

RECLAIMING

QUARTERLY

The Magazine For Witchcraft And Magical Activism

FOOD & MAGIC

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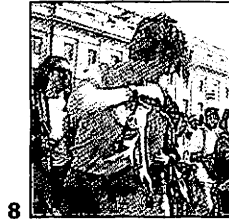
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Reclaiming is a community of women and men working to unify spirit and politics. Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force. We see our work as teaching and making magic — the art of empowering ourselves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



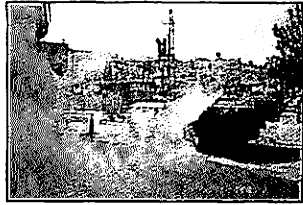
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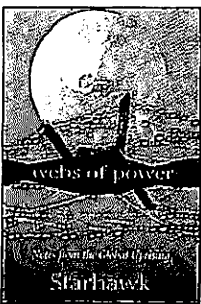
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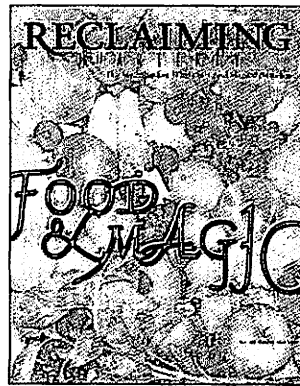
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COVER PHOTO

by RQ. RQ likes taking pictures of inanimate objects which sit still while we focus.

COVER DESIGN

by Snow — Snow has lived in San Francisco for the last nine years. She keeps busy working as a web developer and doing her own art. Contact her at ralevy@earthlink.net

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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 Efficiency Expert Suzanne
- Assistant to the Head Chef Lily
- Assistant AssMaster Lynx
- Assistant Airborne Hug Specialist Jim Negrette
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- Assistant Nap-Taker Snow
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- Assistant Historical Choreographer Jeff Harrison
- Assistant Image Acquisitionists Otter, Robin
- Assistant Arboreal Graphicist Bob Thawley

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

Special RQ kisses to:

Elka, Rain, Kat, Georgie, Fern, John, Madrone, Urania, Kala, Panthera, Starhawk, Macha, Vibra Willow, Willow Raya, Raven Le Fay, Deborah V., Jan Dance, Pam, Mary, Ron, SingingHands, Fox, Carol Gunby, Shadow Lotus, and Church Street house. Back cover by Amanda Karin.

Regional Pages Credits — see page 32

To Our Readers...

WELCOME TO THE Winter RQ. It's a strange moment to publish — by the time this reaches you, the international situation may be radically altered.

We bring you two pieces that we hope are relevant regardless of where the new year finds us: "The Living World," a vision and call to action written at Tejas Web's Samhain Camp last year, and Jessica Murray's "America's Crisis of Maturity."

On a domestic note, we interview Witchcamp cook extraordinaire Carin McKay about cooking and magic. And our Kitchen Witch offers a rich vegetable chowder for the season.

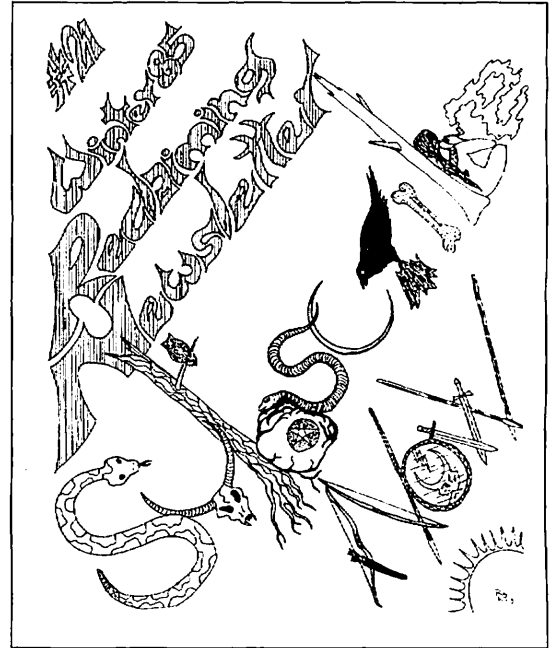
Oak's column on gossip in our last issue touched off a barrage of letters from our readers, the most we have ever received on one topic. We reprint five of those letters beginning on page 23.

WE AT RQ were saddened to learn near press-time that pioneering nonviolent activist Phil Berrigan died on December 6, 2002 at home in Baltimore, surrounded by family and community.

Berrigan, along with other faith-based activists, engaged in dramatic acts of civil disobedience such as pouring blood on military draft files during the Vietnam era, and later took part in "Plowshares" actions such as entering a missile plant in Pennsylvania and hammering on warheads. He served many years in prison for these actions, which helped inspire more recent protests such as those at the School of the Americas (see page 12).

In the days before his death, Phil Berrigan wrote a final statement, which included these sobering words: "I die with the conviction that nuclear weapons are the scourge of the earth. To mine for them, manufacture them, deploy them, use them, is a curse against God, the human family, and the earth itself."

We have our work cut out for us. Have a blessed Winter,
— the RQ Cell



Reclaiming Newsletter, Winter 1985, by Roy King.

RQ is planning theme sections in upcoming issues, including initiations; health and healing; queer issues; water; shadows; and meditations (including labyrinths). We are seeking articles, photos, artwork, and poetry for these topics. See submissions information below.

Correction: In the Fall issue, RQ mistakenly credited the article "Reclaiming Tradition Witchcraft" to M. Macha NightMare and Vibra Willow. Vibra Willow did not co-author the article.

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) 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

RQ Advertising Rates

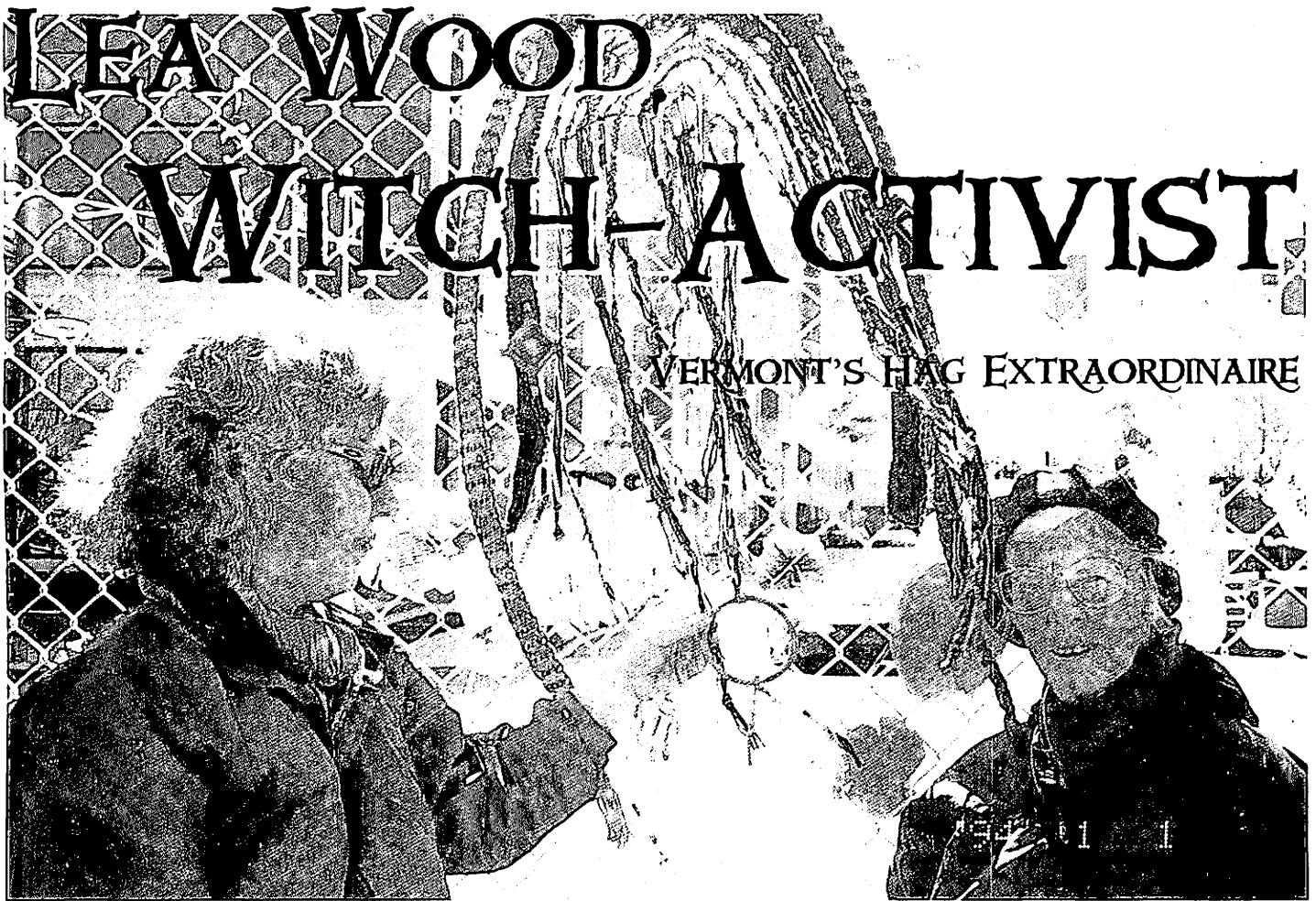
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1/8 page	(business card)	\$35
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1/2 page	(5" x 7.25")	\$125
Full page	(10" x 7.25")	\$240

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

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!



Interview by Lilith Ravenroot

Lea Wood, 83, is a poet, environmentalist and Witch-activist who lives with her daughter in the rural mountains of Vermont. A practicing Pagan, she is an avid participant of Vermont Witchcamp and of the Burlington Women's Open Circle. She has been an inspiration to crones and aspiring crones for many years.

Lea, tell me about your life, about how you found your Pagan path.

I was born in Indianapolis, Indiana, on November 6, 1916, my parents' first child. My father moved us around a lot, so I ended up mostly in Ohio. I grew up near Lake Erie in a suburb of Cleveland.

When I was a child, I had access to nature at all times, so most of my play was in nature. When I was 16, I began looking for a religion, looking for churches. But my religion was really in nature. Standing by a lake or a tree in all kinds of weather and feeling that, like

Emily Dickinson, that's where my church really was. I didn't find anything like it anywhere, except in the Unitarians, where you could be whatever you needed to be. So I was a Unitarian from the age of about 21.

It wasn't until I was about 73 or 74 that I discovered the Pagans, and this was in the Unitarian group. We had a Witch — the first Witch I ever met — and she started a little group doing Pagan rituals in the Unitarian fellowship in California, where I lived most of my life.

The Unitarians were my community, but they were not my religion. They were a stepping stone to other religions, and I like them for that. People would say, "Oh, Lea must be on a hike," when I didn't show up for services. But that's where my religion was, in nature. So when I found out that there were actually Pagans and nature's cycles were a part of it, I thought, this is where I belong. All my life, I didn't know this existed.

Then I found out that (Wicca has) its roots in England, where my ancestors came from long, long ago. They came to this country in the 1600s. That just seemed to fit very well.

I lived in California for 42 years and moved to Vermont because my daughter thought I should be closer to her in my declining years. So, now I live in Underhill out in the country where I am surrounded with nature.

I wondered if I was going to find a Pagan group here. I did, fairly soon. I found it in a Unitarian fellowship. A woman named Evergreen came up to me. She was wearing a pentacle. I became a member of a women's circle here, and (attended) the Vermont Witchcamp. I was lucky to go to that when it began six summers ago. That's how I got into being a Pagan.

Tell us about your Pagan practice.

One of the most important aspects of Paganism is belonging to Reclaiming

“A CRONE HAS WISDOM, TOO, BUT THE WISDOM OF A HAG IS A STEP UP. IT MUST BE A QUESTION OF AGE, BECAUSE THEY SAID I WASN'T A CRONE ANYMORE, SINCE I'M **83** NOW.”

and reclaiming meaning. We are reclaiming the words that have been lost and for centuries had improper, wrong, and sinister meanings — like Witch, Pagan, heathen — and redeeming those words to their former and original meanings. That's important to me.

As far as my daily ritual is concerned, I learned a Seneca move that's like a Tai Chi move in which you greet the four directions. There weren't any words to it. I learned it in Witchcamp from one of the teachers, but I put my own words to the meanings of the different directions and I've added the Center to it. I kind of made it my own. With that, I start every day along with thanks for all the blessings that are in my life, including, of course, being alive.

The idea of gratitude comes from the Native American custom of giving thanks whenever people gather together for any purpose. I love the idea of being grateful to life, to things in one's life. I remember people in my life, in every way, including people whose books I read or people whose names I don't even know, but they have made my life better in some small way. So, I think having gratitude toward life is important. I don't find that in the regular religions.

One of the things about Pagan religion is that we can worship any time, any day, any hour of the day, whereas Christianity is sort of tied to Sunday morning. If you don't do it Sunday morning, in a certain place, preferably a church, somehow it isn't as good. With us, it's good anywhere. Anytime, we can have our ceremony. I think that's wonderful.

The other part of it is we are not sitting there listening to the guru, but we are participating and we are doing it for ourselves. We have a participatory role, everyone does in a ceremony. I especially like ours because people volunteer to do different parts of it.

That's really important to me, we are all equals.

What is the most exciting time for you in the course of a Pagan year?

The most exciting thing in my Pagan practice is the yearly week at (Vermont) Witchcamp, at Farm and Wilderness down at Plymouth. That is the most rejuvenating week of my whole year. The rituals are outdoors, under the big sky with the mountains around us and 130 people around a fire. It is incredibly wonderful. Not only the culmination of the ritual each night on top of the hill, but everything about it: The (learning) paths we choose to take on which we spend our mornings, the community that you feel because you see the same people coming back each year. You may see these people only once a year, but they are very special people to you and you try to remember to bring in the new people, too.

Concerning the paths, the first few years, they were a direction. You took Earth, Air, Fire, or Water and all the teachings and activities were made around that element. Last year, we did a pentacle, the Iron Pentacle and the Pearl Pentacle and that was kind of interesting. This year was more eclectic. There was one we called colloquially the Nature Path. There was also one that was the Challenge of the

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Witch Camp at Timberlake

We reclaim the name — Witch —
to its first meaning:
healer, herb-gatherer, midwife
and bring new meaning — changers —
to heal a damaged earth.
We choose a Path related to
the four sacred elements...
Earth, Air, Fire, Water
with all the qualities of their
North, East, South and West directions.
I chose Earth, or Earth chose me.
Steep trails snaked with roots
lead our feet past maples, beech and birch,
the forest hills tangled in fir.
Mist hovers on the morning lake
its shores dense with trees
reflected in water that curves
into the distance.
We came to know each other
as people rarely do,
sharing ourselves in the Paths,
affinity groups, kitchen breadwork,
part of the fifth sacred thing —
Spirit.
Nightly we gather on a hilltop
under the Milky Way
to circle fire,
chanting, swaying, drumbeats resonating
as we celebrate our kinship
with Earth and ancient myth.

— by Lea Wood

Lea Wood chalks her message on the sidewalks of Quebec City, at the protest of the Free Trade Area of the Americas meetings, 2001.

See RQ#83, Summer 2001.

Photo by Evergreen Erb.



Earth

Photos by Lisa Fithian, text by Starhawk

HERE'S THE image that will remain with me from the Calgary protests against the June '02 G8 meetings in Kananaskis:

Around the plate glass doors and windows of the Shell Oil building in downtown Calgary, 60 mud-covered people are chanting, grunting, writhing and dancing up to the windows where the managers and workers from within the building stand staring, mesmerized, horrified, intrigued. Mud people place mud covered hands on the windows, and from within, a clean pink hand is irresistibly drawn to touch the glass: a prisoner reaching out for contact?

Around the mass of earth people is a crowd of a few hundred, some carrying banners emblazoned with batik trees proclaiming "Resist!" and "Insurrection!," some with wings of liberation, some with drums, and many with cameras and press passes.

A silver-haired, respectable gentleman stands among the crowd, looking slightly dazed. He holds his shirt and tie



Western Pagan Cluster Gathering

"I call to you, living spirits of the West. Living spirits of the cool water that quenches our thirst and living spirits of the tidal wave that can bring the fortress down come join our gathering. Come one and all."

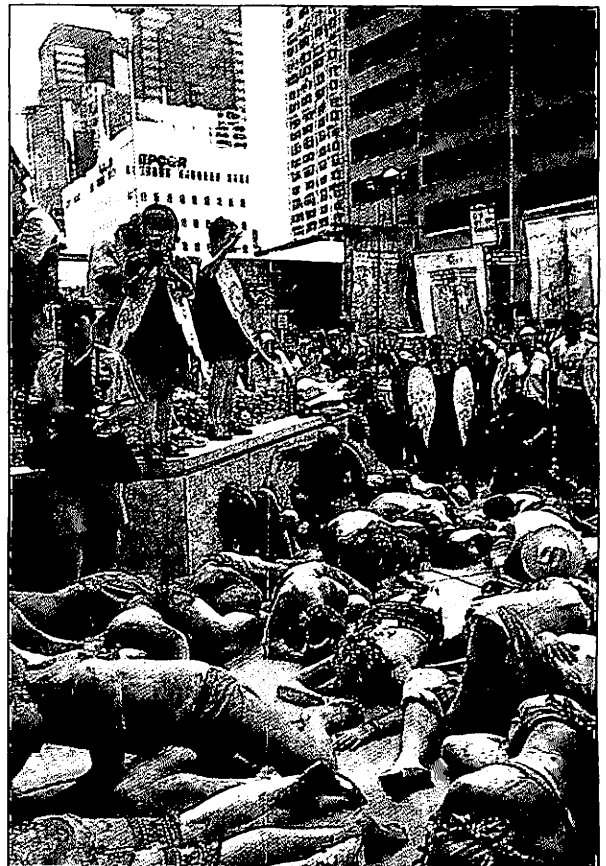
The western regional gathering of the Pagan Cluster, set for January 3-5 in Northern California, is a weekend of magic, community building, and global insurrection without the pressures of a major protest and the imminent threat of jail. Who knows? We may even have time for a training or two, in between the dancing, singing, and plotting.

The Pagan Cluster has been working the magic of change and healing at just about every major protest since the Seattle WTO shutdown in 1999. We are an open, consensus-based group and welcome anyone who wants to work magic for change.

This particular gathering is for people in the western part of North America.

Other regional gatherings, announced wherever you read this, will hopefully be happening near you if you are not from the west.

Contact andrew.paik@verizon.net



People ⁱⁿ Calgary



in his hand, and a small smear of mud graces his cheek. He is staring at the scene at the windows. I approach him.

“Would you like some mud?” I ask.

“Oh, no. I have some.” He points to his cheek.

“Are you all right?”

“There’s a lot of energy here,” he says.

“Yes,” I nod.

“I can’t leave. I’m supposed to go back to work, but I can’t leave.”

The Earth People action was called by our Pagan Cluster for the second day of the G8 meetings in Kananaskis, Alberta, Canada. Mud people is something of a San Francisco tradition, begun by artists and dancers associated with Keith Hennessy of Contraband. They would go downtown to the Financial District during lunch hour, strip half naked, mud up and then cavort through the streets, creating powerful and eerie images of the primitive arising in the midst of concrete, plate glass and steel. Beverly

Frederick introduced me to Mud People at a Reclaiming Witchcamp, where it has become something of a tradition. The two rules for mud people are that once the mud covers you, you cannot speak or walk normally. While being a wild and outrageous act of public theater, mud people is also a trance-

inducing, consciousness-altering ritual that has a deep impact on those who take part. When we proposed the action at the Calgary spokescouncil, someone objected to the term “mud people” because the Aryan nation uses it to refer to people of color. We made a dutiful effort to change the name to Earth People, but we’ve been calling it “mud people” for years, and we inevitably revert.

Whichever we call it, the ritual began at Olympic Plaza across from City Hall, and under the auspices of a sculpture group in the Famous Five, the five women who in the 1920s brought a court case that established that women are legally “persons.” The action was billed as ‘ritual theater’ but in reality, we were doing magic, defined as “the art of changing consciousness at will.”

We grounded, cast a circle, and set some boundaries for the media who were happily clicking and filming away, explaining that they were welcome (although outside of political settings we rarely allow photographs during ritual) but could not come into the middle of

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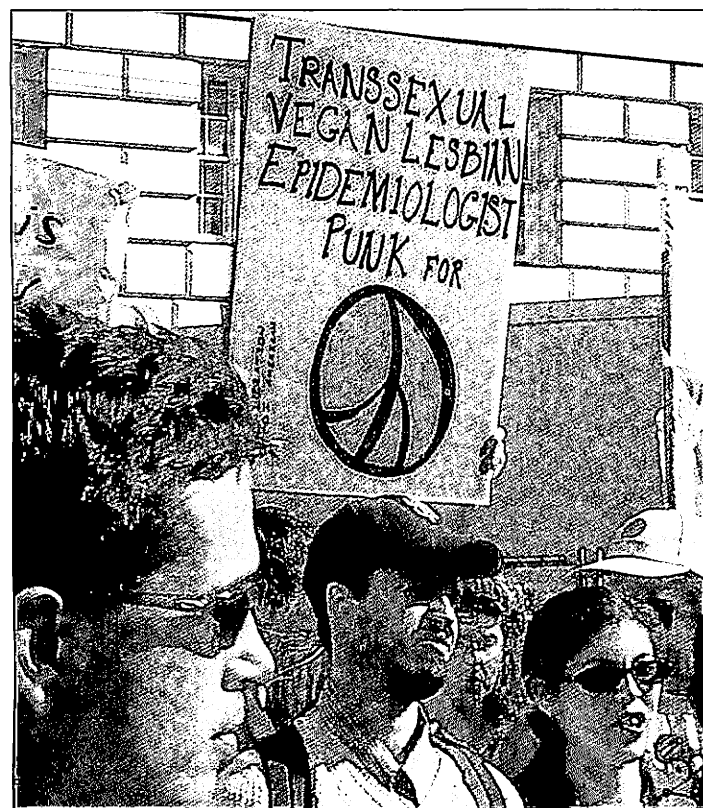
The Living

Living the magic of our birthright
to change the world

Photos — October 26, San Francisco

Photos from October 26, 2002 peace march in San Francisco. The march drew over 50,000 people, four or five times the previous largest anti-war protest in the Bay Area in the past year. The march was organized by ANSWER and had the support of a huge range of groups. Busloads of people arrived from as far away as Colorado to fill the downtown streets. An even larger march was held in Washington, DC the same day.

Photos by George Franklin/RQ



Witches at Tejas Web Samhain Camp last year were inspired to write this call to action for magical activists.

AS A COMMUNITY of Witches in the Reclaiming Tradition, we have been working hard to envision another world. We have been training, experimenting, learning, and loving. We have created a new world in images that affirm life in all its forms, images of sustainable cultures, images of beauty, balance, and delight. We have been healing ourselves, coming into our power and building communities. Deep in our souls we understand that our world is changing, and that on some profound level we now stand in that Other World we have dreamed. We are at the crossroads and a choice is being demanded of us: do we stand waiting — confused or frightened — or do we step forward to turn our vision into action?

Do we dare to claim our power as co-creators of our world? Do we dare to take responsibility to begin the work of shaping our world now? Will we trust ourselves and recognize that we have all the resources we need? Will we choose to act with love, compassion, and joy? Will we embrace the connection between ourselves and our world, our individuality, and our community?

We start in different places, and for each of us the path is unique. We are all needed in every aspect from the sacred to the mundane. Every step requires courage. At the Tejas Web Witch Camp over Samhain we began to envision a framework for turning our vision into action. To use the tools we know so well to bring our communities together. We offer this as a beginning, the bones to support the flesh and blood of our vision. We call it the Living World.

The Living Earth — This is the ground we stand on, the grounding of our energies, the rooting of our lives, the care and healing of our bodies, the nourishing of our souls, the

World



voice of the land. We envision each of us deepening our connection to Earth, and when we are called, changing our lives.

Ideas for action: Labyrinths being built in public parks with us there to teach people how to use them. Visit www.geomancy.org/labyrinths. Planting pentacles and infinity signs with flower bulbs on public lawns to spring up quietly, mysteriously. Starting community gardens.

The Living Air — This is our connection to the sacred with each breath we take. The word is important, sacred, powerful, and one of our most sacred tools. A Witch's word invokes the Goddesses who invented language. It is our connection to each other within Reclaiming and also within the communities in which we live and work. Clarity of thought is needed. Clearer communication is vital.

