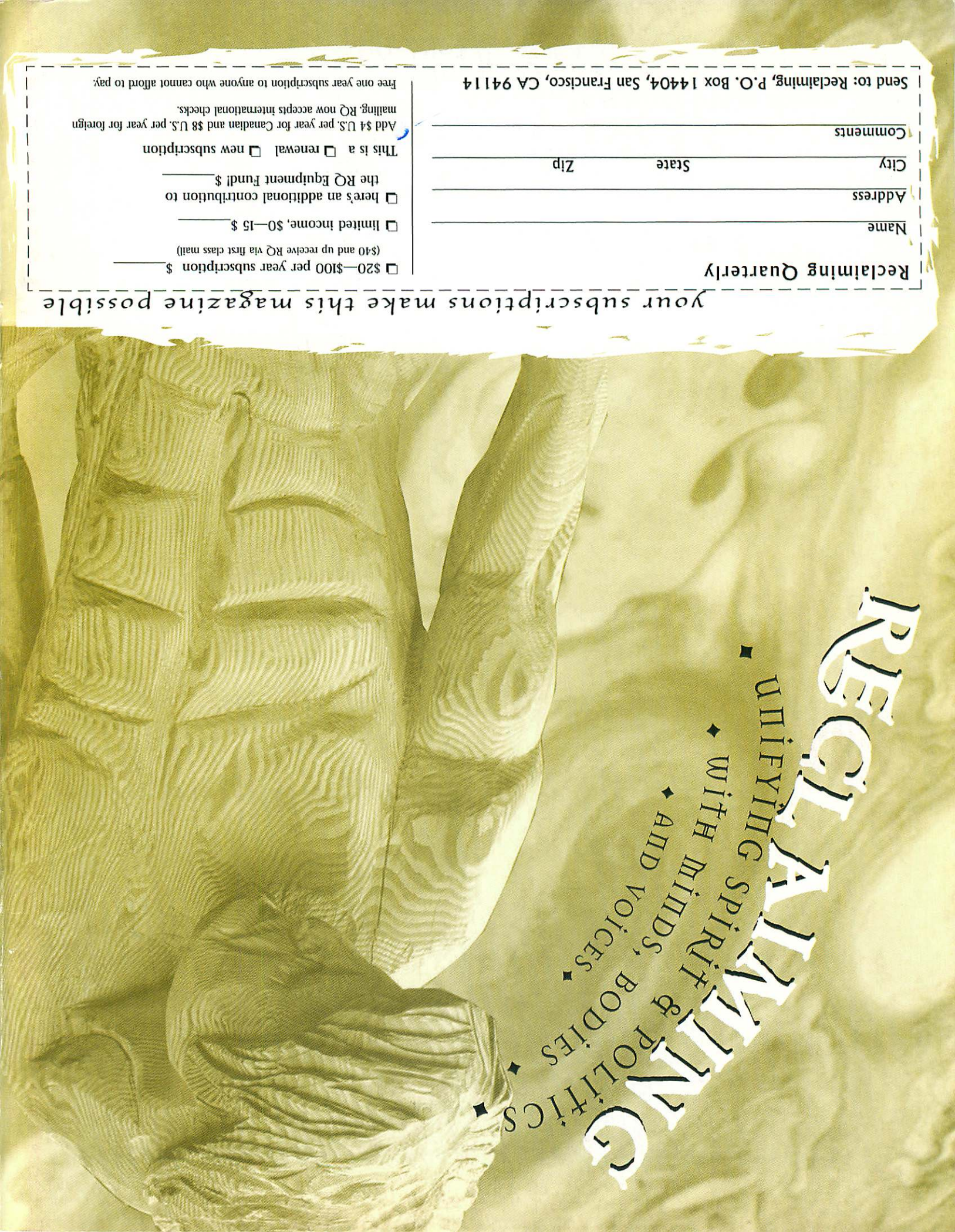
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