Ideas for Action: Pay attention, s-l-o-w-d-o-w-n, breathe deeply. Cultivate compassion for ourselves and each other. Do we need to clean up the RWTO list serve so that we may have a forum to communicate our ideas and strategies? The flow of information is endless, and the sheer bulk of it can go well beyond our capacity to effectively take it in. The ideas of our authentic selves — especially as we share them — are precious and tentative and they need space and time to be heard. How can we encourage sharing of our ideas and strategies across our communities without overloading our capacity to really hear?

Can we learn to make personal replies off list? Perhaps the information/articles/news reports could be forwarded to separate lists to be read when we choose, keeping some lists for our work? Also, as we continue to grow our movement, how can we communicate more effectively with the news media, so that our messages reach those who might join us, and those in power who need to hear our ideas?



The Living Water — This is our life blood — cleansing, healing, quieting. The simple act of drinking and sharing a drink becomes an immediate vehicle for prayer and blessing, thanksgiving, and commitment. The Living Water is also the form that the Pagan Cluster has taken in the streets during direct actions. Water is a simple and easy way to understand the global threat to our daily lives. The waters of

the world are calling to us. Can we stop the privatization and commodification of our water? Can we build awareness of our waters and how they are used and abused?

continued on next page

The Living World

continued from preceding page

Ideas for action: Work with the in-drinking spells started in Seattle. Imagine stickers going up in public restrooms or water fountains, speaking truth to waste and asking for wiser use. Imagine our voice at every hearing, imagine our waters of the world spreading our connection as they flow back into bodies of water we want to protect and heal. Imagine little signs springing up next to sprinkler heads in public places, perhaps like the old Burma Shave ads.

The Living Fire — This is our passion and compassion, our courage, our action. Words are not enough. Reaching out to another being in friendship, in shared community is a powerful, world-changing action. Taking direct action publicly may also be necessary. Preparation is vital. We are called to take risks sometimes and we need to support each other. Everyone has a role and each of us has the power to choose whether it will be from our home, our community, or in the streets.

Ideas for action: Developing

expanded trainings that will help to empower participants to take the action they are called to. Imagine local gatherings dedicated to skill building, experiential learning, and action. Imagine “Witches Salons” everywhere to stir the cauldron of ideas for magical action to take together. Imagine affinity groups from each of our communities, representing us in the Living Rivers that flow through the streets focusing the energies, reframing the questions. Imagine actions in our own communities. Imagine the Reclaiming community initiating actions that bring beauty, balance, healing, and delight. Imagine transforming our fear and grief to inspiration and joy.

The Living Center — This is our meeting place, our clan or council house. It is in another world and we can enter in an extended trance or with a single step. It is where we can expect to meet our allies, to sustain ourselves, to gather the resources we need. We envisioned it in a tree, with roots settled deeply into Earth and branches mingling with the Stars. We all know the way. You

know the symbol on the door, which opens it for you. Inside are the shelves and cabinets that hold all of our tools; there is a big table with food, a meeting circle of chairs, a cauldron, books. There are three windows — reflecting sunlight, moonlight, and starlight. It is warm and safe and all who travel this road are welcome. In the garden is a labyrinth, where we can walk the sacred patterns. You can be there in an instant when you are tired, alone, or scared. You can be there when you need support, advice, or just want to connect. It is within all of us. We are, each of us, the living center.

THIS SKETCH OF the Living World is just a beginning. We invite you to think, to dream, to envision, and to create. We do not do this work in isolation. Share your ideas, your imaginings, your specific messages and actions. Each of these living elements offers us a way to frame our work. Bring it to your community, drop down and open, do your own trance, learn a new way and then share it.

Blessings from Tejas Web Samhain Witchcamp. For more information, see the Regional Pages.



Portland Mummies Mourn War Dead

The Magical Activism Cluster gathered in Portland on August 22 and ritually prepared for a mummies play by painting each other's faces, assuming the identity of the dead to mourn the death toll of war.

Invoking the Beloved Dead, we asked them to walk with us in a procession through the crowd protesting the visit of George W. Bush. The mummies carried a coffin in silence, with a slow drumbeat to set the pace. At times, the gathering would stop, set down the coffin, and wail for the waste and destruction of war. As the mummies group departed the downtown, they called on the dead who had walked with them to help President Bush understand the gravity of his actions concerning war.

*Photo by Rowan Phillips.
See Regional Pages for Portland rituals, events, and classes.*

America's Crisis

by Jessica Murray

of Maturity

OURS IS A notoriously immature culture. One could even go so far as to say we pride ourselves on our adolescent ethos. Youth is king; juvenility is cool. Our president was not offended when he was portrayed as a comic-book super-hero on the cover of the satirical German magazine *Der Spiegel*. He was flattered.

Our mass obsession with physical youthfulness has been widely noted; the very word "mature" has become a euphemism for "no longer young and beautiful." But far more insidious is the damage our cult of immaturity has inflicted upon the non-physical aspects of our beings. As a group, we lack a maturity of mind and soul.

Maturity is not the same thing as intelligence. Americans suffer no lack of intelligence, if only in the classical sense of the word — access to education and information, of which we have a surfeit. If we do not dig deeply enough into our

newspapers, to the back pages behind the puff pieces and the infighting of national politics, nor read between the lines of lead stories enough to see patterns of meaning — that is a problem of maturity.

The American mind suffers from a deadening superficiality. Our religious institutions have calcified into bureaucratic dogmatism, as institutions will, and have lost their ability to engage the numinous imagination. Church theology

does not help us to form the questions that would lead us deeper into our soul-lives. Instead, it offers pat answers to only those questions church fathers say should be asked. Religious seekers are not encouraged to seek at all. We are supposed to learn our answers by rote, as children recite the ABCs.

We must rein in our fear and reactivity, and opt instead to follow a planetary vision bolstered by a genuine curiosity about what is going on outside our borders

subtlety and artistry as we aged, the notion of a literal, static Paradise would find no takers. Such a reductionistic picture of the infinite inter-cyclic universe would be seen as a bizarre attempt by clerics to keep people in arrested development spiritually.

If philosophical maturity were valued in this country, a policymaker would be hired for the subtlety of his or her ideas. An elected official would be laughed off the podium if he came out with

the kind of absurd black-and-white pronouncements that we have recently been hearing under the auspices of authoritative decree. Bad-guy/good-guy characterizations would be confined to kindergarten discussions, just as stick-figure drawings are appropriate at only the very beginning levels of making art. For a leader to declare that the rest of the world is "either with us or against us," or that his enemies "hate freedom" (this, from a government that is starting to detain peace activists at airports!), would be considered insulting to the intelligence of his listeners.

Were political maturity valued in our civilization, pundits would be judged on the basis of their critical thinking. Government spokesmen would not dare to tell journalists to "watch what they say," as if they were naughty children at a dinner party. Were ideological maturity the goal in public discourse, sound bites would be relegated to selling chewing gum, not

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George Franklin



10,000 Say:

photos and text by
Barbara J. Walker Graham

Pagan Cluster Joins Action at School of Americas

What is the School of the Americas?

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

In 2001 the SOA was renamed the Western Hemisphere Institute for Security Cooperation (WHISC, later changed to WHINSEC). But opponents continue to call it by its older name.

SOA Watch is an independent organization that seeks to close the School of the Americas, under whatever name it is called, through vigils and fasts, demonstrations and nonviolent protest, as well as media and legislative work. Contact www.soaw.org, (202) 234-3440.

WITCHES FROM Florida, North Carolina and New York participated in this year's School of the Americas protest at Ft. Benning, in Columbus, Georgia, November 15-17. The cluster sought to bear spiritual witness for the continuing murders, disappearances, and massacres perpetrated by graduates of the School of the Americas (now called the Western Hemisphere Institute for Security Cooperation).

Columbus police cordoned off Ft. Benning Road and required anyone wanting to join the protest to be "whisked down" by metal detectors. The Florida fragment of the Pagan Cluster was repeatedly denied permission to carry in the 10-ft PVC pipe to hoist their banner. Finally they managed to smuggle the pipe in as part of the Puppetistas.

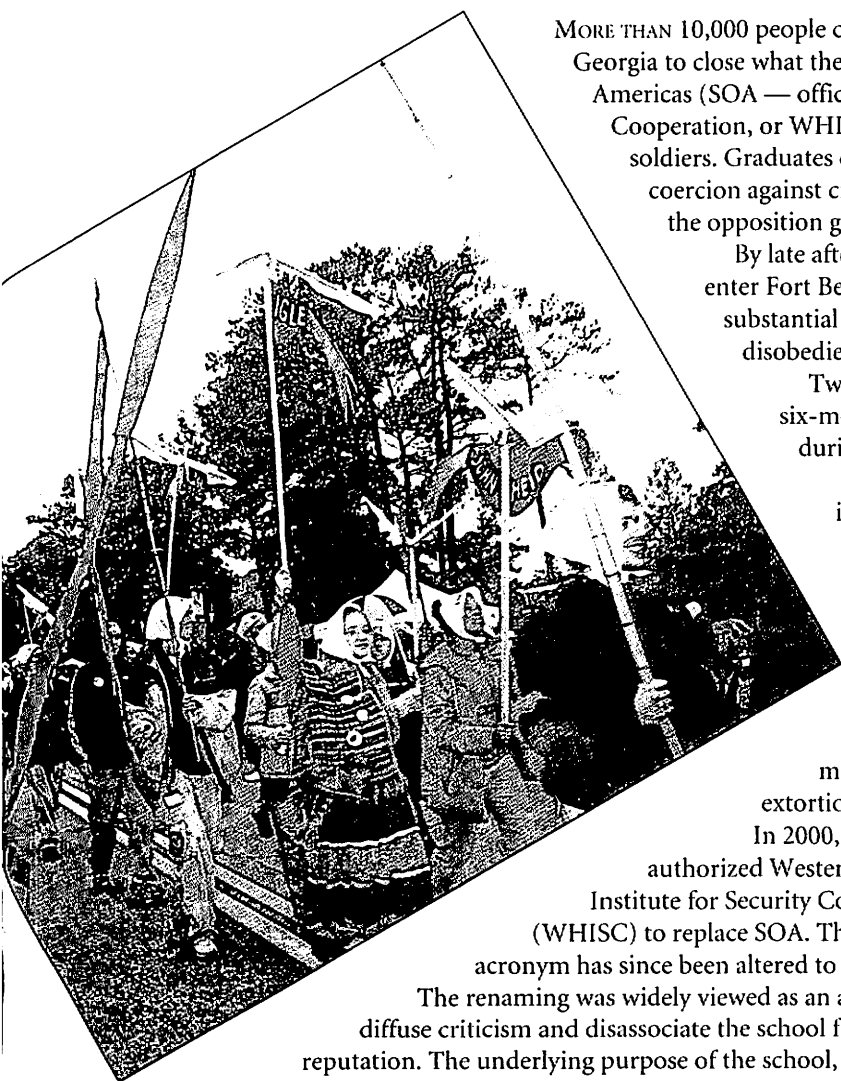
Saturday night, the Cluster held a healing and empowerment ritual on the banks of the Chattahoochie River in downtown Columbus. As last year, the Witches allied with the Jesuits (who had a permit) and held the ritual and spiral dance in the field near the Jesuit tent. We invoked healing of the "diseased limbs of the tree of life." Strips of fabric were used to write individual's magical intent. The strips were then woven into the chain link fence at the gates of Fort Benning during the procession on Sunday.

Sunday afternoon, the Cluster participated in the solemn reading of the names of those killed by SOA graduates. Several members of the Cluster carried ears of corn, burning sage, and a wreath to the gates of Fort Benning, where they were laid as offerings to the dead. The cluster then led a silent spiral dance and an extended moment of deep prayer.



The Pagan Cluster, with Witches from Florida, North Carolina and New York, gathers at the SOA action in November. Photo by Barbara J. Walker Graham.

“Close the School of Assassins”



MORE THAN 10,000 people converged on November 17 at the gates of Fort Benning, Georgia to close what they call a terrorist training camp on U.S. soil. The School of the Americas (SOA — officially renamed the Western Hemisphere Institute for Security Cooperation, or WHINSEC) is a combat-training school for Latin American soldiers. Graduates of the school continue to be implicated in acts of terror and coercion against civilian populations throughout Latin America, according to the opposition group SOA Watch as well as the *Columbus Enquirer-Ledger*.

By late afternoon, 96 people had climbed a 10-foot barbed-wire fence to enter Fort Benning, site of the school. Despite the likelihood of facing substantial prison time, they engaged in these acts of nonviolent civil disobedience.

Twenty-six other people are currently serving three-month and six-month prison sentences for peacefully crossing onto the base during last November's convergence.

“The SOA is part of a corporate-hijacked foreign policy that is making us a lot of enemies,” said Father Roy Bourgeois, founder of SOA Watch. “If we want lasting peace and security, we need a foreign policy that reflects our values of justice, democracy, and dignity.”

The annual gathering marks the anniversary of the 1989 assassination of six Jesuit priests, their housekeeper, and her daughter in El Salvador by SOA grads. In 1996 the Pentagon was forced to release training manuals used at the school that advocated the use of torture, extortion, and execution.

In 2000, Congress authorized Western Hemisphere Institute for Security Cooperation (WHISC) to replace SOA. The WHISC acronym has since been altered to WHINSEC.

The renaming was widely viewed as an attempt to diffuse criticism and disassociate the school from its reputation. The underlying purpose of the school, to control the economic and political systems of Latin America by training and influencing Latin American militaries, remains the same, according to SOA

Watch.

For more information about WHINSEC and the SOA protests, see the SOA Watch website, www.soaw.org. You can also check out the military point of view at www.benning.army.mil/whinsec/institute_vision.htm



Working for Peace

by Kate Raphael

Kate Raphael is part of the International Women's Peace Service delegation to Palestine. Their efforts to establish an ongoing peace house in Hares have been covered in recent issues of RQ. This account traces a day in occupied Palestine.

in Palestine

Saturday, November 23, 2002

YESTERDAY, I learned the words for rock (zachra) and stone (hajr). Naturally, I learned them from the 14-year-old boys in Jayyous. They taught me the word for "throw" as well, but I don't remember it.

The people in the village were very upset after last Friday's action, when 10 internationals (we have decided that Israelis in Palestine count as internationals) were arrested, so it took them a while to decide what to do next. They do not want more arrests, but the work on "the Wall" continues to cut through their land, their greenhouses, the trees and their wells. They decided they want to do regular Friday actions, blocking the bulldozers in the morning and staying on the land through midday prayers. Since Friday is a half day for Israeli workers, this would mean that the contractor could not work on the site that day.

Knowing that we had a small group of internationals, Patrick and I tried valiantly during the week to find Israelis to commit to the action, but we were not successful. In lieu, I convinced my IWPS teammates Dorothe and Mariam to come with me. The three of us brought the international number to around 20. We got up at 5:30 and rode to Funduq with the Flying Mohammad, our favorite cab driver. We had a lot of trouble getting someone to take us from Funduq to Jayyous, but eventually found a service driver who agreed to go to Jayyous after dropping people in Tulkarem. We were worried about that, because on the map Tulkarem doesn't look so close to Jayyous, but as I've previously learned, Palestinian maps can

be deceiving (worth remembering, once again, that the whole country is smaller than New Jersey). Plus, as usual, saying you're going to Tulkarem actually means that you're going to the roadblock two towns before Tulkarem.

We arrived only a few minutes after 7:00, when we were supposed to be there. Just as we were entering the town, Patrick called and told me curfew had been re-imposed and there was a

woman nearby who needed to be escorted to the site. We found her, but she wouldn't come with us, even after Patrick talked to her on the phone in Arabic. Seems to have been some misunderstanding.

When we got to the roadblock the kids had made out of boulders and junk from the side of the road, a feeble but charming effort to keep the Army jeeps out of their neighborhoods, we got out of the cab and a group of boys took charge of us, escorting us to the demonstration site.

The turnout was much smaller than last week, partly because the military was in town enforcing curfew, which they had not been while I was there before. According to people who stayed in the village, they lifted curfew one minute, then reimposed it the next, firing off tear gas and rubber bullets to let people know about the change of plans. We formed our blockade with about 60

people, nearly half of them children, the rest Palestinian women and internationals. The jeep arrived with the bulldozer and the digger, and the soldiers came on foot to talk to us. The unit commander, who couldn't have been more than 20, walked straight to Pat and Abu A., the negotiators. I

wondered how he knew who to talk to, if it was just because they were in the middle, or if he knew them.

He was perhaps the whiniest soldier I've ever heard. "I don't like this,

believe me," he told them. "What can I do?" That was a refrain throughout the morning. He said he'd give us "five minutes to decide." He didn't say to decide what, presumably leave or be tear-gassed. When he came back, he offered a compromise: the bulldozer would work in the area below us, where it already was, and we could stay on the land until prayers, "but don't do any trouble." Abu accepted, which seemed fine because obviously the bulldozer was where it was.

The international organizers had worked with the kids during the week to figure out some fun stuff to fill the morning, in the hopes that they wouldn't throw stones. There were colored balloons, and the kids played football (soccer) in the space between the jeep and our line. At first the soldiers seemed to find that amusing. When the football rolled between the wheels of the jeep, one of them kicked it loose.

I had made my choice, they had made theirs. They would throw stones without the fragile protection of my presence.

Suddenly, though, the commander started running toward us. He had decided the kids couldn't play in that area; he wanted them behind the line. The older ones drifted to the side to gather stones.

Kids tossed balloons into the open area and they floated toward the soldiers. One of the soldiers picked one up and it popped. Everyone laughed. But one young boy wanted to go give them another one. He was terrified, but approached the commander. The little boy soberly handed the soldier a pink balloon, and the soldier took it and put it in the jeep.

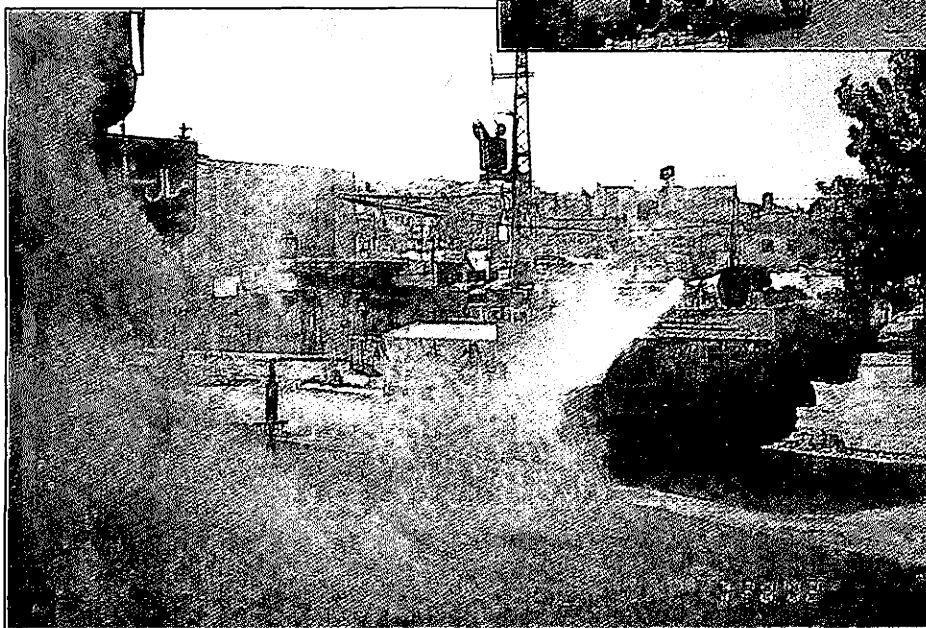
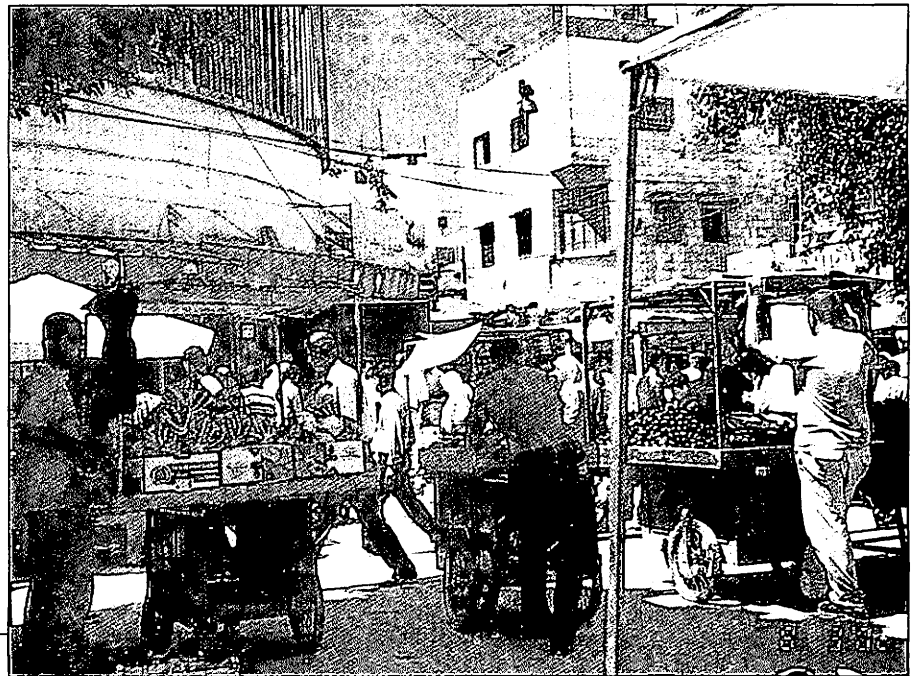
The kids began some rousing chants, and I thought it might make a nice background for a report on KPFA, so I tried to call and leave a message for one of the producers, except the phone extensions I had were all wrong. While I was staring at my phone for help, the MPs started charging the crowd, attempting to arrest someone. I and the other internationals threw ourselves between them and the Palestinians, mostly kids, whom they were trying to grab. The commander stopped and loaded his rifle. Later he said he did that because everyone was crowding around him, but of course everyone was crowding around him because he was

trying to pull someone out of a crowd. I find that occupation has a circular logic all its own.

Our response was not well planned or well executed, but they didn't get the guy they wanted. When things had calmed down, Pat went to talk to the soldiers. "What can I do?" the commander asked. "I'm a good guy, believe me. See how patient I am? When he gave me the balloon, I took it. You're not supposed to be here, believe me. This is a closed military area. I don't care

about that. But how can I take that? What can I do?" The "that," according to Pat, that he couldn't take was not a rock but an insult thrown at him.

At some point, the soldiers came and said that the digger wanted to go through our line, to replant some trees which had previously been uprooted. The man whose land the trees were from was in the cab of the digger. If we allowed it through, we could stay on the land to pray. We felt it might be a trick, but eventually the Palestinian negotiator



These photos are from the refugee camp at Jenin. See Starhawk's article in the Fall issue of RQ. Top: marketplace in Jenin during a brief break in the curfew. Lower: an Israeli tank rumbles through Jenin. Photos by Lisa Fithian.

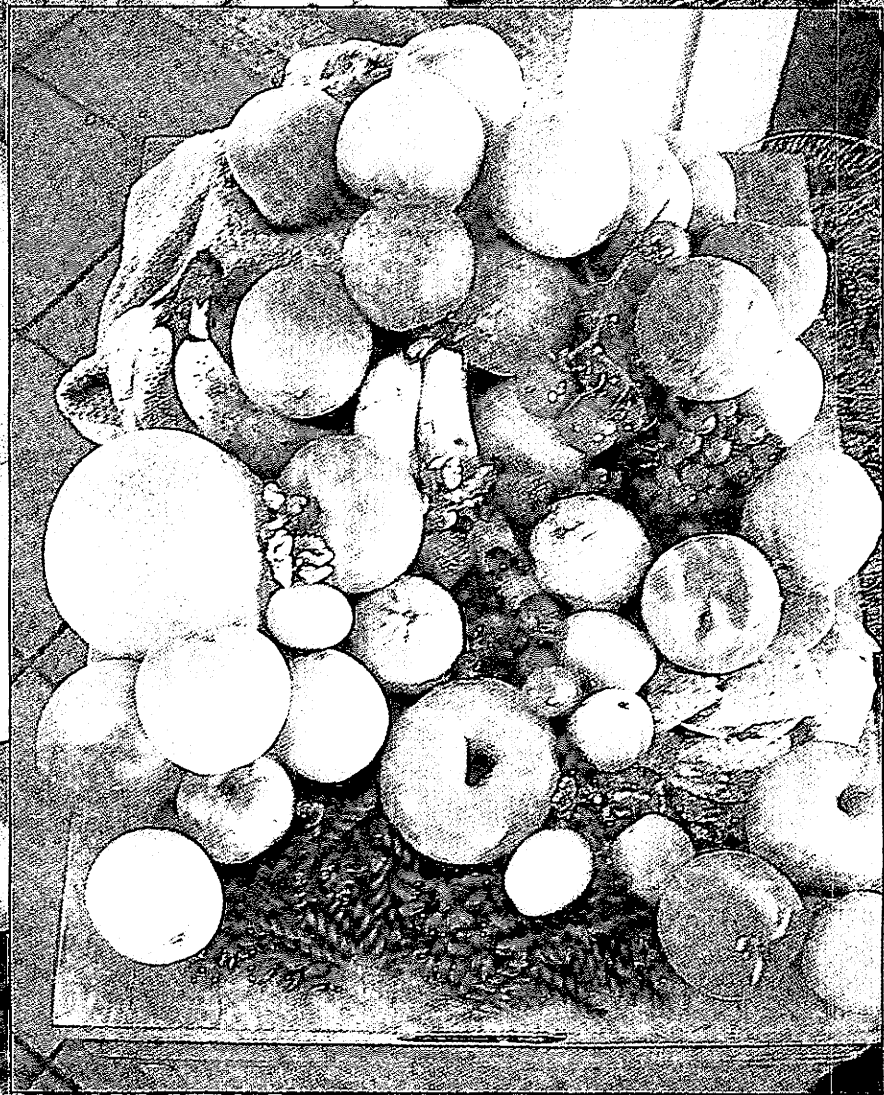
said yes. The line dissolved, and the digger went through followed by the jeep. After that, there was no need to stand in a line any more so we just milled around.

The boys started looking for other forms of amusement, and one of the most popular was teaching us Arabic. A crowd of them approached me and somewhat shyly asked my name. I told them, then asked theirs. They spoke English quite well, and we started trading Arabic words for English ones. They were excellent teachers, and I learned a lot — nose, eye, hand, finger (which I don't remember), teeth, teacher, and of course, rock, stone and throw. They led me to a distant rock and told me to sit in the shade and rest. They

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an interview with *Carin McKay*

Food & Music



CARIN MCKAY has coordinated the camp kitchen at California Witchcamp for the past four summers. She and the kitchen team have been an integral part of the magic. RQ interviewed her over a bowl of soup at the Squat & Gobble Cafe on Haight Street.

What's it like cooking at Witchcamp?

There is a connection between the kitchen and the people at Witchcamp that is really special.

Witchcamp is unusual, because you're in sacred space the entire time. It's such a gift to do that. We think of the kitchen crew as our own affinity group. We don't just cook good food, we get to be close to one another and give each other support. Some of the crew tell me it's the best work experience they've had. At

Witchcamp, food has a strong role. It's a powerful backbone, supporting the classes and rituals. I feel good knowing that people will walk away having been well-fed for an entire week.

What's the connection between food and magic?

Cooking is an alchemy. It's some of the deepest magic I know. Where else do you take raw ingredients, mix them together, and "abracadabra," you feed people's bodies and souls. People's energy literally changes after they eat a meal.

When you stir food, you're putting your life-force into it. Fire magnifies whatever you're putting into the food. The stirring and the fire amplify what's already there in the food. You're putting your energy into the food to create something new.

At Witchcamp a small group of us give thanks before every meal. It helps me to slow down and get present to what I just did. The food deserves that kind of respect.

Cooking is risky, literally. If you are not aware in the kitchen you can really hurt yourself. There's a transformation

that is taking place. You're surfing an edge of creativity. In cooking, there's an opportunity to improvise, to dance with what you have, to play. That's such a delight to play in food. And best of all, you don't have to be an expert to do it.

What about the magic of the food itself?

Each food has its own unique energy, and has a different effect on your body. It's not just calories and protein.

Bringing Witchcamp Magic

into your Daily Life

There's an essence. Food contains energy of the earth, air, sun, and water from the exact place where it grew. The energy of a carrot is different from a leafy green.

A carrot grew underground, it's a root vegetable. It's more dense, it's digging in deep. A leafy green shoots toward the sky. It's light. Its energy moves upward and is expansive. Those are very different qualities. If you want to be more grounded, eat more root vegetables.

If you want to be more light and expansive, eat food that is like that. You may feel elated, bloated, satisfied, short-changed, or inspired, depending on the quality of the food and the quality of your eating. You may feel like singing a song, kissing your friend, or lying down to nap after you have been fed.

So much of the food people eat today in the U.S. creates a feeling of deep emptiness. We snack and overeat to compensate for that feeling. Processed foods made with sugar and chemicals are devoid of the vitality that fresh food brings. There's a big difference between fresh food and frozen food, no matter what the nutritional chart says. Fresh food contains the warmth of the sun and life itself. Frozen food eaten months after it was picked just doesn't have that quality.

So finding quality food is important. But what about your role as cook?

Throughout the years I have noticed my energy has a big effect

on the food. I know as a cook I am supporting people's health and well being so it is very important for me to be healthy inside and out.

For a while, I worked in a restaurant and had a huge flirtation with one of the cooks. We'd flirt

endlessly. I'd make this Indian stew with eggplants and peas and cauliflower. I'd be stirring the stew while we were flirting shamelessly. And then I'd serve it, and people would ask, "what did you put into that stew, it's so good!" Or they'd come and start talking to us about romance or sex. I could see that the flirtation was in the food. It was like the movie *Like Water For Chocolate*, where the main character put her love or her tears or her sexual energy into the food and the people eating the food responded dramatically.

It's a big responsibility when I cook

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for people. I ask myself: am I centered, am I at peace, am I thinking ill about someone? If I'm in a bad space, it will go into the food. I try to shift my focus to a more positive mental space. I like to create a kitchen with people I love, that feels at peace and is, very importantly, fun! That's not always easy to attain when I'm cooking for 200 people. Sometimes I am on the verge of a meltdown, but somehow, amazingly, I have discovered that it always works out, the job is done regardless if I stress out or not. In this way cooking is a major teacher for me.

Give us some examples of food magic.

I'll bake a birthday cake and have everyone stir in their blessings and intentions. People intuitively know how to do it. You don't have to tell them how. It's really wonderful. Things that we do every day have the most magic. They're the foundation of our being. If you practice magic, or yoga, every day, that has the most power. Well, eating is something we do every day. It's pretty basic. If you're eating harmful things every day, it builds up. And if you do things that are healthful, that builds up. At Witchcamp, for dessert one night, one of the cooks and one of the organizers made Love Cookies. They put a spell of love into the food, putting in the intention of love and good sex. They got together, bare-chested, cookie dough was everywhere, and cast their blessings. Other people arrived to scoop out the cookies, and the whole time, they spoke

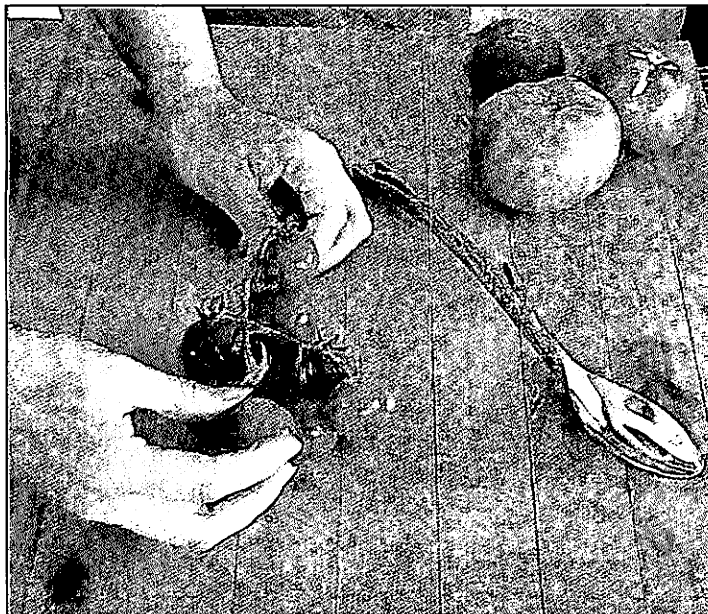
about love. There were 500 cookies to scoop, so they were talking about love for a while. Did the magic work? Ask someone who went to camp.

Any horror stories about food and magic?

One time two friends and I made gingerbread cookies. We had this motto, "you can't have the gingerbread without the ginger," like you have to have the juice. So we made a spell, we just made it up. Then we each fed the gingerbread to our boyfriends at the time. And each one of those boyfriends became obsessed with us. Its not funny, it was really horrible. It really backfired. It taught me to be careful. We ended up having to break the spell a couple of years later.

What brought you to food as a vocation?

I grew up with a mix of homemade bread and TV dinners. My mother was an incredible baker. She came from a farming background. In that lifestyle, you can your own food, you make things fresh, you bake fresh bread. But she was also a working mom and only had so much time. So I ate a lot of processed food. Growing up rural, there wasn't a lot to do. I'd make cookies with my friends. I really got the pleasure of cooking with people, hanging out on a rainy day and making



treats. I was an athlete in high school, and I trained three to four hours a day. I saw that when I ate bad food — went to McDonald's before a game — I couldn't play as well. It cut into my performance. Growing up in (the Northern California town of) Mendocino, I worked in restaurants. Those were my first jobs — cooking, serving, prepping. I was a dessert chef at a couple of places. That's where I learned that sugar is not good for me. I got a job working at a cookie company. All day I'd eat cookies and slam espressos. I'd come home from work depressed and wanting to cry and hide away.

Was that your worst period with food?

The period when I was working at the cookie factory was pretty bad. I'd just graduated from high school, wondering what the heck I was doing with my life. And there were those hot cookies, right out of the oven. You can't not eat something like that. Every day I'd resolve not to eat a cookie, and every day I'd fail. I'd go home and be depressed and suicidal. I was confused about my life. But also, I literally had the sugar blues. I was crashed. There were also times in high school that I'd overeat and then go on crash diets. Body image issues, combined with a serious sweet tooth, created a lot of suffering for me at that time.

What got you out of that?

Changing my circumstances. Going



away to college helped. I was still eating in the dormitories. But then I met a friend who taught me to cook improvisationally. I went to college in Santa Barbara, where the food grows on trees. You can get organic stuff really easily. I got a job at a health food coop, and I was around good food a lot more. I still ate junk food, but I was on my way to taking better care of myself. Now I can look at my health and see the steps I've made. It's a progression. It's taken me years to learn how not to have an energy crash in the middle of the day and binge on sugar. When I learned how to cook, I began to take charge of my health and to think about the well-being of the planet. I'm a food activist. Food is one of the hottest political issues out there. What we eat and put in our bodies reflects the health of the planet as well as our selves. By making aware choices about what we put in our bodies, we influence the crops the farmers grow. This influences how much pesticides are going into our soil, whether or not genetically-modified seeds are being used. What we do every day has a lot of power, personally as well as politically.

Part of what helped me change was being supported by other people. At the cookie company, it was impossible for me not to eat that way. I made a promise to myself to never put myself in that type of situation again.

Say more about food and community.

If you create food, people will come. You'll have community to share that with. If you don't have that, it's more easy to feel isolated and alone. During college, one of my friends and I would have these magnificent dinner parties, with 30 people. We'd make vats of spaghetti. She taught me how to improvise, to not be boxed in by a recipe, to be free and have fun. We'd put in beer, or cinnamon, whatever we could. Everyone who came the dinner party had to stir the food. They had to put in their juice, their energy. We'd have the most raucous parties, and food was the centerpiece. That really taught me how joyful and community-building food was. And that I could be free, I didn't have to be locked into a recipe. I saw that the energy I put into

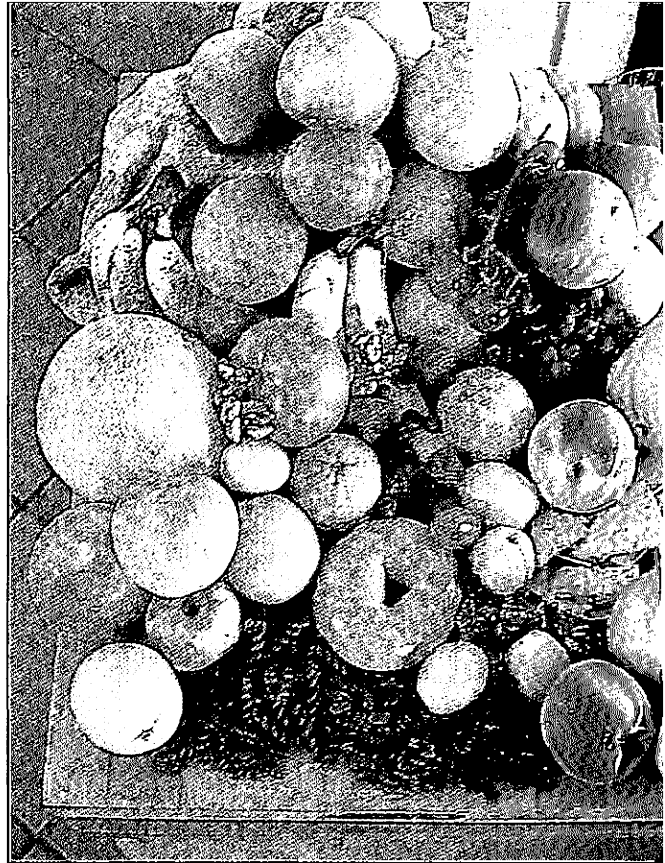
the food made a difference. Call it magic, call it energy — that pleasure and delight we put into it carried out to 30 people. One danger about having community of people who enjoy a certain type of food is the tendency to isolate. There are lots of amazing people out there who can't stand brown rice and tofu, who are not interested if it is organic or not, etc. I have learned to become much more relaxed about what I eat and be able to give thanks for the fact that I have food at all.

Did you study cooking or nutrition formally?

I learned a lot from mentors, but was never classically trained. I learned because I loved it and because it is to me right livelihood. When I was about 22, I moved to the East Bay and started working at the Macrobiotics Center. I learned to listen to my body, look outside at what kind of day it was, check in with my mood — and then cook food. There was no menu. It was the first time I even considered checking out how I felt before I cooked.

What's your biggest challenge now?

Food is important. But to get fixated on it personally is detrimental. It's a fine balance in my work. I'm passionate about food. But what is the bigger picture? Why am I working on my health? Is it just so I can look and feel a certain way? What else? If I put something inside my body that isn't good for me, chances are it isn't good for the planet. Where I still struggle is, I don't want to cook for myself three times a day. No way! And through the years I have learned all sorts of shortcuts to be able to feed myself well. But for me, I'm the best person to be in charge of my daily health. I just finished Anthony Bourdain's book *Kitchen Confidential* where he writes about the real inside scoop of the restaurant business. To say the least, his story



portrays a pretty unhealthy, drugged-out lifestyle for many cooks. I really don't want someone upset or really unhealthy to be feeding me on a regular basis. There is something to be said about mom's or dad's love in the food they cooks for us.

Sugar is difficult. Not only does my body crave it sometimes, but I'm nostalgic for it. If I feel sad, I still go for that kind of stuff. I still go for that. I know it will make me feel terrible. I can see two steps down the road, and realize I have more of a choice. When I cook for myself, it forces me to slow down. If I don't have time to cook a good meal once a day, I'm too busy.

Any final thoughts on food and magic?

Cooking is alchemy. It's an art. It's beautiful and nourishing. It's a place to put your creative energy. You can't argue with it. There's nothing controversial about cooking good food.

Carin McKay is an integrative counselor, caterer, and teacher who has studied health and nutrition for the last nine years. She teaches nutrition and cooking classes, and has private consultations. Contact yescarin@earthlink.net

Interview by George Franklin/RQ

Our Religion, Our Kids

By Vibra Eirene, on behalf of RiteHere*

CAN KIDS COME to our public rituals? Should we have separate child care for the kids? Who will look after them? Should we pay for child care?

What if parents don't want to be bothered by their kids in ritual? What if parents want them there, but other adults find them distracting and disruptive?

How can a single parent come to the ritual if we don't provide child care? Will Queers feel the ritual is designed for Hets and Breeders if there are a lot of kids?

If kids have to come to rituals, are we forcing religion on them? Is this good or bad?

How will the kids learn what we do if we don't include them at rituals? Don't most cultures with Earth-based religion organically include the children at major rituals and celebrations?

Will having kids at the ritual make us tone it down, or even "dumb" it down?

THESE ARE perennial hot topics in the Reclaiming community, and if you are

involved in planning public rituals, I bet you could add dozens more questions.

RiteHere (Reclaiming in the East Bay, near San Francisco) has been struggling with them since the inception of the group three years ago. We have focused on these questions at retreats, meetings and post-ritual evaluations.

We have strongly felt the need to integrate our values, our kids, and our rituals. We have tried having (almost) totally separate child care during the adults' ritual, and having children in the ritual the whole time, and having them do stuff in the ritual and then run around or stay in, as they wish.

It might be useful to other groups struggling with these issues to see what

we have been able to reach consensus on so far. Here is a summary of our conclusions and some ideas for practical application of them.

First, we perceive the children as members of

our community in their own right, not simply as children of members of our community.

Second, we, as a Reclaiming ritual planning cell, want to offer ritual and magical opportunities, and public celebration of holidays, turning the Wheel, etc., to all the members of our community, so that means children as well as adults.

Third, we recognize that beliefs and desires of adults with kids vary with regard to the part that organized, outside-the-home religious activities should play in their kids' lives. Some people want their children to have religious "training," to be intentionally brought up "Pagan." Others want the children to feel welcome and to learn by social osmosis, but not to be subject to indoctrination.

Fourth, we also recognize that often children's interests, agendas, and attention spans are different from adults. On the other hand, sometimes they are not. Sometimes adults are too intense for kids to tolerate, and vice versa.

Fifth, however difficult the challenge, we believe that failing to include our children in our planning is care-less towards the kids, as if we can't be bothered to think about their needs in advance. Failing to include them sends a message to the children that they are not important. To what avail is all

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We perceive the children as members of our community in their own right, not simply as children of members of our community



* RiteHere is the Ritual Planning Cell of the East Bay, near San Francisco, California

Witchlets in the Woods photos by Michael Bender

Witchlets in the Woods

Family Witchcamp
in the Redwoods

by Carol Koessel

IMAGINE SITTING in a beautiful forest full of redwoods, oaks and lush grass and ferns. Suddenly you look up and see a band of three-foot Fairies coming down a path in dresses and headpieces, carrying wands and singing. Moments later, you hear three maiden goddesses chanting in a small circle, all dressed in beautiful gowns. You look to your left to see a band of boys running through the forest playing tag and jumping around. You wander further into the forest to find a beautiful labyrinth laid out before you. A small trip up a soft hill you come upon an old stump decorated with fairy offerings of glistening beads, wooden snakes, statues, feathers tucked into tiny crevices of the stump. You are either in the wildest of dreams, or you are smack in the middle of Witchlets in the Woods!

And the magick went on. The Norns joined us the first day and stayed for a wild time at camp assisting us in all activities. There were morning rituals, and evenings filled with fantastic fun. There was a play of Eric and Erica where children became a living dragon, and a talent show of unlikely talent, to be sure.

One evening was a wonderful drumming and dancing session around the fireplace in the lodge.

During the day, little Witchlets had offerings of



workshops from Labyrinth making to Circle Casting and Salt Water Purification, from making masks, dream catchers and sea glass mobiles to soap making and tarot. And everyone

seemed to sing all day, everywhere there were voices and bodies and dancing about from one activity to another. There were wonderful meals where we fed our bodies and wonderful magick where we fed our spirits.

Children are so loving and without judgment they immediately found others to play with and forged close friendships. It was easy to follow their lead and connect with people I had never met. I

felt so accepted and embraced. It was wonderful to see all the energies poured together and mixed to become Witchlets 2002!

I did not hear "you can't" and "please don't" much, as the children were allowed to be children, doing what children do. Because the energy was light and the forest so big, loud voices and crazy activity of children that is impossible to contain in a home was allowed to flow. It was the first time I saw my children for more than a day allowed to be just children without rigid rules about noise levels, flurries of activity and uncontained energy. What a gift, to just be a child. And of course, with all the rules we live in in the outside world, there was less bickering and misbehavior as they were free. It was truly a magickal time for them that they will probably never forget. I know I won't.

Artist Carol Koessel homeschools three Witchlets in beautiful Humboldt County, CA, where the trees whisper ancient wisdom.

For info on Witchlets 2003, visit www.reclaiming.org. For other all-ages Witchcamps and a story on Cascadia camp, see page 34.

WINTER VEGETABLE CHOWDER

BY LILY



CORPORATE HANDS in agribusiness mean that as consumers we usually only get one or two choices of varieties when we pick a vegetable out in the supermarket produce aisle. Produce is hybridized, bred so that desirable qualities, like a skin thick enough to keep fruit intact when shipping it long distances and then storing it in coolers for several weeks before putting it on a supermarket shelf. The fact that texture and flavor are sacrificed for shipping convenience affects the consumer. But it is just part of business for the large-scale corporate farmer. The first time you taste a homegrown tomato that was picked when it was at peak ripeness (and not three weeks prior while still green) you'll realize what you've been missing in exchange for shippability. And you might find it hard to

go back to flavorless, mealy store tomatoes once you've been enlightened.

There are over 300 different varieties of apples. Many people don't know this, since you get about six varieties to choose from in an average grocery store. Many of those 300 varieties are delicious, visually beautiful, and have been in existence since the 1800s or before; however, if they bruise easily or have thin, easily-punctured skin they're too expensive to ship. And if small-scale farmers don't do enough business and can't afford to grow them, they slowly become extinct.

It's easy to become a food activist. Many of the steps are little things that you can start right away or fit into your life as you can. Buy local produce directly from the farmer, either from a farmer's market or through a CSA (Community Supported Agriculture), where you pay a certain amount of money up front and in exchange get a share of the farmer's yield for that season. Buy organic whenever you can, for your health and the health of the people who grow your food. Buy fruits and vegetables that are in season for your area, and shy away from picking out bell peppers and tomatoes in the dead of winter that were shipped in from across the globe. Grow some of your own food if you have the space. Homegrown tomatoes in particular are addictive and taste fantastic eaten right off the vine while standing in your yard. And when you sit down to eat, take a minute to honor the food that Gaia has given you, and also honor the people who have made it their life's work to grow this food that nourishes you.

RECIPE

THE FOLLOWING vegetables are a suggestion of what you can put into a winter soup, based on what's available at a farmer's market in the wintertime. Many markets close down for the winter but some stay open year-round. All of these vegetables should also be available at a grocery store as well.

1-2 tsp. butter or soy margarine
2 onions
6-7 cloves garlic
2 tsp. salt
1 Tbsp. fresh thyme, or 1 tsp. dried
2-1/2 Tbsp. fresh basil, or 1 Tbsp. dried
1/2 tsp. sage
1 potato (red potatoes are good)
2 stalks of celery
2 carrots
1 head of broccoli
1 head of cauliflower
1 pound of mushrooms
1 pound of shelling peas
3 cups corn (if no fresh, use frozen)
1 quart of milk (dairy or soy)
1-1/2 cups of potato flakes
salt and pepper to taste

CHOP UP the potato, celery, carrots, broccoli, cauliflower, and mushrooms, and set aside. Shell the peas and set aside as well.

Chop up onions, garlic, and herbs. Sauté in a soup pot with the butter/margarine until the onions are soft.

Add the chopped potato, celery, carrots, broccoli, and cauliflower, and

continued on page 49

RESOURCES

www.csacenter.org

www.ams.usda.gov/farmersmarkets

On Good Land: The Autobiography of an Urban Farm, by Michael Ableman

This Organic Life: Confessions of a Suburban Homesteader, by Joan Dye Gussow

Local Flavors: Cooking and Eating from America's Farmers' Markets by Deborah Madison

LETTERS TO RQ



Readers respond to Oak's Autumn 2002 column on gossip

Oak's Autumn 2002 column, "Good Dish," which called gossip "a tonic against depression and a social glue that binds people together," set off a storm of letters to RQ, as shown in the next three pages.

One of the examples Oak used in the article struck too close to one reader's personal life. The first letter here addresses that situation, followed by responses from Oak and RQ.

After difficult discussions that lasted through the whole five weeks of Winter production, RQ decided to suspend Oak's column for one issue. Oak's column returns in the Spring issue.

The discussions have led RQ to take a broader look at our editorial policies. We will meet with Oak in January to discuss these issues, and the cell is planning a Spring retreat focusing on the mission and direction of the magazine — the sorts of questions we seldom have time to address in our production sessions.

As always, we welcome input from our readers — see page 3 for submissions information.

— the RQ cell

Dear Reclaiming Quarterly,

I have a complaint to register with the Quarterly and with Oak's article in the Autumn edition, "Good Dish."

Specifically, Oak uses the example of someone named "Birdhouse" as a cautionary tale of what happens to "bad" Witches. The person whose life she is talking about is me, in a very thinly disguised form. So thinly disguised that I had gotten phone calls from people who had seen the Quarterly before I did telling me that I was being used as a whipping boy in print.

I resent this deeply. Oak has never spoken to me about my experience of what happened for me in the months following my initiation. Anyone who has had the courage to ask about my life I have told about it. Oak has never asked. Her article is based on malicious gossip and assumptions that she has never checked out with me.

In Oak's article she says that "Gossip allows us to examine and explore stories that can be tested against one's own life experience without incurring the cost and risk of acquiring the actual experience." To me that sounds like the coward's way out. What is not said is that gossip mongers don't have to face the person they are making up tales about and actually hear that person's experience. What is also not said is that gossip can lead to incorrect assumptions and inappropriate moralizing

that may be as far from the truth as this particular "cautionary tale" is.

I hold Oak responsible for spreading this piece of malicious gossip, and I hold the Quarterly responsible for allowing it to go to print. How many more people in this community must be hurt by this sort of behavior? At a table where this sort of "dish" is served, one should have a food taster.

*Yours in sincere outrage,
Peregrine (aka Birdhouse)*

RQ responds:

The Reclaiming Quarterly production cell, which takes final responsibility for the contents of the magazine, apologizes to Peregrine for not having caught the allusion to her situation during our proofreading of Oak's column. It is our intent that the magazine not discuss people's personal lives without their express permission. As mentioned in the introduction above, RQ is engaged in discussions of these and other policies. If you have ideas, please contact us.

Oak responds:

When I received an angry email from Peregrine, I quickly emailed her back a contrite and sincere apology. I readily

admitted both to her and to RQ that using this particular example was snarky and mean-spirited. I am not alone as a writer in occasionally taking the guilty pleasure of framing something from my own life and community experience as a "fictionalized" example. I consider Peregrine's ex-partner one of my closest friends, and I did have intimate (albeit one-sided) knowledge of their breakup. I can understand her recognizing herself in my example, and I regret using it.

I have to take issue, however, with several of Peregrine's points. I never accused anyone of being a "bad" Witch. The polarization of bad and good are not part of my theology, and are nowhere evidenced in the article. Peregrine says my article was "based on malicious gossip and assumptions." My article was based on my thoughts on gossip, backed up by current research. There was no assumption or gossip that the example in question was based on, and it is not the central point of the article. I was wrong to use such a thinly disguised example, but it was not a personal charge, an attack, nor an example of malicious gossip. In fact, only those who already knew about what had transpired could possibly connect Birdhouse to Peregrine.

I am sorry that my action caused Peregrine distress. I apologize that RQ cell members have had to work even harder than usual dealing with a controversy stemming from pettiness (my own). I believe that controversy is part of healthy community conversation, but this controversy was and is unnecessary and unworthy of me. However, I find that Peregrine's portrayal of me as a malicious gossipmonger to be inaccurate and unfair. I am saddened by the Quarterly's late

continued on next page

decision to not run my current piece, a piece on fierce optimism, my father's suicide, and the promise of hope that Solstice brings. I worked long and hard on this piece and am disappointed that it will not be run, but I respect the RQ's willingness to have their process be transparent. I look forward to meeting with the RQ cell towards healing the damage that has been done.

Yours in sincere regret and in the spirit of healing,
Oak

Dear RQ,

I resonate with most of the theory and opinion in Oak's column on gossip. Sometimes gossip is malicious, but sometimes it's helpful in clearing bad feelings, getting perspective on negative thoughts, or in discovering that someone might need loving intervention or special attention from the community.

But there are three points that ought to be challenged:

1) The reference to the "destructive sexual politics" of hiring a prostitute is beyond puritanical cliché. It's so dismissive of the radical sex cultures within our alternative political and spiritual community where prostitutes (who rarely ever self-identify as such — they're Sex Workers, Sexual Healers, Sacred Intimates, or just plain Whores for goddess sake!) are us. Sex workers in our communities are many and varied; they are eco-feminists and Witches and anarchists and performance artists and writers and parents and teachers and even therapists.

2) The reference to recent gossip research, which studied gender-specific behaviors, should not be made in a gender-radical community like Bay Area Reclaiming without some challenge or questioning. Research generally supports the status quo of the researcher (and the funder or publisher). I'm not saying that a study of gossip in Reclaiming wouldn't show the same gender roles and stereotypes. But to miss the opportunity for anarchist, queer and feminist analysis of these roles is sloppy journalism. A significant percentage of Reclaiming does not identify as male or female in the pre-queer, pre-transgender sense of these words. Let's all try to be a little more

inclusive, sensitive, intelligent, supportive and progressive.

3) Most annoying is the sense that the article is addressing, while somehow avoiding, specific personal conflicts and political struggles with the community. I had the feeling towards the end of the article that I was being used as a sounding board for a personal battle, but without the details of these events I can neither disagree nor support Oak's assertions.

It's important to recognize that gossip, at its worst, can lead to a reduction in sight, a lessening of scope, a contraction of perspective, and a shrinking of vision. Our ideas about others can get very small. Now more than ever, in this globalized contest for power and property, we ought to be improving our sight and expanding our visions, supporting community-based leadership, honoring eccentric and non-conforming tendencies, wisdoms, creativities, and imaginings.

This is provocative stuff. May healing come from all this sorting of thoughts and feelings. Blessed be.

— by Keith Hennessy

Dear Reclaiming Quarterly:

Here's how to be an ethical gossip:

- You have every right to talk to anybody you want about your personal life experience. It is important to own that you are expressing your own interpretation of the experience and that other people may have a different one.

- When passing on gossip that is outside your personal experience you must trace the path of the gossip. For example, "I heard this from Bill, who was there."

You must name the gossipers. Anytime the gossipers are not named, the gossip should be considered suspect.

- The longer the path the of the gossip, the less reliable it is. Anything longer than, "Bill told me and I am telling you" is suspect.

- When it doubt, check it out. Make a habit of calling the person the gossip is about up directly and ask them if the gossip is true. Tell the person who is spreading the gossip that you are going to do this and that you will name them as the gossipier and see how fast the truth comes out. I.e., "Bill, that is interesting gossip, I am going to call Sally and ask her about this. She will be interested to hear what

you are saying about her."

- Sometimes we all need to use the "Cone of Silence," but only do this with people you know to be ethical and that you trust explicitly. Make sure the silence is not being used to create triangulation among community members. Use your intuition when listening.

When others are gossiping about you, ask yourself these questions:

- Who is the gossip coming from? Is it coming from people you love, respect or want to be like?

- Is the gossip coming from someone you want to be in a closer relationship with?

- Are the sources being named and owned such as "Bill told me." Or is it being cloaked in anonymity such as the following examples, "I heard from some members of the community." Or worse yet, "Bill told me but don't tell him I told you."

- Is the path of gossip short? For example, "Bill told me and I am telling you."

- Is it being presented to you in a way that is respectful of you and from someone you trust?

If the answer is yes to all of the questions above then the gossip should be heard with a neutral spirit of inquiry. If the answer is no to any of the above questions, disregard the gossip. It is not relevant to your life.

If you find you have to refer to this guide over and over again in your life then you are hanging out with the wrong crowd. Either you are hanging out with people who you don't like so you have to complain about them all the time. Or you are hanging out with people who don't like you so they are complaining about you all the time. The easiest way to solve this is to hang out with people you love and respect.

— by Pomegranate Doyle

Dear RQ,

I want to respond to Oak's Column, "Good Dish" in the 2002 Autumn issue of RQ. I was both surprised and concerned that she would advocate gossip as an ingredient for successful community.

I have worked for many years helping people build community, both in the larger community and in communal households. I have also worked with families and other therapy groups as a therapist. I have often seen gossip function as a vent for peoples' anger which then

Readers respond to Oak's Autumn 2002 column on gossip

prevents them from speaking to each other directly to solve the problem or issue between them. I have seen it function as a way for people to vie for political power by attacking powerful people. I have never seen it function as a glue that brings people together or as a way to produce a healthy, happy, vital community.

I believe gossip is a symptom of a breakdown in the health of a group. I agree that it may indicate a need for more structure around creating public forums for discussing issues. Let us put energy towards creating a system that works instead of putting it towards the gossip that is a symptom of imbalance in the web.

— by *Copper Persephone*

Dear RQ,

I want to offer this response and further reflections to the article "Good Dish" in the last issue.

The author put forward an argument advocating gossip as having the potential to be a positive force in a community. While I am aware of the studies the author refers to regarding the role of gossip in tribes, communities, and work environments; I have to say that I have personally never experienced any positive outcome of gossip in communities myself.

In fact, quite the opposite. My own experience has been 10 years in a community where gossip was undermining to that community and devastating to individuals; then four years being around the Reclaiming community and observing the same dynamics at work. Rather than fostering an environment of love, emotional safety, and compassion, gossip fosters an environment of fear, distrust and hard-heartedness.

It is true that it seems to be human nature to want to process and talk about things that are going on. We seem to find it difficult to talk about what's going on, express strong feelings (including negative ones) without suppression or censorship, and retain a positive impact for ourselves, other individuals and our community. Using the author's metaphor of a gathering of friends as a meal, I would like to offer an alternative as the main dish, a

"combination plate" of three elements: ecstasy, honesty, and compassion.

ECSTASY

When I hear people small talking about what other people are doing like it's juicy, I tend to think, "get a life." In the case of Witches, for goodness sake, we have a life — let's live it and celebrate it! Ecstasy is what we can live in when we are in tune with the awe and wonder of life and each other. We worship the life force running through our veins, the birds, the trees, the earth; we experience being a part of living, breathing Gaia. We have the ecstasy of intimacy through friends, lovers, ritual work; we run the energy of the earth and stars through our bodies. Life is so beautiful and rich (including the grief, hardships and strong negative emotions). Many of us are also activists working very hard to protect, heal, and work for justice. When I am living, celebrating, protecting, healing, I honestly find conversations devoted to "who got together with who" after Beltane or their initiation, or at witchcamp, well... quite boring, really. The cure for gossip is truly to "get a life," i.e., to do what it takes to nurture and strengthen our own self esteem.

HONESTY

In this context, by honesty I mean true self-honesty to own and take responsibility for ourselves and our feelings rather than projecting onto others.

My community experience over the last 20 years has been that gossip does not usually centre around benign, affectionate stories of what is going on. Gossip is usually a vehicle for processing our negative feelings. Where there are people, there will be conflict and pain. When we need to talk about negative feelings or experiences we must have honesty and take responsibility for ourselves. Why am I reacting so strongly to this? What is inside me that is responding this way? If wrong has been done, how should I deal with the situation constructively?

I share the following because it is personal experience that I have found to be strongly resonant with others when



sharing it with a number of people. I have had an occasion where I was very upset and angry with a person, (rightfully so) and just started blurting the story out to my friends because I did need to process the experience and talk about it. I noticed, however, that when I just talked about what had happened, it felt very satisfying at the time. At the time of talking about it, I felt stirred up in feelings of righteous anger, and other people agreeing that this person did something wrong is a great feeling, very validating, (yes, those endorphins and serotonin changes mentioned in "Good Dish"). Having said this, I felt icky later.

Afterward, nothing had shifted in me. Then I started being vulnerable. Instead of pointing the finger, I began to feel a shift inside myself, in the context of boundaries, respect for the person, and confidentiality for my sake *and* theirs. Why did I respond so strongly? What should my response be? How should I deal with this person in the future? Etcetera. There was no doubt that I had good reason to be very angry, but I was dealing with myself and my response rather than spreading negativity about the person. I would assert that the first way of dealing with the situation is an example of gossip which has a negative impact on myself and community. I would admit, even though the story was not a rumor, that dealing with it in that way was malicious on my part. I wanted others to be angry with this person. The second way is true intimacy with positive impact and potential for healing.

"Good Dish" mentioned the tendency to gossip about leadership, and referenced studies that indicate that "negative gossip increases when we discuss those we perceive as more powerful." The author

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Community Trust and Accountability

by Starhawk

THESE ARE HARD TIMES, politically, economically, and emotionally for a lot of us, and in hard times we need community more than ever. We need the support of others around us who share our struggles, and we need to feel trust that there is some safe space in which we can be valued for who we are.

Reclaiming is a vast experiment in building community around shared values of interconnectedness, of the sacred embodied in nature, flesh and everyday life, of equality and direct democracy that recognizes no hierarchies of value. If our spirituality is expressed in everyday life, then how we treat each other is an integral part of our spiritual practice.

Challenging hierarchy is easy enough in theory, but in practice it's very difficult. We have few long-lasting, successful models of non-hierarchical groups, especially in contemporary society. Many of us are veterans of numerous failed experiments of the sixties and seventies. Indigenous cultures may furnish some models, but most contain their own internal structures of authority. And most of us weren't raised in indigenous cultures, but in the highly competitive urban industrialized societies of the late twentieth century.

RQ readers speak out on gossip — see page 23

We don't have experts or roadmaps to tell us what to do. But we can look at our experience, at what works and what doesn't, what causes pain and what fosters empowerment and connection. We can constantly strive to create a communal culture that supports beneficial relationships and undermines destructive ways of interacting.

Dealing with conflict and accountability is one of the most challenging arenas for a nonhierarchical community. When conciliation fails, we unconsciously reach out for somebody to step in and make things right for us. We are conditioned to look toward some authority figure to step in and ultimately resolve a conflict. In the larger society, that authority may be backed by the force of law or the law of force: police carry nightsticks and guns and are authorized to use them. Courts can issue judgments and impose punishment. We may not want to turn to the courts or the cops, but we often do secretly long for our own court to try those who have offended us, or our own communal cops to make them behave.

But in a community where we've essentially said, "We aren't going to do the courts and cops thing, overtly or covertly," we're left floundering, reaching for a structure that doesn't exist. So what do we do, when someone transgresses our boundaries or the values we hold in common? How do we hold each other accountable when there is no agreed upon structure to be accountable to?

ONE RQ WRITER, in an recent article (*Oak*, in RQ#88 — see page 23), suggested that gossip is one way we hold people accountable. Gossip may be a form of default accountability, but it can be a highly destructive and dysfunctional way of solving problems in our community. I'm not talking about friendly, newsy gossip, "Pondweed has a new baby!" or "Crystal Rainbow is going to Brazil for five months to study herbs in the Amazon." I'm talking about the kind of gossip that substitutes for direct confrontation or collective action: "Did you hear about the awful thing Milkcurd did to Mudflat?" "That Frogspawn is price-gouging her students again!"

Such gossip might point out the need for some structure of accountability, but it can also amount to trial in absentia by rumor, without benefit of judge or jury or the right to confront the evidence against you. As

Witches, inheritors of a tradition in which thousands of people were tortured and killed by just such hearsay, we should be especially sensitive to not reproducing an atmosphere of innuendo and secret condemnation.

In a time of repression, when many of us are politically as well as spiritually active, destructive gossip can become more than personal. It is one of the prime ways groups such as Cointelpro have historically moved to undermine effective activists and destroy movements.

We all fall into this kind of gossip from time to time. We all have moments when we simply need to vent our frustration to a close friend, or nurse a wound. But a functional community would develop a culture that does not support or reinforce destructive rumors or covert attacks. In order to do that, we need to provide some alternative forms of accountability, and other forums in which people can vent negative feelings and get help in moving them into some constructive form of activity.

We may also need some help to wean ourselves from the gossip habit. I suggest the following steps when someone does something you find offensive:

ASK YOURSELF, "Is this actually any of my business? Do I actually need to respond to this?"

Inquire about what actually happened, or about the person's motivations, before you make assumptions that rev up your anger or your sense of injury.

Confront the person directly, and offer constructive critique, which is discussed below.

Ask for help or mediation if you are afraid to confront the person on your own.

Know what request you want to make of them. This is a key point in nonviolent communication — that you don't just complain about someone's behavior, but tell them what change you want to see them make.

WHEN YOU HEAR about someone else's bad behavior, or some act that disturbs

you, or how Mudflat has misused Pondweed:

Remember that every story has at least two sides.

Ask yourself, "Is this actually any of my business?"

Inquire directly about what happened before leaping to judgment.

Support the person who feels injured in confronting the other party directly, with constructive criticism.

WHEN SOMEONE brings negative gossip to you, ask:

Is this really any of our business?

Have you inquired to find out what actually happened? Can I support you in doing so?

What kind of support can I give you in directly and constructively confronting this person or situation?

Change the subject. Refuse to engage. When someone tries to hook you in, don't get hooked. If your friend says, "I really shouldn't tell you this..."

An Elders' Circle would help clarify and demystify some of the power dynamics that exist in Reclaiming

Respond, "I'm so glad you have good boundaries. Let's talk about something else."

In *The Twelve Wild Swans*, Hilary Valentine and I compiled some of Reclaiming's accumulated wisdom about what differentiates constructive critique from attack. Constructive critique, we suggest, has five aspects:

- It's specific, not vague or generalized.
- Its intent is to improve the work.
- It's given at the right time.
- It's about something the person can actually change.
- It's given privately before it's given publicly.

IF WE BEAR these guidelines in mind, we can offer our criticisms in ways that make them both easier to hear, and more effective, by asking ourselves, "What specifically about Pondweed's priestessing do I find so offensive? What do I actually want her to change? Am I offering this critique in a loving way, out of respect for her work? Have I told her this directly, or offered it in an appropriate forum like a feedback meeting, before I make it publicly in a mass meeting or on an open listserv?"

WHEN WE work within an ethos of leaderlessness, it's hard to hold people accountable for how they act in roles of leadership they're not supposed to have. When we dislike setting rules, it's hard to challenge people for breaking boundaries that have never been defined. And when people do take leadership in constructive ways, they are at risk of being attacked for overstepping bounds that they never knew existed.

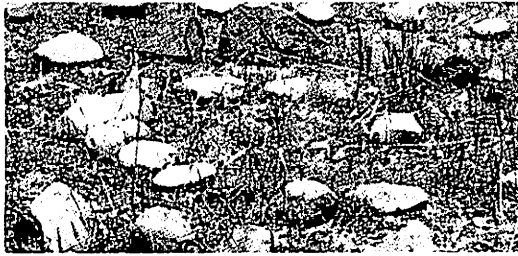
We want people in Reclaiming to be leaders — not in the sense of telling others what to do, but in the broader sense of stepping out in front, suggesting directions, innovating, creating, and taking on responsibility for manifesting ideas. Leadership needs constructive critique, but it also needs support and

encouragement. Reclaiming is a tradition that values improvisation and experimentation — which means that leaders are going to make mistakes and sometimes go in directions that are problematic. We all need to know that others will help us catch mistakes, but continue to value us and encourage us to take risks and try new things.

ELDERS' CIRCLES

BUT WHAT ABOUT when confrontation or mediation aren't enough? What if Pondweed, in her position of nonauthoritarian authority, really has abused your trust, and you can't let go

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Past Lives

Today I picked up a stick of charcoal
For the first time in ten years
I wanted to create something from these ashes
To prove that their flames did not extinguish us
That we had risen once again
Art, like our love, is immortal
I want to draw your hair
Dancing wild in the wind
Your kiss blessing my lips
This they cannot take from us
This is who we are
Their fire did not consume us
We took it and made it our own
We will
Keep coming back

—by Kim Beavers

Black Hearts Rising

There's a wild ecstatic rumbling
Down deep in the belly
In the belly down below
Down below the poisoned earth

There's a tired-of-waiting rumble
Forcing steady to the surface
Rising trumpeting its turmoil
Through the soil of our birth

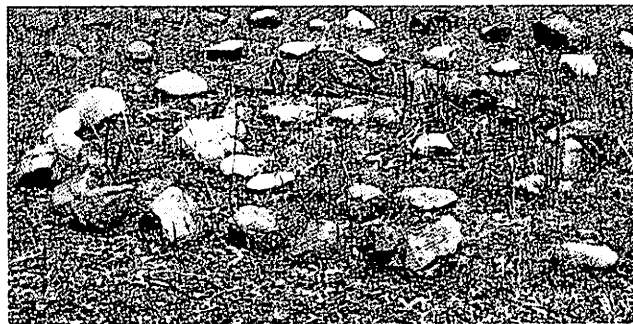
There's a stone big as apathy
Pushing rock up into bone
Into bone through the flesh
And you can bet it's gonna burn

There's a great big aching
Twisting fighting to be lifted
From the belly feel it shouting
All our wills bend to its turn

Turning to the grinding
Grinding to the truth
Polishing our black hearts
Winning back the world

Turning to the rising
Rising with the land
With the land in our belly
and our arms around each other.

— by Erin Poh



Did You Know

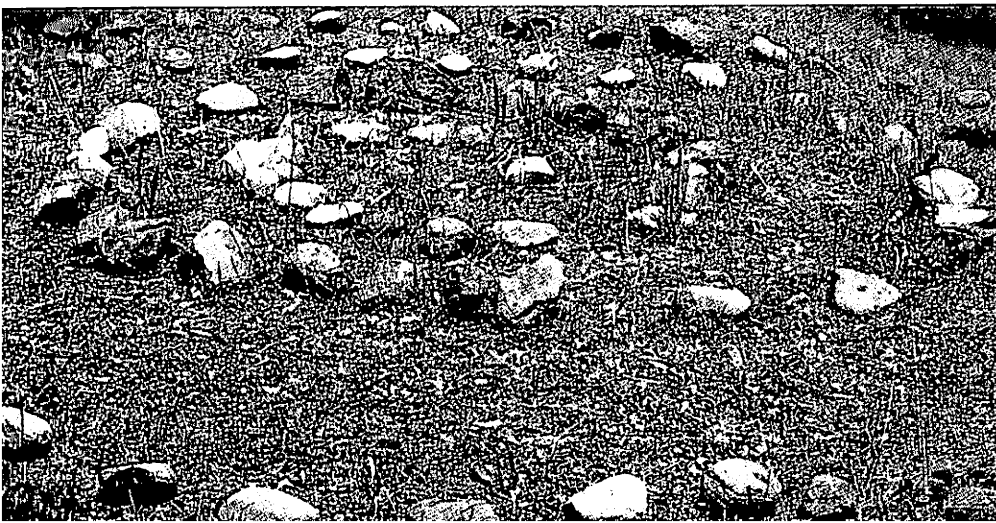
Did you know,
Once, I was mer,
Swimming,
Swimming,
Swimming, in an ocean of
Water.
Greens. Blues. Purples.

Did you know,
Once, I was fay,
Floating,
Floating,
Floating.
Floating in a gentle breeze of
Air.

Did you know
Once I was angel,
Watching,
Watching,
Watching,
Watching all that comes by

— by Johanna Ursa Hill

photo by Tom Stanionis



Webs of Power

Notes from the Global Uprising

by Starhawk

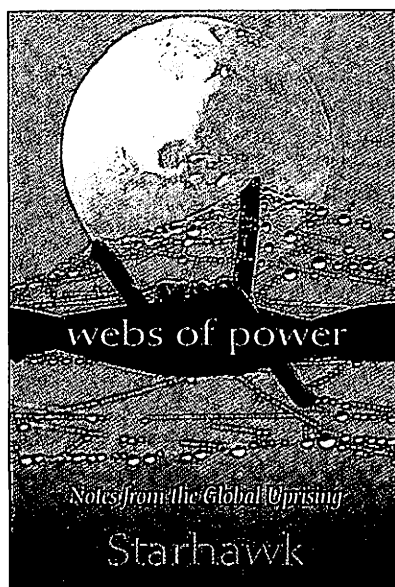
I HAVE LONG been amazed and delighted by the clear, creative thinking of Starhawk's writings. No less so with her new book, a must-read for all who would understand the revolution of our time: "a transition from a suicide economy to a life-sustaining civilization" (Joanna Macy).

In Part I ("Actions"), Starhawk takes us into the streets, from Seattle to Washington, D.C. and on to the ramifications of 9/11. These are dramatic stories taken from on-the-run dispatches emailed to supporters, and they speak with riveting immediacy. She frequently mentions being 50 and middle-aged in the book, a nice way of bonding with readers.

Part II ("Visions") grapples with key questions confronting the global justice movement: the need for diversity, imparting strength and health by the inclusion of all strands of society; the issues of violence and nonviolence, from the classical nonviolence of Gandhi and King to the present day. She is wary of violence as a political tool, believing that the movement's strongest tactic is to model the kind of world we want — to live it in our actions.

In that "a better world is possible," Starhawk believes we already know the kind of world we want: enterprises must be rooted in communities and be responsible to communities and future generations; there is a commons to be protected, resources are too vital to life to be exploited for the profit of a few; we have a collective responsibility for the well-being of others; democracy means having a voice in the decisions that affect us, including economic decisions.

On diversity, she compares social diversity with nature: a prairie with many kinds of plants growing together can weather pests or storms that would devastate a uniform field of hybrid corn. She reminds us that the global justice movement may be white in North America, but it is a movement "inspired and rooted among people of color around



the world, from the Zapatistas of Mexico to the insurrectionists of Bolivia who retook their water supply from privatization" — people who, in the fight against global corporate capitalism, "have faced torture, prison, and death, and have also joyfully pioneered new tactics and new forms of

struggle."

Starhawk speaks strongly about the need for humans to bond with nature. Our separateness from the environment — seen as "out there" — has allowed despoiling and the idea that everything exists primarily for human use. She quotes an Okanagan elder who says, "our most essential responsibility is to learn to bond our whole individual selves and our communal selves to the land." The "whole system we call 'globalization' is predicated on the destruction of this bond," she writes. The "whole idea of 'efficiency' and 'integration' is aimed at shoring up an economic system in which no region is self-sufficient, in which the resources of the entire globe are available without restraint to corporations... Corporations and enterprises are displaced as well — they are no longer tied or responsible to any local community."

In the chapter called "Rethinking Nonviolence," Starhawk thoroughly examines every aspect, especially in

relation to direct action. "Empowering direct action," she writes, "looks for ways to embody our vision in the face of power, to get in the way of its workings... This requires great creativity...(it) aims at being more than symbolic; it looks for ways to interfere with and delegitimize the operations of injustice."

Part of that creativity is in modeling a revolution. Starhawk asks a number of questions, and offers: "What if we ceased to locate the revolution in the future, and embraced it now? Revolution is what we are, not what we will become. What we do, not what we will do someday. An unfolding, evolving, enlivening experiment, something we continually reinvent as we go along, a living process happening now." Wow!

Published by New Society Press. Reviewed by Lea Wood. For an interview with Lea Wood, see page 4 of this issue.

Working Inside Out

Tools for Change

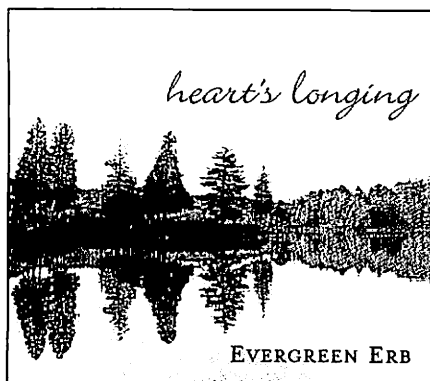
by Margo Adair

MARGO ADAIR's classic *Working Inside Out: Tools for Change*, which has been out of print, will be re-issued in a new edition in July, 2003.

Working Inside Out is a practical, hands-on text for every aspect of one's life — personal, social, and political. Here's an excerpt from a reader's review, posted on amazon.com:

"This book really helped me when I was first opening up to the idea that our thoughts and beliefs create our reality. It explains everything in such a clear way. Reading it gave me guidance and faith (in print). Now, over a decade later, I still refer back to it when I need inspiration and reinforcement about my path, how to view difficult situations, or decision-making. I have read many, many spiritual-based books that contain these principles, but this is one of the few that really stands out. It has lots of creative exercises for those who like them. But even if you don't do any of them, the book is just as valuable."

For more information, contact www.toolsforchange.org



Heart's Longing

By Evergreen Erb

Heart's Longing is a healing meditation on solo Celtic harp, Evergreen Erb's first CD, and a gem of a disc at that!

Erb takes the listener on a magical trip via solo harp — from her home in Vermont to distant shores, such as Mexico, Malta and Peru. Erb, also included on Beverly Frederick's "In the Arms of the Wild," hits a high note with this collection — and sustains the magic throughout the disc.

Erb's songs are a salve for a wounded heart, and a joy for the heart already singing. Bringing her own heart and its longing to the music, each song is a tale spun of the finest strands, each strong and pure. Known so well to the Vermont Witchcamp Community, this 11-song CD will bring Evergreen's music to places I can only imagine.

The disc is a celebration of place, of family, of connections. Each piece is its own story. And while many of us may never know the characters by face or by name, through the music we see them through Evergreen's eyes — a watchful friend, a mother, lover of animals and Earth — a deeply magical and musical woman.

"Trillium," a song written for the final meeting of the coven that founded Vermont Witchcamp, evokes a feeling of sitting on a hillside in the early part of spring — with the slow gentle breezes, the playful return of the birds, and of quiet reflection.

"Elegy for the Birds of Malta" was the first song I ever heard Evergreen play, now 3 years ago, on the hilltop of our beloved camp. Before I ever knew its story, knew its legacy, it was a song that I knew could

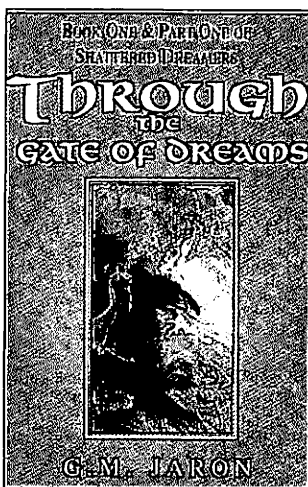
move me to tears, and yet somehow left me the better for it. Written after witnessing the killing of songbirds in Malta, this may well remain the song I most return to.

Evergreen's music ranges from "Hue Hue Coyotl" with its air of mystery and question, to "Wedding Song for Guy & Beth/Caitlin Laughs" which evokes a feeling of playful innocence and love without question.

Near the end of the album is "For Lori Berenson in Peru." One can only hope that one day Lori will hear this disc and know that in a changing, restless world — a simple song can bring peace.

It is impossible to not feel the connection between Evergreen and her harp, her harp and her heart. Full of searching, hope, and healing, *Heart's Longing* brings out a piece of Evergreen's musical magic and will connect you heart to heart.

Reviewed by Sulis. Evergreen can be reached at evergreen.erb@adelphia.net



Through the Gate of Dreams

by G. M. Jaron

Prepare to be uncomfortably entertained. Mr. Jaron takes chances, pushes buttons and manages to redeem himself.

Through the Gate of Dreams enters one Lamont Corazon, a teenage prodigy with a Christian fundamentalist father. A shy bookworm with a gift of intense lucid dreaming, worlds open up before him until the dream is more real than the "waking" world.

Enter Basha, two years older than Lamont, another prodigy with a Jewish fundamentalist father. Divorced, her mother, Miriam, runs a Goddess bookstore in San Francisco. All are lucid dreamers. At this point we need to change the dream terminology to "virtual dreaming," because all meet in full awareness of who they and each other are. They dialogue and engage in collective activity. It's a dream world fantasy come to life.

Enter one "Tezcat" an Old One, a vampire force from the stars, leading a "hermit crab" existence taking on the "shell" of Aztec God "Smoking Mirror." Tezcat goes about in drag as voluptuous Goddess clothed only in smoke to turn Lamont on and it works. Tezcat declares to Lamont that "hearts are sweet like melted chocolate and She desires to eat many." Here Mr. Jaron takes a risk by taking on a Meso-American God/Dess and presenting the energy as ancient beyond time and amorally sinister.

So, hero, heroine, villain are in place, we need to put the players in motion. Enter Jon and Lana, a teenage "muggle" couple walking through Golden Gate Park. Tezcat sucks Jon out of this world into the dream one. Lana is terrified and lost. Lamont sees this in his dreams. He meets Lana in person and wants to help. The ball is rolling. Lamont meets Tezcat in a series of dreams and Tezcat promises to help Lamont find Jon. The rolling ball is getting bigger. Basha (her locker's next to Lamont's in school) meets Lamont in her mother's bookstore, and in dream world. Basha gets pulled in to Lamont's quest to find Jon. The rolling ball is now up to speed. The rest is all momentum and discovery.

Listening to Basha and Lamont dialogue is hilarious. It's like watching Woody Allen and Diane Keaton. When they spar, it's like two old college professors going at it. It is preposterously delightful. I've got to warn you that sometimes their quibbles will make your head hurt from synapse overload. These dialogues are core to Mr. Jaron's philosophies and work. It's apparent the author has three obsessions: fantasy, Witchcraft and Judaism. Through the fantasy he explores the other two, trying to make sense and looking for continuity.

The book's high point is a dream

where Basha goes on a mystical ride to "The Orchard" (The Judaic Heavenly paradise) with four famous rabbis: Ben Zoma, Akiva, Ben Azzai and Ben Abouya. They watch the universe unfold like the Sefirot of the Kabbalah and then shatter like an obsidian mirror. This chapter is brilliant and stands out as a great piece of thinking.

So the review is: If you can climb the mountain the story sets up, the view is rewarding, something quite unique, gripping and sometimes wondrous.

Reviewed by Doug Orton. Order from your local store, or available from major online booksellers.

The RQ Turntable

Winter listening by RQ volunteers

- DJ Dazee, *Evolutionized*
- Milla (Jovovich), *The Divine Comedy*
- Thomas Mapfumo & Blacks Unlimited, *Shumba: Vital Hits of Zimbabwe*
- Heather Nova, *Siren*
- Dr. Demento, *Greatest Hits*
- Rough Guide, *Rai*
- Tori Amos, *Scarlet's Walk*
- Klub K3G, *The Complete Remix Album*
- Sinead O'Connor, *Faith and Courage*
- DiGrine Kuzine, *Feribot*
- Radio Tarifa, *Cruzando El Rio*
- DJ Dara, *Further*
- Sunshine Moonbeam and the Earthwalkers, *Beyond the Turquoise Amber Aquamarine Veil*

Gentle Rebellion

A documentary about activist Jean Seley

Created by Sarah Horsley, with music from Rebecca Riots

Gentle Rebellion is a funny and touching portrait of an older woman and her exploration of activism, art and spirituality. Jean has struggled for social justice since childhood, when she challenged her father's racism. Now at age 72 she sets out to drive across the country, with little money and only her dog as company. Along the way Jean shares some of her past and present adventures with

Ishmael and My Ishmael by Daniel Quinn

Warning: Reading these books will rock your world! Ishmael and its sequel, My Ishmael are modern philosophical classics. Daniel Quinn mixes basic studies in anthropology with common sense to reveal the obvious, and the results are mind-blowing.

These novels take the form of a conversation between a spiritual master and his students. The student in the first book is a baby boomer trying to hold on to the idealism of the 60s. The student in the sequel is a twelve-year-old girl. The master, Ishmael, is... unusual.

The format is brilliant. Ishmael asks questions that the student (with whom we identify, making us students too) ponders and tries to answer. The resulting conversations expose the master narrative of modern humanity for what it is: a bunch of mostly erroneous assumptions.

How did humanity get where it is today? Why are there such things as jobs, money, and property? Why do we fight? Why are humans so different from other

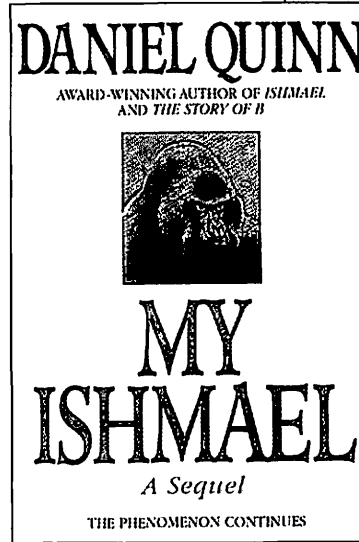
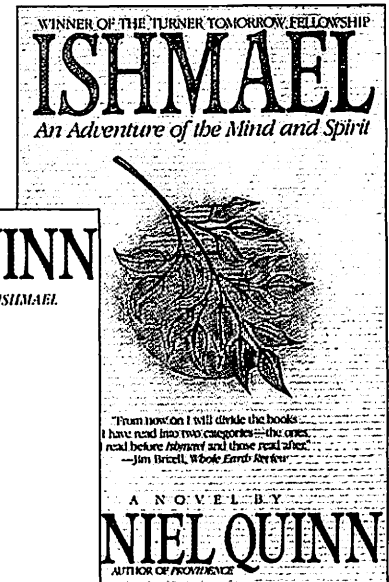
her younger friend Sarah. The stories of both women reveal the importance of working for social equity, knowing oneself and making friends across generations.

UPCOMING SHOWS

- New York - December 2002
- San Diego - February 2003
- Seattle/Bainbridge Island - Summer 2003

For information on these and other showings, contact Sarah Horsley, shasha3@mindspring.com

Activist Jean Seley (left) and filmmaker Sarah Horsley with Jean's dog Spencer.



animals? Why are humans running the world and not gorillas? When did we start losing touch with Nature?

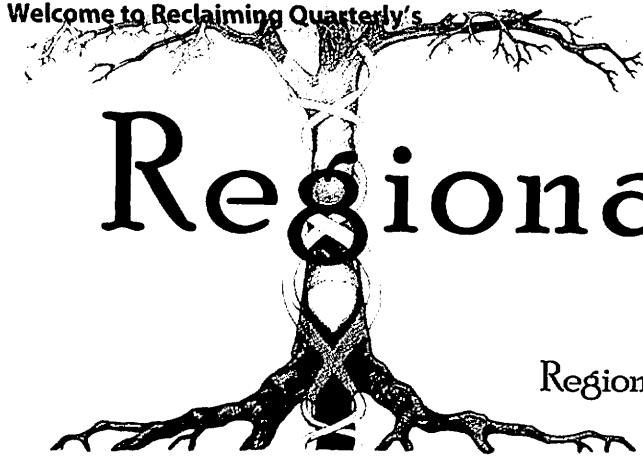
All this and more is revealed in these books. You may not agree with all the answers Ishmael arrives at, but it will be a fascinating and engaging journey.

Reviewed by Lothlórien. Published by Bantam Books.

Be an RQ Reviewer

RQ welcomes music, book, film, and TV reviews. We especially like reviews under 200 words! For more info, contact quarterly@reclaiming.org, (415) 255-7623





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 help gather regional news for RQ:

Pat Hogan, BC	Stayce, 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
Midnight, TX	Yoeke, Holland

Witchcamp 2003

These camps are for adults (some include 16 and up). For all-ages family camps, see page 34.

MidWest/Missouri • June 7-14

Dreamweaving, (515) 233-1216, Camp@dreamweaving.org, www.dreamweaving.org

California • June 29-July 6

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

Germany (women) • July 25-August 1

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

British Columbia • July 27-August 3

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

SpiralHeart/MidAtlantic • August 2-9

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

Avalon/England • August 14-21

011-44-020-8667-1525, camp@reclaim.demon.co.uk, www.reclaim.demon.co.uk

Vermont • August 23-30

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

New York • October 11-18

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

Samhain Witchcamp/Texas • October 18-25

Moonwing, (713) 668-2721 or Deer Runner, (512) 731-8737, witchcamp@tejasweb.org

Witchcamp

A Week of Earth-Based Spirituality and Magic

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

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

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

Advanced paths offer the chance to apply the tools of ritual to personal healing and empowerment, or to focus on taking the Craft out into the world, creating public ritual, and healing issues surrounding leadership and power.

What Is an Intensive?

SEVEN DAYS OF ritual and magic designed for people who are dedicated to powerful spiritual learning experiences and personal growth.

This intensive is not a festival. It will expand your unconscious awareness, push your edges, and likely change your life. The intensive is sequestered for the entire seven days. Please plan to attend the entire week. Also, we don't allow children due to the intensity of the work.

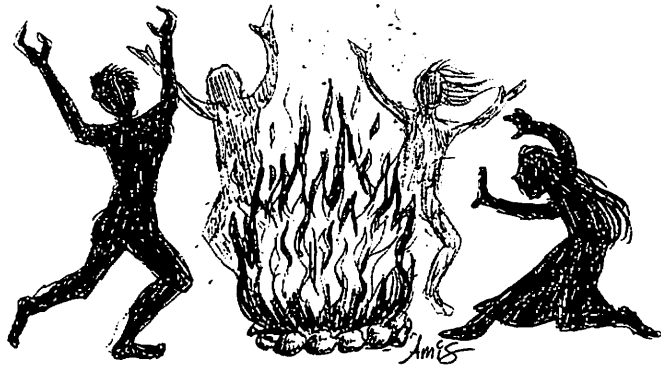
Regional Happenings

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About Reclaiming

These two pages give general info about classes, Witchcamps, and rituals in the Reclaiming tradition. Listings for local communities begin on page 36.



Reclaiming Core Classes

These classes have evolved as the "core curricula" of Reclaiming. See pages 36-45 for local listings. To bring a class to your area, see "RCRC," page 44.

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 prerequisite.

Elements of Magic

Deepen your vision and focus your will, empowering yourself to act in the world. Practice magic by working with the Elements: Earth, Air, Water, Fire, and Spirit. Techniques include drumming, singing, sacred dance, breath work, visualization, sensing, projecting and raising energy, chanting, trance work, creating magical space, spell crafting, and structuring meaningful ritual. We hope to provide a nurturing environment for all participants. Prerequisite: Read the first six chapters of *The Spiral Dance* by Starhawk. Please be committed to attending all six classes.



Iron Pentacle

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



Pentacle of Pearl

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

Rites of Passage

Journeying into the realm of our own dreams and imaginings, we will each become the main character in our own myth. Through storytelling, trance, and dream work, we will draw forth and weave a rich tapestry of images and symbols between the worlds, to empower us in all the worlds. Six weeks. Prerequisite: Elements of Magic or equivalent.

Reclaiming Classes — General Information

These classes are offered in many regions (see pages 36-45). Classes in other areas can be organized by arrangement with Reclaiming's "Resource," RCRC (See page 44 for more info).

Classes are sliding scale (Bay Area classes are \$75-\$150 unless otherwise noted). Scholarships and work exchange are sometimes available. Classes are for both women and men unless otherwise noted.

Additional classes are announced through the year. Visit Reclaiming's website, www.reclaiming.org, or see contact info for various regions in the following pages.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are not a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses or recommending treatments. Students are responsible for seeking professional help if they need it.

Rituals of the Season

Reclaiming communities celebrate eight holidays as the "Wheel of the Year" — 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 36.

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

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

Winter Solstice

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

Brigid/Candlemas/Imbolc

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

Spring Equinox

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

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

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



The Dragon Comes to Cascadia Village Camp

by Stan Holt, with Panther, Paul, and Oriana — Photos by Paul Eaves

WE DROVE up to the old military base that had been converted to an environmental learning center. The six facilitators continued working, greeting campers. Family by family, people arrived and were shown to the dorms

The first day was our initiation into the village. Each of us made a commitment to the abundance, diversity and interdependence of village life. Village meeting began laying out some village agreements and teaching a song or two, we always played a game and talked about the structure and intent of the day. We quickly

The kids were holding the edge, doing what kids do best — play.

We opened to our natural rhythms and the rhythms of the children, letting them guide in ways I've never experienced at an adult Witchcamp. We soon recognized the cries and laughter of each individual child. When the shy five-year-old took a point in the "flocking"

exercise, we supported her and cheered her on, celebrating her step into leadership.

The evening ritual had us getting a stick, charging it with an obstacle that keeps us from village participation, moving through the "healing" borderland, and letting the stick go into the fire to transform each of individual's obstacle. Children are mesmerized by fire. Many of them participated. To hear a teenager letting go of "anger," or a four-year-old letting go of "meanness," made my spine tingle. This village was being

created, and there was no stopping the building energy.

The next day was one of two days associated with consummation. Our intent was to open to the wisdom of our allies



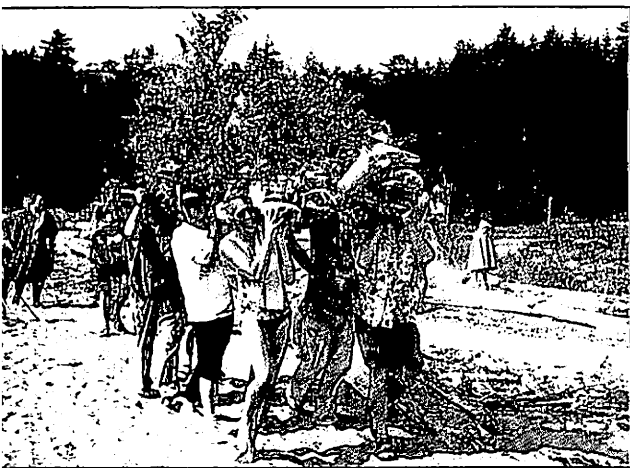
and embrace this village. The image of women sweeping their cottages/huts was present. Sweeping and looking into each other's eyes quickly became an important part of the work we were to be doing in the village.

That afternoon we had a ritual in which we listened to our allies and collected driftwood. The driftwood soon became a dragon boat.

THE MAGIC was building.

The dragon was Cascadia's. It was her power animal. When you look at a map, the whole region looks like a dragon. The head is Port Townsend and the Olympic Peninsula its wings. Fort Flagler, the facility was on an island, positioned where the dragon's hands would be. At the village meeting, we began making plans for the next couple of days. We wanted to let the

continued on page 41



found that we needed to have a small activity next to the morning meeting circle. The kids grooved on some alphabet beads that Gretchen brought and a couple of days we simply met by the playground.

Reclaiming Family Camps

Reclaiming Family Camps are all-ages Witchcamps. See page 21 as well as the story on this page.

Wild Ginger — May 29-June 1 in Eastern Canada. Contact margaretrossiter@rogers.com

Witchlets in the Woods — Summer 2003. See story, page 21. Contact www.reclaiming.org

Cascadia — August 24-29 in Washington. Contact (360) 379-6579, CascadiaVillage@attbi.com

Tejas Web — July 6-12 in Colorado. Contact villagecamp@tejasweb.org



Come One, Come All ~ 2004 Dandelion Gathering

All-Reclaiming Gathering Set for Spring '04

THE RECLAIMING Witchcamp Spokescouncil is asking its communities if they will support a gathering of Reclaiming folks in Spring of 2004 with the following intent:

To celebrate, tend the hearth, dream the future, and nurture the wild seed.

The gathering is called the Dandelion Gathering, and is to be open to all who are called by the intention and who agree to respect the Reclaiming Principles of Unity.

Something like this has been on and off the agenda for a long time. In 1999 Spokescouncil did reading after reading trying to find a date for a gathering to be called the GROTTA; and reading after reading said "No — that would be the wrong date."

WHY 2004?

AT THE OCTOBER 1998 Spokescouncil meeting in Vermont there were 14 people, all North American, representing seven camps. (Germany was represented by a North American teacher.)

By October 2002 in Austin there were 21 attendees, four from Europe, including spokes from eight camps, an invited elder, a Guidance Council representative, and

scribes and facilitators from the local community. The room was full compared to 1998.

And yet lots of folks weren't there. Three camps new to the Spokes process didn't yet have spokes in attendance: Tejas

the accidental DC Prison Witchcamp might spark a permanent event (with slightly different housing arrangements!)

More importantly, we knew that local Reclaiming communities were springing up everywhere. Like weeds, you might say.

Like Dandelions. Some had grown up around Witchcamps and were now starting to come together in the other 51 weeks of the year. Some had come into being through contact with teachers from other Reclaiming communities and didn't have much contact with Witchcamps.

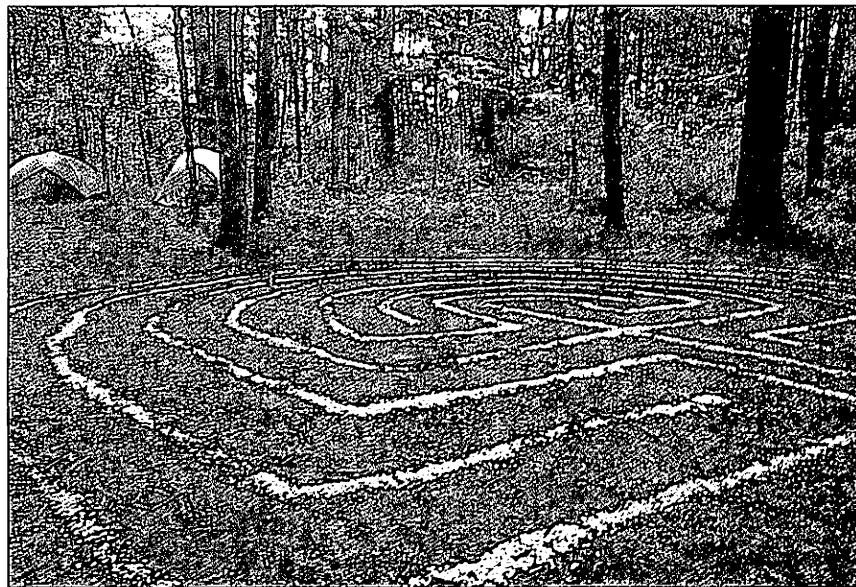


Photo by Barbara J. Walker Graham.

Reclaiming Community News Wants You!

WANT TO SHARE your transitions with others in the broader Reclaiming community? This is the space to do it. Send us the news of your life changes: births, partnerships (weddings, handfastings, etc.), new jobs, moves, deaths, etc., and we will spread the word.

Use whatever name you like (magical or otherwise), but please only send your news, or make sure you have permission to send others, i.e., if your daughter doesn't want her marriage announced in the world's greatest Pagan news forum, please

Village camp, New York camp, and Winter camp in the midwest. We knew of other camps or camp-like events outside of the Spokescouncil process, like the Cascadia camp, and Wild Ginger, and Witchlets in the Woods, and even the possibility that

respect her wishes. When forwarding your item to us, please provide contact information in case we need to ask follow-up questions.

Our goal with this column, to appear in future issues of RQ, is to foster greater connections between community members and to begin a living history of those who share a common spiritual tradition.

We hope you will join us in participating in this new endeavor!

Send submissions or enquiries to reclaimingnews@yahoo.com

Some had started from people reading *The Twelve Wild Swans* and didn't have much contact with anybody.

We wondered how to get those communities talking to each other. The Witchcamp Spokescouncil isn't the right place — its mandate is the web of Witchcamps. At the Dandelion gathering we hope to start that communication, just by having so many Reclaimers in the same place at the same time. Surely there will be trainings offered in that space — how else, with so many of us in one spot? Surely there will be meetings (how else again?) Surely there will be celebration and ritual. Most surely of all, something will happen that none of us expect.

We can make that something amazing and wonderful and alive. Keep the date open on your calendar, OK?

For more information on the gathering, contact dandelion@witchcamp.org



Reclaiming Regional Events

Weavings from the Northeast Vermont Witchcamp Folks

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 more than 120 women and men 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. The 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 online community list. In each of these places the values of VWC are reflected.

Scrap from the Online Community

Edited by Selchie

The many and diverse ways to bring the fortress down would seem to be the current thread running through our community. And because the fortress is everywhere, the work spreads out to blanket the land. Like a crazy quilt there are many facets to this work. In one square campers challenge camp structure (an internalized fortress?), offering an "Un Path" and mumming about lost sheep looking for leaders. Another piece is patched on and we find bumper stickers with the message "Impeach Bush." The promise of patterns emerge when "growillas" plant bulbs in magical symbols which will reveal their messages come Spring. Swatches of Pagan clusters do the

ongoing magic of the "living river" in their communities. The very fabric of Reclaiming is being re-woven and at the same time taking shape in our many communities. Stitched together through the magic of fibre optics, we continue our online weavings.

Magical Activism

Members of the VWCC joined together to travel and observe the ongoing struggles in Palestine and Israel this summer. Offering support where they could, doing magic, taking photographs, being jailed, returning and telling the stories — making it real. Closer to home, members of VWCC joined the action in DC earlier this fall and found the heat in the street was turned up, putting many on ice for the duration of the action. Jail solidarity and magical support, connections through those on the outside to the larger community, resulted in voice-mail boxes being filled by messages from folks at the other end of our cyber web.

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. The organizing cell took a break from planning for the first time in five years and enjoyed a weekend retreat of magic and community building, seeing this as an essential element of the magic we do. The story for the May 29-June 1, 2003 camp will be available for the next issue of RQ. This all-ages camp fills up early, so watch this space for info. Contact Appletree, margarettrossiter@rogers.com

Phoenix

A group of Witches in the London and Middlesex area of Ontario, we work in the Reclaiming tradition to create ritual for the quarter and cross-quarters of the year. Many of our community rituals are for all ages. We also respond to the larger community through the creation of public rituals and magical activism as we "search for true solutions." Contact Selchie, b.e.jones.warrick@sympatico.ca

London, Ontario classes

Elements of Magic will be offered in early 2003 with Appletree and Selchie in London. See page 33 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, (519) 438-8208, b.e.jones.warrick@sympatico.ca

Classes in the Northeast

BrightFlame and friends offer classes in Reclaiming Tradition Witchcraft such as Elements of Magic and Pentacle of Iron. BrightFlame also teaches special topics such as Energy Intensive, Tree Wisdom, and has an ongoing Mystery and Magic class for womyn. She hosts special guests and events. See www.mysmagic.org. Contact brightflame@mysmagic.org, (610) 982-0448.

Delaware Valley Reclaiming

Centered around Philadelphia and drawing from the PA-NJ-DE area, we connect through an e-list and also gather for ritual regularly. Contact DelValReclaiming-info@yahoo.com, www.mysmagic.org

New York Witchcamp Community

New York Witchcamp

October 11-18, 2003

Come join us as the leaves turn and the veil grows thin, in the woods of New York, two hours outside of Manhattan. Join us in the study of magic and ritual, in a weeklong intensive that includes trance work, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work. Price including lodging, classes, rituals, and meals: shared cabins \$650, private rooms w/bathrooms \$675. Contact www.wyldgoddess.net, (212) 340-1997, camp@wyldgoddess.net



Reclaiming Regional Events

New York Spring Ritual Retreat

Spring Weekend Ritual Retreat, May 16-18. Visit www.wyldgoddess.net or call (646) 279-7795.

Snapshots from New York Witchcamp

by BrightFlame and Maggie NicAllis

BF: Wow! A new Witchcamp that's only a few hours from home!

MB: Part of the magic was walking into the art cabin and finding a wall full of sayings. The first one I noticed: "Do not cry because it is over: smile because it happened."

BF: An intimate temple in which the whole camp fit — altars in each corner twinkling with light for each element.

BF: It was a crossroads: there were people from every other Witchcamp gathered to make magic — the threads came together.

MB: One day we made a spirit map. A couple of nights later, before the altars of Inanna and Ereshkigal, we danced the spirit map into speech:

"Wake up! Wake up!"

"The river's gonna rise again."

"Lean into the brilliant truth of who you are."

"Connect the heart of the labyrinth to the heart of the crossroads... this is especially powerful at human places that most desperately need transforming."

"Don't be afraid of change — it will come whether you are ready or not."

"The law, the love, the music, and the holy May were all taken by deceit. The underworld was a gift."

BF: Later, with the help of our Ancestors, we formed humyn prayer beads of pieces of the messages that called to each of us.

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

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.

Landisville, PA

Elements of Magic, with Sarah Campbell and second teacher TBA. See page 33 for description. Sundays, January 26 to March 2. \$90-140 sliding scale. Contact (717) 898-6334.

Lunchtime Meditations. Join Sarah for drop-in guided meditation each Tuesday from 12:10 until 12:50 p.m. Each meditation will include some form of grounding, most often a variation on the Tree of Life. Each week we will clear our chakras, explore deep relaxation, or gently expand our understanding of "Self." No experience necessary. Maggie's Herb Basket, 141 W Main St., Landisville, PA. \$6 per class.

North Carolina

In Raleigh, Durham, and Chapel Hill, our bottomless cauldron is a brew of justice, tolerance, love, and wildness!

We stir it up with deep dreaming, our authentic selves, and kindness. We stir out fear and mistrust. We stir in self awareness and heart's desires. We stir it up with our passions and hopes and willingness to change. We stir out hatred. We stir in synergy, respect, support, and power-with. Soup's on!

There's a lot up about what we want to do/be as a group. So we did a group trance at Mabon asking for guidance. Demeter and Persephone helped us as we found ourselves inside the Heart of Matter/Mother. We took a journey as blood cells and were shown a power center of the land. The power channel was not connected to the Heart. Our trance gave us

these senses: there are green tendrils reaching for us, we need to find out about the land and its power by hearing the stories of the land, through books and maps. What are the stories of this land? What are the landmarks and their meanings? Where/what are the landmarks of our hearts?

We agreed to do research to try to understand what our role is in the work of re-connecting what has heart and meaning in the land where we live. We remembered the ancient trading path that runs by Hillsborough, NC. We thought of getting topographic maps to see the contours of the land. Is there a land spirit or dragon here ready to be awakened?

We don't know where we're going with this, but feel that we've been given some clues which we want to use for our Samhain ritual. Blessings of the Season!

Events and Classes in NC

For Reclaiming core classes in North Carolina, a reading group, and ritual celebrations in community, contact Gretchen, GretchenLay@earthlink.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

Georgia Classes

Iron Pentacle. July 4-6, with Gretchen and Stan. See page 33 for description. Held in a

continued on next page

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 44



Reclaiming Regional Events

continued from preceding page

beautiful wooded setting in the North Georgia mountains two hours north of Atlanta. This is a camping weekend, with primitive shelter option or tent option. You will need to bring your food and beverages, and a dish for the group potluck Saturday night. Sliding scale \$85-160. Limited work/study scholarships are available. Contact Irish Flambeau, retreats@onebox.com, (866) 841-9134 x 5970.

Gainesville, 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.

Prerequisite: Elements of Magic or equivalent. Sliding scale \$85-\$170. Possible work study, please inquire.

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

Tallahassee, FL

Magnolia Circle is a group of Women and Men working ritual magic in the Reclaiming Tradition in North Florida, mostly in and around Tallahassee. We hold Equinox rituals open to the community, teach the core Reclaiming "Elements of Magic" workshops, and sponsor other Reclaiming workshops in our area. We support our local Pagan community and are networking with Reclaiming communities to connect the web in the Southeast. We celebrated our first year at Lammis (2002) and are looking forward to spiritual growth and development in our ever-spiraling tradition.

Other MidAtlantic Events

For Reclaiming-tradition events in many other locales on the East Coast, visit the SpiralHeart website, www.spiralheart.org

RQ Needs Your Support!

Reclaiming Quarterly is supported entirely by your subscriptions and donations to Reclaiming. When you donate to the Quarterly, or at a Reclaiming event, you are making a crucial contribution to our work! See back inside cover for details.

Midwest 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, www.dreamweaving.org

Dreamweaving Inc. is a nonprofit organization composed of the organizers from the Midwest Witchcamp, working together to create the sustainable magic of Midwest community. Members are spread throughout the Midwest and South and come together each year to "weave the dream" of camp. Dreamweaving plans to sponsor community Reclaiming-tradition classes, events, and workshops, holding the vision of feeding and enriching the annual Witchcamp.

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:

December 21 — Drumming the Rhythm of Life

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

St. Louis, MO

Goddess Women Gathering offers public rituals. For information on future events and classes, contact San, (314) 416-4838, Barbrida1@cs.com

Salem, MO

Diana's Grove is a 102-acre sanctuary welcoming women and men. Magical work, excellent coffee, real cream, butter, diversity, and inclusion: to these we dedicate our lives. Diana's Grove hosts the Midwest/Missouri Witchcamp each June. Diana's Grove sponsors weekend and week-long workshops and intensives all year.

For information on events, including Mystery School courses, contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, www.dianasgrove.com, 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 worked on a spell which involved five sacred sites in the Minneapolis and St. Paul area, to transform the relationship between the human-made world and the natural realms into a loving, sustainable, and joyful partnership.
 - The Prairie Springs Teaching Circle is an organization of Reclaiming-tradition teachers that envisions a growing and evolving Reclaiming magical community here in Minnesota.
- To contact these groups or the local Reclaiming community, call Teri, (612) 729-4444.

Minnesota Rituals

Solstice Celebration and Ritual, Saturday, December 21. We will walk the snow labyrinth together. There will be a potluck feast and ritual to celebrate the longest night of the year.

Festival of Brighid, Saturday, February 1. Imbolc is the Celtic holiday celebrating the return of Spring and honoring Brighid, the goddess of creative inspiration, smithcraft, and healing. It includes a vegetarian feast, a sacred drama, poetry sharing, and a Ceilidh Dance. For information or to register call Cara at The Cultural Wellness Center, (612) 721-5745.

To find out more about these Winter events, please contact Teri Parsley Starnes, (612) 729-4444, tpstar@mninter.net



Reclaiming Regional Events

Tejas Web/ Texas Witchcamp Community

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

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

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

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

All events are open and take place in the Austin area unless otherwise stated.

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

Tejas Web Rituals in Austin

Contact Morgana (512-478-5282, ethos@texas.net, or Midnight, (512) 373-4412, 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

New Mexico

The Enchanted Spiral is New Mexico's thread of the larger Reclaiming Web. We are committed to protecting the environment, celebrating the diversity of our community, creating nurturing space to develop our spirituality, and supporting our growth by offering classes and workshops in our region.

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

Santa Fe: Anna, (505) 988-2583

Classes in New Mexico

Core classes — dates TBA. Contact Dawnstar, (505) 352-2586, or Burdock, (505) 344-1939.

Engaging the Warrior's Heart, with T. Thorn Coyle, January 17-19. Contact Tiger, (505) 293-1251, or Raven, (505) 342-1553, ravenredd@hotmail.com

West Coast/California Witchcamp Community

California Witchcamp

Study magic and ritual in a week-long intensive amid the redwoods of Northern California, in late June-early July each year. Witchcamp includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work. See page 32 for more information, or contact (415) 789-7674, madrone@mindspring.com

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 and sober, no drugs or alcohol, please!

For more information, contact Stayce, fimmkrad@aol.com

Classes in Los Angeles Area

Urban Magick for City Witches. A weekend intensive with Stayce and Stephen. January 2003. Find the magick in the mundane of the concrete jungle. Explore city deities, trance walking the supermarket, traffic magick, television scrying, and more. January 2003. Contact Stephen, coyotebreen@aol.com, (310) 351-1374.

Elements of Magic. Begins February 2003, with ReWeaving teachers Stayce, Stephen, and Scott. See page 33 for description. Contact Stephen, coyotebreen@aol.com, (310) 351-1374.

Pentacle of Pearl. Weekend intensive, late January or early February, in the Chatsworth/Simi Valley area. With Dori, Otter, and Stayce. See page 33 for description. Contact Stayce, fimmkrad@aol.com or Stephen, coyotebreen@aol.com.

San Bao Qigong. Improve and boost your ability to channel energy through this unique system of qigong based on the Taoist shamanic roots of the Chinese internal arts. Their special utility is that they do not require any special workout time. They can be done at any time or place (the checkout line at the market, walking to work, getting a glass of water, etc.). With Stephen. March 2003. Contact Stephen, coyotebreen@aol.com, (310) 351-1374.

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 44.



Reclaiming Regional Events

San Francisco Bay Area

See Bay Area listings for San Francisco, East Bay, Marin County, and North Bay/Sonoma, starting on page 42.

Portland, OR

The Portland Reclaiming community is comprised of three parts: PORTAL, the teaching cell; the Magical Activism Cluster; and Hands of the Mother, the public ritual cell.

Hands of the Mother offers public rituals at the holidays. Children are always welcome when supervised by a responsible adult. All our rituals are clean and sober, and no one is turned away due to lack of funds.

Portland's new Magical Activism Cluster kicked off with a mummies play during Bush's visit to Portland in August, 2002, and has continued to build energy through its well-attended October meeting, and the creation of a cluster listserve for coordinating actions. See page 10 of this issue, and visit the website for more info.

Visit www.portlandreclaiming.org

Hands of the Mother Rituals

Brigid, February 1

Beltane, TBA

Portland Classes and Events:

Iron Pentacle. Taught by Dawn and Kate, beginning in January.

Elements of Magic. Taught by Rowan and Craig, beginning in Spring.

All events are listed on the website at www.portlandreclaiming.org

Seattle, WA

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

Cascadia Village Camp

Families in the Pacific Northwest have their own camp organized and taught in the Reclaiming tradition. See page 34 for a story about last year's camp. Cascadia Village Camp is open to families of all forms, to all ages, genders, and orientations. Contact Alan or Kelley, (360) 379-6579 or visit 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 listserve, contact www.yahogroups.com/webra

Events Line: (604) 253-7195

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

Communications Committee: Lureau, (604) 737-8178

BC Witchcamp

Our 2003 camp will be July 27-August 3. 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 infobcwc@yahoo.ca

Edmonton, Alberta

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

Gabriola Island, BC

Contact Jean McLaren, 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.

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

Advanced Magical Training in British Columbia

"Witching our World Awake" is a four-year cycle of weekend workshops for experienced Reclaiming Witches on magical Salt Spring Island, with Sage Goode and guest Reclaiming teachers. The workshops focus on deepening your magical practice, teacher training, and ritual priestessing.

2003 Workshops

Energy into Action, March 21-23: Utilizing the fires of creativity, healing and transformation to shape and move energy in rituals.

The Faery Realms, June 6-8: Diversity and connection — finding our many paths to relationship with Beings from the Green and Wild Realms.

The Sacred, September 26-28: Listening with all our senses to the sacred wisdom deep within, seeking and honoring the sacred in our lives and our communities.

Awakening Psychic Skills, November 21-23: Strategies and exercises to open psychic centers and clear blocks to diverse ways of knowing and working with the energies of the non-physical realms.

Sliding scale fees per workshop: \$170-260 Canadian, \$130-200 US. Fee includes magical training and meals. Accommodations are separate. Contact Marion, marionpape@saltspring.com



Reclaiming Regional Events

Germany

Reclaiming-tradition events with Donata Pahnke and team in Bremen, Hamburg, and other cities. For all events, unless otherwise noted, 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

Yule, December 21. For women 18-up.

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

Germany Camp 2002 was 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 have now come full circle with Earth. We worked with the traditional German goddess Holle (not just the aspect of Mother Winter, but in all her aspects). Contact Christa, 011-49-4723-2339, christa.boeckel@t-online.de

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

England/Avalon Witchcamp

Reclaiming Witches gathered August 5-12 in Earthspirit in Somerset, England for Avalon Witchcamp, a week of Earth-based spirituality, magic, and politics. The intensive included trancework, healing, drumming, dancing, chanting, storytelling, and energy work.

For information on Witchcamp 2003, contact Suzanne White, 011-44-020-8667-1525, or Magda Kossak, camp@reclaim.demon.co.uk

Reclaiming the Lowlands

Merry meet! We do not want to make too much of a fuss about it yet, but a new Reclaiming group is born! Reclaiming the Lowlands (including Holland, Belgium, Luxemburg, and — slightly higher — the Ardens) is the lasting effect of Starhawk's short August visit to Holland. She was invited by both the publisher of *Twelve Wild Swans* in Dutch and *Onkruid* (Herbs), a Dutch/Belgian magazine for spirituality, natural health and a good world.

Reclaiming the Lowlands started off at the weekend workshop with *Onkruid* readers. So far we're just in the stage of getting to know each other a bit better by emailing our fingers off on our clublist. Meetings are taking place, tarot cards are being drawn, the altarcloth has already caught fire (we value the waters of the world for being there) and we're all very curious of what will happen next: an open-air celebration inviting everybody to join in? Sounds like fun! Action? Probably. Personal support? Certainly. Magick? Only Goddess knows... We have some Witchcamp visitors in our group, several full-grown Witches, adult political animals too, a few therapists and a lot of merry Dutch and Belgians, inspired to find our own ways to Reclaiming the Lowlands. The hard part is to restrain ourselves from jumping into all kinds of activities: first the roots, then the branches should be the right order... We'll be back with news soon!

Blessed be!

Contact Reclaiming the Lowlands through yoeke@yoeke.com

Dragon at Cascadia Camp

continued from page 35

dragon built from driftwood go into the sound. The boat would be carried by six people, through the borderland to be blessed by the fey, to the chapel to be blessed by the ancestors and rest on a bed of cedar boughs and lavender flowers.


We processed with the driftwood dragon boat. We made our way to the chapel. Once inside, without any discussion, the dragon began walking the pentacle of life. The chapel was silent. We raised the power of the dragon with the song, "Welcome ancient one, we have been waiting for you, we are so glad to see you."

As the energy was being raised, there were about 4 or 5 six-year-olds who were sitting in the boat, caught up in the wonder of it all and somehow, unknowingly, guiding the energy. After we raised the energy, we thought that it would join us in the nightly mugwort ritual. However, Kelly, one of the facilitators, knew that this dragon was just waking up, it was hungry, and wanted some food. While we were waiting for someone to bring plates of food, one of the campers started a song, "We are rising up, like a dragon on fire, brothers and sisters spread your wings and fly higher." The dragon began to fly. Campers and facilitators alike soared with the dragon. A second cone of power was raised, the dragon got fed, the humans washed their faces in mugwort, and we were in bed by 10 pm.

The final full day (repose), we simply waited for the magic to happen throughout the day. Our intent was to reflect upon our village, fully celebrate ourselves and to continue the cycle of village life. The craft path made grass dolls and placed them on the dragon boat. The adult path, fell into the earth, cracked the eggshell around them and took flight to see the village and fly over the ocean. There they scryed into the future to see what had become of the Village. That night the children were honored by casting the circle with their hoola hoops. We charged the dragon by raising the energy of the blessings and left it to commune with the ancestor altar in the chapel.

Friday morning. We all woke up and started cleaning. In death we intended to send out seeds of our villages' abundance, diversity and interdependence in order to spark similar

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Reclaiming Bay Area Events

San Francisco Bay Area Rituals

See descriptions on page 33

Reclaiming Events Line: (415) 339-8150

Sonoma Events Line: (707) 793-2183

Winter Solstice

San Francisco — Friday, December 20 (Solstice Eve). Gather 3:30, ritual 4 p.m. Ocean Beach near Taraval Street (L-Muni line). Bring firewood, food to share, and a towel if you want to plunge.

Marin — December 21. Call (415) 339-8150.

East Bay — Friday, December 20. Early evening. North Berkeley Senior Center, at Hearst Street and Martin Luther King Way. For details, visit www.reclaiming.org/rituals/eastbay.html

Brigid

San Francisco — Saturday, February 1. Place, time TBA. Call (415) 339-8150.

Marin — Saturday, January 25. Fairfax Community Church, 2398 Sir Francis Drake Blvd in Fairfax. Gather at 6:30 p.m. ritual at 7 p.m. \$10-20 sliding scale, no one turned away for lack of funds.

East Bay — Call (415) 339-8150.

Spring Equinox

San Francisco — Saturday, March 22. Gather noon, ritual 1 p.m. Magic Meadow, Golden Gate Park. [Take Lincoln Avenue west along Park, turn right at 41st Avenue, two blocks to parking lot on right, walk one block further north to meadow.]

Marin — Call (415) 339-8150.

East Bay — Call (415) 339-8150.

Bay Area Cell Contacts

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

East Bay Teachers Cell
Seed, calla@pgw.com

San Francisco Ritual Planning Cell
Kala, (415) 664-4382, nasusLD@aol.com

San Francisco Teachers Cell
Hilary, honeybee44@aol.com

Marin Ritual Planning Cell
Georgie, gdennison_@hotmail.com, (415) 454-8744

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

Sonoma Ritual Planning Cell
Pam, pamotsu@yahoo.com

North Bay Teachers Cell
Tami Griffith, (415) 256-1766, 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

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

Reclaiming 2003 Rituals — San Francisco

Beltane — Saturday, May 3

Summer Solstice — Friday, June 20

Lammas — Saturday, August 2

Fall Equinox — Sunday, September 21

Samhain — Saturday, October 25

Winter Solstice — TBA

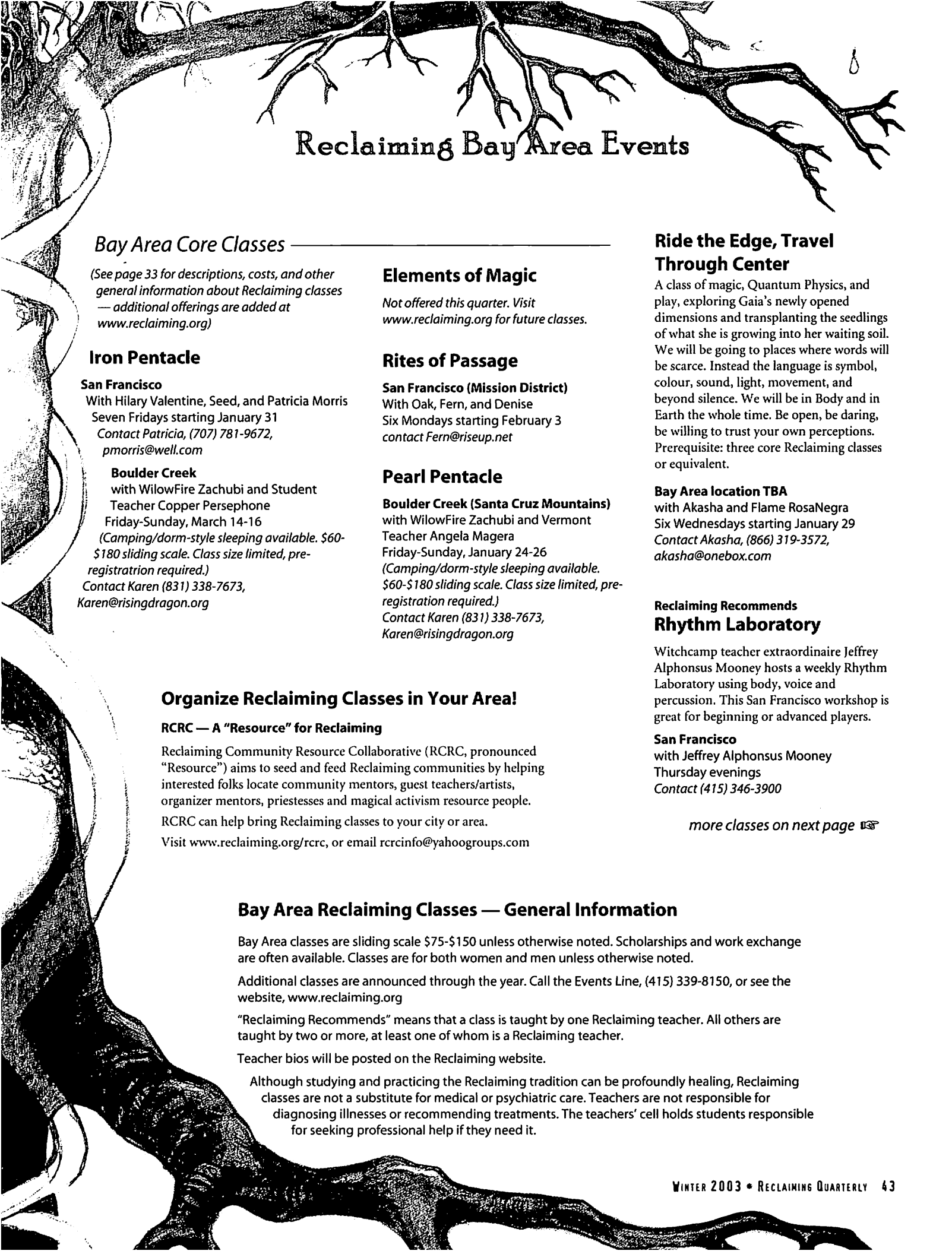


WITCHCAMP CHANT BOOK

Never be stumped again. Almost 100 Reclaiming chants for invocations, blessings, raising energy, spiral dances, and more.

Refresh your memory on a favorite, or learn a new chant for your next ritual. Includes all the words to both chant-tapes (see ad, page 48).

\$6 ppd. Contributions go to California Witchcamp Scholarship Fund. Contact George, quarterly@reclaiming.org, PO Box 14404, San Francisco, CA 94114



Reclaiming Bay Area Events

Bay Area Core Classes

(See page 33 for descriptions, costs, and other general information about Reclaiming classes — additional offerings are added at www.reclaiming.org)

Iron Pentacle

San Francisco

With Hilary Valentine, Seed, and Patricia Morris
Seven Fridays starting January 31
Contact Patricia, (707) 781-9672,
pmorris@well.com

Boulder Creek

with WillowFire Zachubi and Student
Teacher Copper Persephone
Friday-Sunday, March 14-16
(Camping/dorm-style sleeping available. \$60-
\$180 sliding scale. Class size limited, pre-
registration required.)
Contact Karen (831) 338-7673,
Karen@risingdragon.org

Elements of Magic

Not offered this quarter. Visit
www.reclaiming.org for future classes.

Rites of Passage

San Francisco (Mission District)

With Oak, Fern, and Denise
Six Mondays starting February 3
contact Fern@riseup.net

Pearl Pentacle

Boulder Creek (Santa Cruz Mountains)

with WillowFire Zachubi and Vermont
Teacher Angela Magera
Friday-Sunday, January 24-26
(Camping/dorm-style sleeping available.
\$60-\$180 sliding scale. Class size limited, pre-
registration required.)
Contact Karen (831) 338-7673,
Karen@risingdragon.org

Ride the Edge, Travel Through Center

A class of magic, Quantum Physics, and play, exploring Gaia's newly opened dimensions and transplanting the seedlings of what she is growing into her waiting soil. We will be going to places where words will be scarce. Instead the language is symbol, colour, sound, light, movement, and beyond silence. We will be in Body and in Earth the whole time. Be open, be daring, be willing to trust your own perceptions. Prerequisite: three core Reclaiming classes or equivalent.

Bay Area location TBA


with Akasha and Flame RosaNegra
Six Wednesdays starting January 29
Contact Akasha, (866) 319-3572,
akasha@onebox.com

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

more classes on next page 

Organize Reclaiming Classes in Your Area!

RCRC — A "Resource" for Reclaiming

Reclaiming Community Resource Collaborative (RCRC, pronounced "Resource") aims 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, or email rcrcinfo@yahoo.com

Bay Area Reclaiming Classes — General Information

Bay Area classes are sliding scale \$75-\$150 unless otherwise noted. Scholarships and work exchange are often available. Classes are for both women and men unless otherwise noted.

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

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

Teacher bios will be posted on the Reclaiming website.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are not a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses or recommending treatments. The teachers' cell holds students responsible for seeking professional help if they need it.

Reclaiming Events & Announcements

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

Reclaiming Recommends Magic, Sex, Intimacy, and Self-Love

This is a powerful exploration of our sacred sexual selves. Inside safe sacred space we will work on deepening intimacy with self and others, hunger and desire, sexual fulfillment, healing, and liberating the creative sexual being.

This is a workshop exploring personal boundaries in group work. Learning to sense our sexual energy/power, experiencing energy orgasms and sexual healing through breath work, and self-love of our physical bodies. This workshop is for those men and women wishing to make big changes in their lives, and to find powerful new ways to break the pattern of sexual oppression and move towards healing and liberation.

We will be working clothing-optional, in pairs, groups, and solo. All sexual persuasions/genders are welcome. Singles, couples, groups welcome. For people who would really like to do this work, but may feel too afraid, or nervous, please contact Madrone to have more in-depth questions answered. Madrone has been teaching this work in San Francisco and nationally for seven years. You need to be pre-registered for this workshop.

Boulder Creek

with Madrone

Friday-Sunday, January 17-19

(Camping/dorm style sleeping available. Class size limited, pre-registration required.)

Contact Karen (831) 338-7673,

Karen@risingdragon.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.

Moon Rituals in Marin

January 2 — New Moon

February 16 — Full moon

For location and more information, contact Urania, (415) 256-1766, tgriff@hotmail.com

Organize Classes in Your Area!

RCRC — A "Resource" for Reclaiming

Reclaiming Community Resource Collaborative seeds and feeds 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, or email rcrcinfo@yahoo.com

Reclaiming teachers visiting your area?

In addition to the many locally taught classes listed in our regional pages, several Reclaiming teachers travel to teach, organize rituals, take part in protests, etc. Those teachers are listed here — visit their websites to learn of events in your area.

Gretchen Laymon is a Granny Reclaiming Witchcamp teacher living in North Carolina who has served widely as Wise Woman, healer and teacher, and whose passion is building the emerging cultures of beauty, balance, and delight in community. Contact her at GretchenLay@earthlink.net, (919) 528-4949

Irish Flambeau leads Pagan circle dances with Reclaiming chants, as well as Dances of Universal Peace. Musical accompaniment by Parsley. Info and photos at feyfolk.homestead.com. Contact toll-free (866) 841-9134 x5970, dancingwitch@alltel.net

M. Macha Nightmare is a longtime Reclaiming teacher and author/co-author of several books, including *The Pagan Book of Living and Dying* and *Witchcraft and the Web*. Travel schedule is at www.machanightmare.com. For bookings only, contact Beth Elaine Carlson, (413) 229-8732, cheiron@earthlink.net

Starhawk continues to spend much time doing magical activism trainings and otherwise preparing people for political actions. Starhawk's schedule is posted at www.starhawk.org. For bookings only, contact Mer (707) 847-3571, dedanan@mcn.org

T. Thorn Coyle lives in San Francisco and teaches the magic of evolution and revolution across North America. Access her travel schedule at www.thorncoyle.com/ontheroad

Other Reclaiming teachers — contact quarterly@reclaiming.org

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. And visit www.witchesyellowpages.com.

Volunteer-produced, WYP donates 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 donated to Reclaiming Quarterly 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



Announcements

Sounds & Furies Women's Magical Journeys

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

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. Includes charming accommodations in the company of women.

Contact Sounds & Furies, (604) 253-7189,
www.soundsandfuries.com

Dragon at Cascadia Camp

continued from page 41

villages throughout the world. We carried the dragon down to the water and launched it. There was a "fear" that when we launched the dragon boat that it wouldn't go anywhere. There were huge waves greeting us at the shore.

But as we pushed her into the sound, she floated off to sea with a clear intent — that villages like this be built across the globe. She is awake, alive, and has been set sail. Her blessings of abundance, diversity, and interdependence are weaving throughout the Pacific Northwest and the rest of this country.

Stan Holt is a queer Witch living in North Carolina who has been priestessing in the Reclaiming tradition for three years, using magical principles as a way of developing community, the healing power of the natural and ancestral realms, and opening to the divine.

newWitch

New Pagan magazine hits the stands

Issue #1 of newWitch, a magazine for, about, and by young and beginning Witches, Wiccans, and Pagans, appeared this Fall.

Contributors include urban shaman Christopher Penczak, psychotherapist Maryam Webster, sex activist LaSara Firefox, and an advice column, "Good Witch/Bad Witch."

Available at many stores that sell its sibling titles, *SageWoman* and *PanGaia*, or call (877) 726-4242.

Earth-Based Spiritualities Symposium

April 4-6, 2003. Earth-Based Spiritualities Symposium, Auburn Theological Seminary, NYC, with M. Macha NightMare, Katrina Messenger, Judy Harrow, Ivo Dominguez, Jr., Leon Reed, and Orion Foxwood.

For info, visit www.machanightmare.com

Black Mesa/Big Mountain Need Your Help!

I have just returned from the annual Thanksgiving Food and Supply Run to Black Mesa, AZ. The Indigenous people there, who are resisting eviction by the U.S. government (and mining interests) need support!

If you can spend a month or longer helping Elders with sheep herding, fixing homes, hauling water, or repairing vehicles, you are greatly needed. The water supply has been cut off, and people have to drive 30 miles to the nearest water supply. They are harassed on a daily basis, with livestock being impounded, areas being fenced off, physical abuse, and many other violations of human rights. Their Sundance grounds were bulldozed last year in a direct attack on religious freedom.

The struggle continues and support is one of the most important assets they have right now. For more information, visit www.blackmesais.org

(RQ plans a full report on Black Mesa and Big Mountain in our Spring issue.)

— by Robin Parrott

Mid-Atlantic Reclaiming Witchcraft

A WITCH in your neck of the woods...

Witch Camp 2003 Annual SpiralHeart Summer Intensive

An Invitation: Come, share with us a sacred time, a sacred place, a sacred mission. Join us as we explore the human potential for change, growth and transformation. Be with us as in a magical place, hidden in the ancient Appalachians of West Virginia, for a week of magick, chanting, drumming, trancework, song, dance and deep ritual.

About Reclaiming Witchcraft and Classes Close to You!

The Reclaiming Tradition originated in the San Francisco Bay area with the magical work of Starhawk and the Reclaiming Collective. Reclaiming links an inclusive feminist spirituality with a commitment to social change. The summer intensive is designed for people who are dedicated to powerful spiritual learning and experiences which enhance personal growth.

Find out about Witch Camp 2003 and events and classes in your local area at <http://www.spiralheart.org/events/index.html>

How to contact SpiralHeart: SpiralHeart Registrar, PO Box 1773
Wheaton, MD 20915-1773 Phone: 301.977.6417 Email: info@spiralheart.org

Community Trust

continued from page 27

of it and don't know what to do about it?

A proposal circulating around the Reclaiming teachers/organizers/long-time campers list (that's an amalgam of ideas put out by me, Dawn, Shya and BC Camp organizers and others) is to call an Elders' Circle.

An Elders' Circle is a group of at least three people whom you ask to be your advisors. They don't need to be old, or more experienced in the Craft than you, or even long-time community members. They simply need to be people whose judgment, wisdom, and integrity you trust. But they should not be your three best

friends, or drawn exclusively from your close circle. They should represent whatever other faction or grouping is involved in the issue. At least one of them should be familiar with Reclaiming's structure and organization, or know how to get that information.

An Elders' Circle is not a court of judgment about some other person. Its purpose is to help your discernment around an issue, and help judge if some other step needs to be taken. When we are in long-term conflict with someone, we tend to put the worst possible interpretation on any action they take. The Elders' Circle's task is to help you find clarity. Then they might recommend a course of action. Action could range from personal healing or

rituals of letting go, to confrontation and mediation, to asking for the other party to make amends in some way. Action might also be to bring the issue to the attention of those bodies of accountability that do exist within Reclaiming, such as a local teacher's cell or the Guidance Council which helps coordinate teacher selection for the Witchcamps, (which is why it's helpful if someone is clear on what those are), or to the larger community.

Erdina, in the last issue of RQ, discussed the Italian feminist concept of "afidamento," the voluntary giving of authority to an "older" woman you see as a mentor, for the purposes of helping you grow, as an empowering concept for women.

In calling an Elders' Circle, you voluntarily cede authority to the group for the purpose of helping you around that issue. When we voluntarily and consciously give authority to someone we respect, we remain empowered. That authority is not a blanket gift of power — it's specific to a certain situation, and limited. We retain the right to take it back.

A process such as an Elders' Circle process would create a means whereby someone who feels injured can get support, clarity, and help in redressing that injury. It would help those who feel less secure within the community to confront people they perceive as more powerful, and aid us in holding each other accountable for our actions.

But an Elders' Circle would also protect leaders from the kinds of attack that arise from jealousy and projection or simple misperception.

An Elders' Circle, or other similar processes that we may invent, would also help

Bodywork with Cybele (AKA Suzette Rochat)

Lomi Bodywork

Addresses the connections between body, emotion, mind, and spirit. Lomi work facilitates grounding, clarifies and strengthens boundaries, gently releases blocks, and supports integration of insight. My work includes gentle deep-tissue, Jin Shin Jyutsu and cranio-sacral work supported by dialogue, breathwork, movement, and intuitive exploration. Since 1988, I have specialized in working with survivors of incest and childhood sexual abuse.

Jin Shin Jyutsu

Jin Shin uses gentle touch along flow patterns (similar to meridians in acupuncture) to promote balance and harmony. A useful adjunct to medical care for pain and symptom management, Jin Shin is relaxing and noninvasive. I've helped people suffering from the effects of radiation therapy; with HIV/AIDS, fibromyalgia, CFIDS, irritable bowel syndrome, gum disease, back problems, asthma, and migraines. The client can also learn simple self-help techniques.

Certifications: Massage Therapist (1979), Lomi Bodywork (1985), Jin Shin Jyutsu (2002), two years of Gestalt training. Reclaiming teacher since 1985. Sliding scale. Second session free (in Santa Rosa).



GAY MEN'S DRUIDIC/ JUNGLIAN/SHAMANIC CIRCLE

AN EARTH-BASED APPROACH TO PSYCHOLOGICAL & SPIRITUAL HEALING

This weekly long-term group focuses upon personally experiencing the gods, goddesses and archetypes within and beyond one's Self, stressing an alchemical approach to psychological and spiritual healing. Active psychological, Druid and Shamanic processes will be used such as drumming, dancing, chanting, dream work, ritual and otherworld journeying to transform and heal the Self. We work with the sacred wheel of the year learning to connect with energies of each of the eight seasons. This group will occasionally meet outdoors in a sacred oak grove.

Rodney G. Karr, Ph.D. is a licensed psychologist, a licensed minister, an initiated shaman, a Chief Druid in O.B.O.D., and an advanced student in R.J. Stewart's Inner Temple, Underworld, and Faery Tradition.

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clarify and demystify some of the power dynamics that do exist in Reclaiming.

Pagan spirituality is not something reserved for a special day of the week or a certain hour of meditation. It's about embodying our deepest values in our everyday actions and all of our human and beyond-human relationships. If we act toward each other from the deep sense of interconnection that underlies our chants and songs and rituals, we can continue to create nurturing, empowering communal space even in repressive times. We can respond to the violence around us by deepening our practice of love.

Starhawk is the author of many books on Goddess religion. She is a feminist, activist, teacher, Witch, gardener, drummer, and one of Reclaiming's founders. Visit www.starhawk.org.

Our Religion, Our Kids

continued from page 20

our Magic and political action if this is what we tell our own children?

THE NITTY-GRITTY

When we are planning a ritual, we will consider throughout the planning process how/whether the children could/should fit into it. Obviously they can asperge, but we have also had successful invocations when the children

called with an adult (e.g. invocation of the ancestors, or of a direction). It may be easier for kids to be (relatively) quiet during some parts of a ritual if they have a role to play at another time.

We will offer the option of a separate children's Circle (not the official name; we haven't gotten that far) during the time of the ritual. Some adults want their kids with them all the time, some kids don't want to be separated from their adults, and some adults strongly want/need not to have the distraction of their kids during the ritual. So each family will decide whether a child will be with the children the whole time, or move between the two groups, or be in the larger Circle the whole time. We do not conceive of the kids' Circle as "child care," but rather as a children's magical experience, akin to Witchlets in the Woods (children's camp).

We may develop a RiteHere tradition of giving the kids' Circle some magical working that supports the work of the larger group — making objects, painting faces, learning a song or dance, whatever —

and then asking them to share what they have done in the larger Circle.

We are a relatively small ritual planning cell (about a dozen committed, working members at the moment, plus volunteers whose numbers vary), and each ritual is planned by an even smaller group that we call a "pod." We are finding a reluctance among cell members to be the Children's Priest/ess because we need the person-power for the larger Circle. It is also hard to be "left out" of the larger Circle even though we all love the kids. We have not resolved who will priest/ess the optional kids' Circle. Maybe one or more cell members will fill the role, or maybe we'll hire the right person.

We intend to ask our own kids, i.e. chil-

continued on next page

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Cost includes all materials, food, indoor or outdoor camping, and full use of Harbin facilities. Private rooms can be arranged for add'l fee. Scholarships may be available. Transport from SF by arrangement.

Anne Hill is an Initiated priestess of Reclaiming and Feri traditions, author, teacher, and dreamworker.

Maecan Campbell is a Reclaiming priestess, teacher, psychotherapist, and dreamwork practitioner.

Anne and Maecan love to work together, weaving humor, compassion and wisdom into deep magic.

Call (707) 823-7425 or (604) 739-2881 to register

Email: anne@circleround.com or morganac@direct.ca

continued from preceding page

dren of cell members, to help us show and explain to other kids that come to our rituals how we do things. We see this as an opportunity for them to learn healthy, non-hierarchical, peer leadership, and to be a real help.

We ask adults in the larger Circle to help

their kids be sensitive to the energy of the whole group, and not to be disruptive. Learning to be aware of other people's energy, and to behave harmoniously with group energy, is a fundamental part of our religious tradition which we want to teach our kids. We will deal with disruptive behavior during the ritual by anyone,

including children, gently, respectfully, and on a case-by-case basis. On the other hand, we tolerate a certain amount of talking and motion from children that would probably be disturbing if it came from an adult. The standard for "disruptive behavior" is different, especially for little kids.

We are not comfortable with kids running around at rituals with no adult accountable for/to them. Primarily, this is because it seems unsafe, especially if we are outdoors and they run out of sight. Even indoors there are risks, like running outside, or going into a room or using equipment that is off limits. So at a minimum, there will always be adult supervision during the ritual.

We do not provide child care to the public before or after the ritual. Adults are responsible for the children they bring.

All this will be made clear to all participants in advance in some gracious way, e.g. on the website, and will be repeated in some succinct and gracious way when our Greeter tells folks other practical info before the ritual starts.

ASK THE KIDS

So THAT'S RiteHere, right now.

You might want to ask your kids how they feel about public rituals, what they would like and not like to do, etc. We did this in Rite Here with kids as young as three years, and the

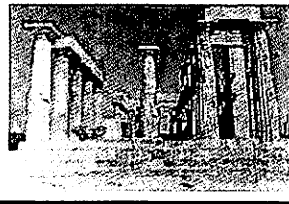
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September/Turkey • Visit ancient sites and islands with Turkish guide Isin

October/Greece • Northern Greece and the Isle of Lesbos with Charoula Donotopolous, native Greek, goddess scholar, writer, feminist

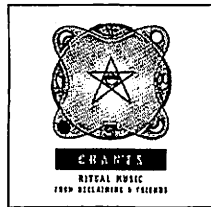


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- "In the Arms of the Wild" by Beverly Frederick CD \$17
- "Face of a New Day" by Thorn Coyle CD \$16
- "Give Us a Kiss" by Thorn Coyle CD \$16
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answers were very interesting! They helped us reach our conclusions and make our plans.

Try not to have an agenda when you talk with the kids, describing your own preferences as the more attractive options. Try to be neutral. Really ask open questions. Let the kids speak. And listen.

And we all need to look at the power in our relationships with the children: power over them, power with them, power within them. What are the dynamics, and what do we want them to be?

Bless the shining children!

**Current Active Members of RiteHere: Allyn, Andrea, Brighde Indigo, David, Jan Dance, Jean, Jodi, Moonfire, Selchie, Storm, Tiffany, Vibra Eirene*

Kitchen Witch

continued from page 22

sauté until the carrots are somewhat soft. Add the peas, mushrooms, and corn, and sauté until the mushrooms are soft.

Add 1-1/4 cups of water and bring to a boil, then turn down the heat and simmer for about 10-15 minutes until everything is tender.

Meanwhile, heat the milk to just below boiling and keep warm on the stove.

When the vegetables are tender, take about

1/3 of them out and blend them in a blender. Put them back into the pot. (This helps thicken the soup.)

Take the pot off the heat. Add the warmed milk and the potato flakes, and stir while chanting a spell:

Turning inward to home and hearth
Comforting and warming in Winter's dark.
Cold outside but warm within
Nourish and comfort as the Wheel does spin.
'Til the bursting forth of Spring's delights,
Ward off the chill of Winter nights.
Blessed be.

Add salt and pepper to taste. Serve with a chunk of crusty bread, or hollow out a round loaf of bread and use it as a bowl to serve the soup in. Enjoy!

(Note: When reheating, warm it to just below boiling. Don't boil it once the milk has been added.)

You too can be a Kitchen Witch! Send a favorite recipe to RQ with a spell, or just send the recipe and we'll write a spell to go with it. See page 3 for submissions information.

Lea Wood

continued from page 5

Goddess, a Healing Path, and a Death and Dying Path.

It's ecologically very sound. The food is organic and is grown on that land. The Kybos are composted toilets, which is quite terrific. You can sit there and look at the forest while you are...! You can even have company if you wish, but you don't have to. The culture of the Kybo! (See RQ#73 for more on Kybos.)

Sleeping in the cabins that are open to the air is wonderful. I usually sleep one night on top of the hill, but at the edge where the trees are, so I don't get soaked in dew. It's an absolute joy. I did years of backpacking, which I loved.

What led you to become an activist?

Mainly the Sierra Club, although I did a

continued on next page

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COMPASSION, DEPTH, COMMITMENT

continued from preceding page

few little things like push for a science building instead of a sports arena when I was in college. But I really didn't do much until I was in the Sierra Club and going backpacking.

I have such an incredible love of nature that I wanted to protect it, so my activism really started with protecting forests, protecting wilderness, and also being very angry with people because they didn't.

I was angry with people a lot and that wasn't too good. I think I got over that from the Pagans. It gave me a deeper insight into nature, and I understood that people are simply misguided. I followed the example of other people who are concerned about nature, but don't take it out on people so much. Especially Julia Butterfly Hill and her dialogs with the lumber horrors when she was up in the Luna Tree, the redwood tree that was going to be cut down.

So, it began with forests, but it's extended

to a lot of other things. I am particularly concerned with the nuclear rain (fallout from nuclear testing) in the atmosphere. And nuclear weapons, and now genetically-modified foods and factory farms. There are so many issues. I wish I could put all of my energies in one. But they are calling to me, and I can't stop doing something even if it's mostly nothing more than writing a letter to somebody.

I also believe in the eloquence of words, spoken words, written words — these have the power to move people if we choose words that can somehow hit somebody in the right way at the right time. One of the things I am doing now is working to help Lori Berenson become free. There she is in a prison (in Peru — see end of article) now for almost five years, but what comes from her is that silence is acquiescence, and she won't (be silent). Every time I get a message from her parents, it has in there her quotation: "You must speak out; you must not

be silent! Silence is acquiescence to evil."

So, the motivation I have for speaking out is that if I don't speak out, that is just as bad as agreeing to it in a sense, see? I very firmly believe that we receive gifts from other people and it's our responsibility to give back to our people. That also

comes from Native American lore, where a rite of passage is to go out on a vision quest, a fasting of four days alone on a mountaintop (preferably), and thinking about that, or praying about that, or whatever you do about it. When you come back, you are to come back with whatever gifts you have for your people. It's not something just for you. You need to take it in and have your own growth because of it, but then you have to give it back.

What advice would you give to other women entering their cronehood?

I am a hag, by the way. I thought the name was pretty terrible, but that's another one that has to be reclaimed. It really means "as related to wisdom" and who can argue with that, right? A crone has wisdom, too, but I guess the wisdom of a hag is a step up. It must be a question of age, because they said I wasn't a crone anymore. Since I'm 83 now, maybe "hag" begins in the 70s. Most of the people who go through their crone ceremonies are in their 50s or 60s.

There was a time I was extremely shy. To talk in public was hard. I had to make myself, and I would stand on trembling knees and someone else would say something and shoot me down, and I would say, "Oh, boy...". One nice thing about being a crone or a hag is that you don't have to worry about that anymore. It doesn't matter what people think of you. What really matters is that you speak from the heart, that you are speaking your own genuine truth, you are not putting on any kind of face.

And that's another thing I like about Pagans. It's that when we do meet, more than (with) any other group, each person there is herself or himself, the true self, not a society façade. That makes it easier to speak.

To be motivated by something beyond yourself makes it even easier to speak. I can speak for Lori Berenson or I can speak for a forest much more easily than I can speak for myself or for something I might want. The more you do it, the easier it gets. Not only that, but when you hear yourself speaking out, it's a wonderful feeling of power. This is not power-over. This is power from within, and this is pretty neat.

If I have one word of wisdom for other women entering cronehood, it's this: *Say It, Sister.*

* LORI BERENSON is a 30-year-old journalist who was arrested in Peru over five years ago. She was planning to write a story about the impoverishment of the people when she was dragged off a bus in downtown Lima and arrested. She was tried by a hooded judge and convicted of being a leader of a rebel group, the MRTA.

Amnesty International has been actively involved in her case. Lori's life sentence was nullified by the military tribunal in August 2000. Her civil trial began in March 2001, and



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in June she was convicted of collaboration with terrorists and sentenced to 20 years (minus the five she has already served).

Since then, the Inter-American Commission on Human Rights has declared the conviction illegal and said that Peru must release her. Peru has filed an appeal with the Inter-American Court of Human Rights. It may take two years or more for the Court to make a decision.

For more information, contact Lea, (802) 899-1237.

A version of this article first appeared in "Green Mountain Circle Works," a Pagan newsletter of record for Vermont published by the Burlington UU Circle chapter of CUUPS. Subscriptions are \$6/year to: Circle Works, POB 221, Burlington, VT 05402.

Interviewer Lilith Ravenroot is an avid student of The Crone.

Crisis of Maturity

continued from page 11

used to sum up world affairs. Historical complexity would inform what was written on the Op-Ed page. Any mention of Saddam Hussein's current weapons capabilities would logically be accompanied by at least a fleeting mention of the fact that the Reagan/Bush administra-

tion helped him plan and execute chemical weapon attacks against Iran in the 1980s. As it is, information vendors blatantly indulge the public's alarmingly short attention span, when they could be actually expanding our understanding by providing intelligent context.

It is no accident, of course, that TV commentators do nothing to challenge the public's ignorance. The American telecommunications industry has fundamentally changed over the past few years. A few immensely powerful conglomerates now control all the major media outlets, and the industry's ties to Washington have never been tighter. Consumers of the evening news who imagine that this will not skew the information they are receiving have not heard the one about the fox guarding the hen house.

And what about consumer maturity? In a capitalistic society, free-thinkers are a liability. They are less likely to follow orders as to what to consume. Fashion, whether in clothes, tech toys or foreign policy, depends upon suggestibility and conformity; and both are more likely when the self is insecure or undeveloped. Blue jeans manufacturers may insist that by buying their jeans, purchasers are making a wild and crazy statement of uniqueness. But the truth remains that self-aware individuals are less likely to throng into Macy's to acquire the latest self-image prop.

Youth is by definition a phase of life

with a shaky ego structure, and it is to youth that most of the advertising in America is directed. When we are teenagers, our relative identity-lessness and yearning to fit in with our peers make us a Madison Avenue gold mine. By the time we reach chronological adulthood, we have theoretically developed the requisite ego cohesion to be able to say, "That may be a nice pair of jeans, but I do not need them in order to have an identity." It is the mature buyer who is more likely to beware.

However, in a cultural milieu where chronological age does not guarantee true maturity — indeed, where most forms of maturity are suspect at best and despised at worst — it is questionable whether this discernment ever fully develops. Without discernment, we are left with insecurity. And so we buy, blindly.

As I write these words, the clique of oilmen who run this country are trying to bully us into war, despite immense and obvious moral, financial, international and even military counter-indications. Beginning their big media push the day after September 11, 2002, the president's viziers made no bones about trying to "sell" the war. They blandly admit that their timing was "a centerpiece of the strategy"; that is, the strategy to exploit the fear and grief of the citizenry. Mention was made of the conventional marketing wisdom to delay the introduction of a new product until after Labor Day.

Being targeted, pitched at, and gulled is so

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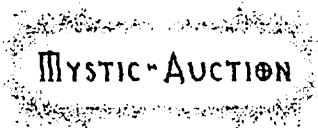
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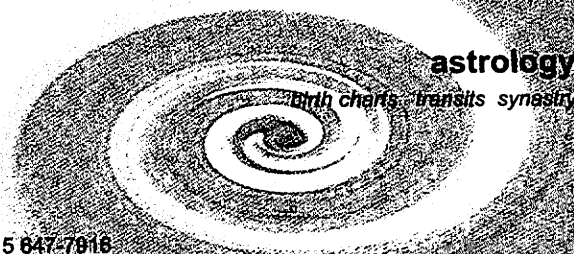
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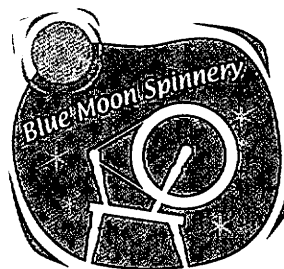
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continued from preceding page

much a part of the life of the average American consumer that as we listen now to our businessmen-cum-politicians smugly discussing the details of their plan to sell us a campaign of massive death and suffering, we are almost numb enough to accept it. The movie "Wag the Dog," which presented as laughable just a few years ago a situation very similar to what is happening now, would fail as satire today because the scenario has lost its giggle of implausibility. The perversely ridiculous has become the perversely unremarkable.

It is time to reclaim our adulthood. We must summon up an emergency dose of intellectual maturity in order to expose and de-

nounce the appalling onslaught of propaganda polluting the mass media, and to inform ourselves through alternative means, for example, the international press, as to what is really going on in the world. We need emotional maturity, too, an example of which would be to modify our recent 9/11 mourning rituals to reflect the reality that throughout these months of American bombing, the Afghani people have suffered as a percentage of their population more than twice the deaths we suffered that dreadful day.

Spiritual maturity would mean refusing to be infantilized by morally bankrupt leaders. We must try, like big girls and boys, to rein in our fear and reactivity, and opt instead to follow a planetary vision bolstered by a genuine curiosity about what is going on outside our country's

borders. Such maturity would mean rousing ourselves out of denial and credulity, and taking stock of what our government is doing in our name. It would mean using our thinking minds independently, grounding ourselves in the facts while centering ourselves in the heart.

It is urgently necessary that we grow up now. Within every one of us at birth is a magnificent potential, a maturity designed to be grown into, to be lovingly cultivated as we age. We must take another look at our particular version of adulthood, re-interpret it, embrace it and put it into action. If we do not, we will suffer, and cause suffering, like lost and dangerous children.

Jessica Murray has practiced astrology in San Francisco for 25 years. Contact her at (415) 626-7795, Jessica@Mothersky.com

Earth People

continued from page 7

the circle or get in the way of the ritual. We had several buckets full of mud —actually a thin slip made from pottery clay, which we find is easier to work with, lighter to carry, and more hygienic than actual mud. At one point, a street person wandered into the circle, picked up a bucket of mud, and poured it over himself. As he went for another, we gently removed him from the circle, mostly to safeguard our supply. A local member of the cluster took him to a shelter where he could get food and help. We invoked the mud people and about 60 people came forward, dipping hands into the mud and smearing themselves

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and one another. A few rolled happily on the ground in the spilled mud. While they transformed themselves, we proclaimed the prophecy, which we created to explain the intention behind our ritual:

"When eight kings in a fortress meet Sharing greed and lies, Out of asphalt and concrete Beings of earth arise.

"Grunting, dancing through the streets, Ancient powers awake, In everyone they touch or meet, Hidden chains now break.

"The kings trade lies and costly gifts, Protected by their walls, But when the ground beneath them shifts, the mighty fortress falls.

"Fertile compost out of blight, Living seeds take root, Of beauty, balance and delight, Trees bear living fruit.

"No army can hold back a thought, No fence can chain the sea. The earth cannot be sold or bought, All life shall be free."

The prophecy spoke of the primal powers of earth rising up to reclaim what was theirs: land, oil, life. We also had a "winged bloc" of protestors wearing cardboard wings, others who had leaflets to hand out, drummers and media spokes. When the moment was right, we headed out from the park into the downtown mall. The police fell back and simply cleared the way for us. We writhed and danced past shoppers, alarming and charming the lunch

crowd at sidewalk cafes. In front of the GAP, we stopped, performed our ritual, and proclaimed the prophecy. Then we moved on to take the streets of downtown and process from oil company to oil company. A number of people followed us out of sheer amazement. At each oil company headquarters, we performed a simple dance of gestures: Awakening, rising, pulling out the anchors of their power, marking the buildings with mud, and planting seeds. In permaculture workshops throughout the week leading up to the action, we'd made hundreds of seed balls — native wildflower seeds encased in a small ball of mud, and they were liberally scattered around the downtown area. The earth people rolled on green lawns, grunted

at executives, planted seeds in sidewalk cracks. At one point, a couple hundred people were following us through the streets in a spontaneous snake march. Many others took our flyers, talked to our outreach group, and even in conservative Calgary, seemed to respond intuitively to our message. We ended

the march at a local covered market. Security guards prevented us from entering, but we danced a spiral dance in the plaza outside, singing:

"We are the rising of the moon, We are the shifting of the ground, We are the seed that takes root, When we bring the fortress down."

Then we ended at steps that led down to a side eddy of the river, where the earth people could wash off their mud in a spontaneous purification. The clouds that had loomed above us all day burst when we uttered the words, "The circle is open." Thunder and lightning crashed, and rain pelted down.

continued on next page



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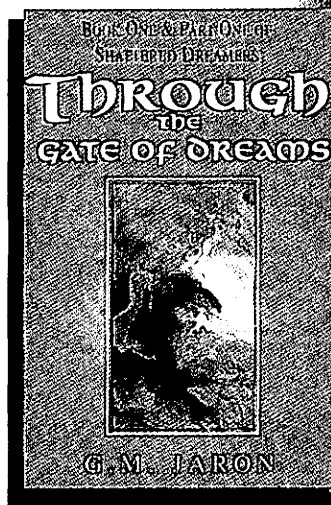
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G. M. Jaron, a student of Kabbalah, was taught the Reclaiming Craft by Beverly Fredrick & Doug Orton. He is a member of "They Might Be Ravens", a Circle based in the San Francisco Bay Area.



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continued from preceding page

The earth people action focused energy and attention on the oil companies, the economic and power base behind Bush and his junta. It spoke to people on a visceral, rather than an intellectual level, and it succeeded in disrupting the daily business of downtown Calgary in a way that both engaged and confronted people. And it was the most sheer fun I've ever had in an action. It may not replace blockading, tree sits, marches, or other tactics, but given the right weather and the right crowd, I'd certainly do it again.

For more information on activism around globalization and other issues, visit Starhawk's website, www.starhawk.org

Palestine

continued from page 15

more. Then they said I should come with them, they were going to throw stones at the jeep. "Don't you think that will make problems for you?" I asked. "No, we always get away." From what I heard, there have been small battles in town every day this week, the boys throwing stones at the jeeps, which in turn throw tear gas and shoot rubber bullets at them. A boy was injured by rubber bullets on Thursday, according to internationals. "Well I'm not going," I said. "I don't think it's a good idea."

They were not angry. I had made my choice, they had made theirs. They would throw stones without the fragile protection of my presence. As internationals, we discussed what our response would be and decided that we would neither intervene to protect the Army nor the kids, though some of us felt we should stay in the area in case the violence from the Army escalated beyond what was normal and expected. When the prayers were over, we all tried to urge

rumbled down the hill, through with its work for the day. The jeep sat still, seemingly taunting the boys to throw their stones. They did. A private security truck joined the jeep. Four men fired off four different weapons. One fired blanks, one rubber bullets, one seemed to have tear gas, but I didn't smell it. The kids didn't hit anything, and neither did the soldiers. For the thousandth time since I've been in this country, I saw that if the soldiers didn't hang around the villages, the kids would have nothing to throw stones at. But of course, the soldiers are kids, too, and they all need their adrenaline/testosterone rush.

This battle was quite short. When it was over, and the jeep was driving out, the whiny commander stopped to talk to JD, a videographer who hangs out with ISM and has spent most of the last week driving back and forth between Ramla Prison, Tel Aviv airport, Jerusalem and the West Bank.

"You see?" the soldier demanded. "Tell me why."

"You know perfectly well why," I said. "The occupation." I was shocked by the level of hostility in my voice. It had come from deep inside, quite unexpectedly, and I couldn't control it.

JD was angry too, at me. "This isn't the time, Kate," he barked.

"It's always the time," Mariam said.

"What can I do?" the soldier asked as he drove away.

For more information and further reports on IWPS in Hares and other parts of our region, visit www.womenspeacepalestine.org

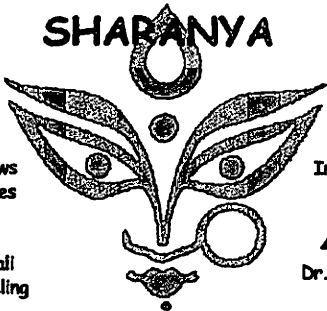
Letter on Gossip

continued from page 25

perceive as more powerful." The author asserts that this fact is an indication that "This is the way we integrate the fact that those in the light also have a shadow, thus painting a truer picture of what it means to be human." I disagree strongly. I would say that those "in the light"

The bulldozer

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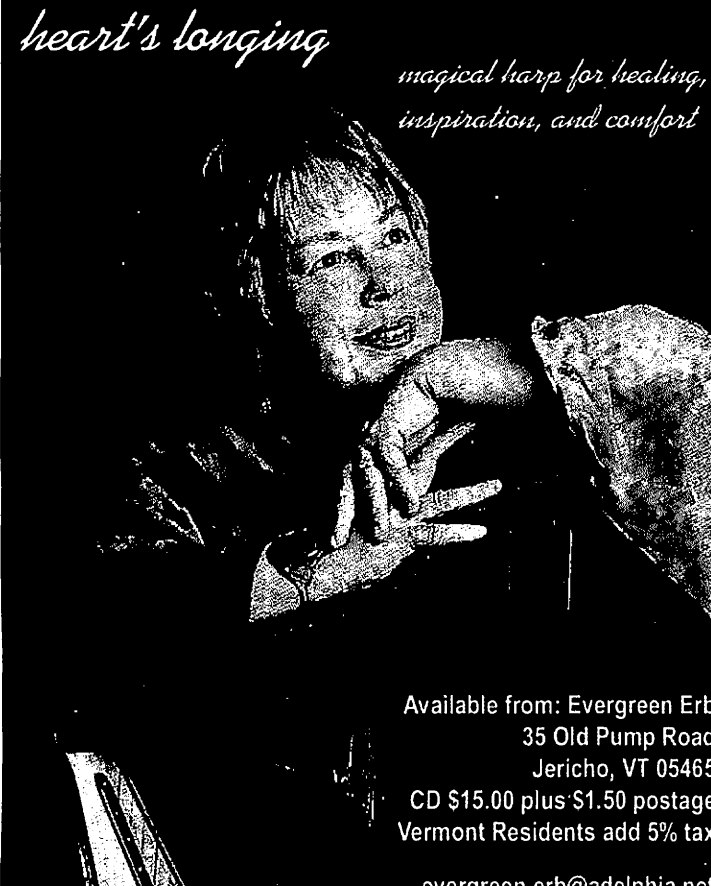
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through leadership, talent, or popularity are those who will raise the strongest triggers: jealousy, being left out, past experiences with authority or leadership, not getting recognition, not being "seen", not as important as, devalued, not appreciated, not getting enough attention — oh, so many hurts come out in this area.

Obviously, there often are valid issues that need to be dealt with around leadership and power, and suppression is not the way through. But neither is gossip. Leaders need support and emotional safety in order to do their jobs. They need people who will be open, honest, constructive and compassionate when they have displayed actions or attitudes that have been hurtful or questionable, and we all need to take responsibility for ourselves and be prepared to accept disagreement and diversity.

COMPASSION

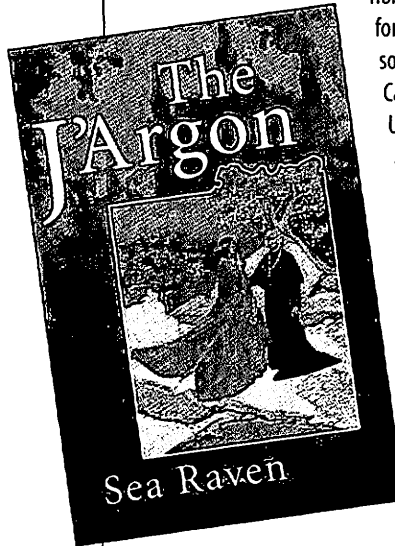
If we are a community of compassion, negative gossip would be stopped in its tracks. We also must have compassion for ourselves. I would like to be in an environment where my friends would be gathered around a meal of food and good conversation, and would be able to stop and say "hold on, does this feel right?" when gossip starts. No shame, no blame, just questioning whether the conversation is compassionate and constructive, and if not, then how to change it.

Gossip? No thank you, I'm allergic. Pass the ecstasy, honesty, and compassion please.

— by Cynthia Mealy

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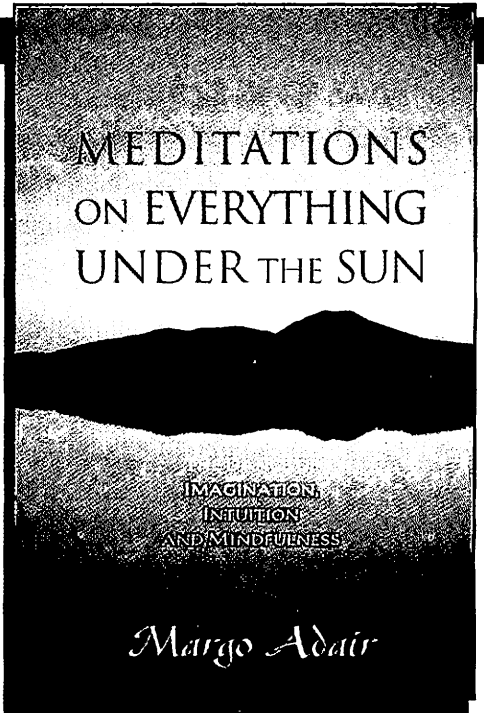


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Witch Thwarts Gossip-Related Contagion

RECLAIMING ARCH-PRIESTESS Morgaine Moonbeam is credited with freeing several Pagan men from a PHEME infestation.

Members of the Zeus Biggergod's men's circle were creating wands as part their New Moon Magical Beer Bust, and had sought guidance from Ms. Moonbeam.

"At the same time we were working on incorporating advanced mechanisms of communication within the circle," added Magnus Surespell. "Incorporating gossip into our daily practice was one of this month's circle goals."

During their new moon ritual, the members of the circle fastened their crystals to their wands and were in the process of magically charging their tools.

"My crystal must have absorbed the energy of my telling Magnus about how ridiculous Zeus's new spell cap looked with gold leaf on the brim," said Aries Thorspawn. "At the same time, Magnus's crystal absorbed his comments about the size of Zeus's crystal and magnified them thrice-fold."

While charging their wands, the communication energy was absorbed into the salt water the circle had used for purification. "All that energy was sucked into the saltwater and then metastasized into this swam of tiny creatures," said Thorspawn. "At first, they were these cute little things with a bunch

of mouths and ears, but they kept getting growing!"

"I didn't recognize them at first," added Biggergod. "But then I realized, many mouths and ears — it must be PHEME, the Greek goddess of communication and gossip. Apparently the energy charged into the crystals had morphed into a multitude of aspects of PHEME."

According to witnesses, the PHEME attacked the tongues and ears of those in the circle, rendering them deaf and mute. Some were also struck with "really bad wedgies," according to one eye-witness. Moonbeam arrived just in time to de-escalate the magic.

Ms. Moonbeam refused comment, but was heard saying as she walked away that she couldn't wait to tell her circle-sister Crystal Di Sonance about the dis-

continued on page D-147

Reclaiming Share of Pagan Market Shrinks

DESPERATE MEASURES are being considered to halt the erosion of Reclaiming's share of the global Pagan market.

Once a major player in the highly competitive field, Reclaiming has seen its share of the Pagan audience dwindle even as absolute numbers have grown.

The advent of "Insta-Pagan" outlets such as MyGoddess, as well as the Coven of All Universes' new Goddess-TV (GTV), have cut into Reclaiming's old-school events, which require a great deal of patience to endure invocations that often last as long as three minutes.

Reclaiming's Mistress of Ceremonials, Esmeralda RagingWitch, lamented, "When MyGoddess offers drive-through trances, and GTV is presenting an entire ritual every five minutes, who is going to sit through a three-hour Brigid ritual?"

Lose those airport-terminal blues —

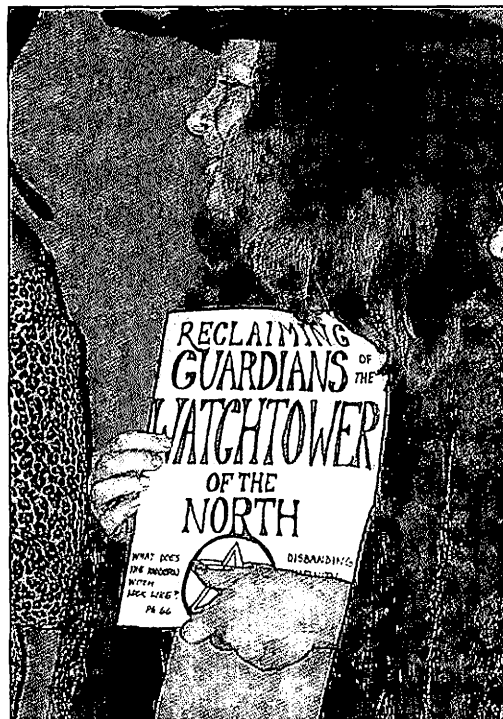
Reclaiming Airlines' Skyclad Squadron

Reclaiming Airlines now offers *al fresco* flights between all ten Witchcamp communities, plus Orlando and Las Vegas!

No more metal detectors, no more luggage searches, no more awkward pat-downs. Arrive a mere five minutes before departure — stark naked — and walk right onto the plane! Our staff will greet you with a smile and a complimentary G-string.

First class section features tanning lights and sauna room. Coach section offers free in-flight body-image counseling.

Fly Skyclad — with Reclaiming Airlines! Sorry, no Tuesday flights to Antarctica Witchcamp.



Reclaiming's new evangelical publication, "Guardians of the Watchtower," has been a smash success in door-to-door proselytizing. In just three months, hundreds of new converts have been brought into the Reclaiming fold. Photo by RPWW staffer Otter.

Please support

Reclaiming Quarterly's Office!

Welcome to Reclaiming Quarterly's office, located in a San Francisco attic. Here, in our downstairs annex, exhausted proofreaders collapse after finishing the issue.

Upstairs or down, your donations have made a huge difference in our work, creating a stable workspace for RQ and helping us focus our efforts on producing the "Voice of Reclaiming."



(special action close-up)



Your donations are our #1 support.

Please contribute as generously as you can!

Office Fund donors who contribute \$25 or more receive a copy of the collected Revolutionary Pagan Workers' Vanguard pages - see front inside cover!

thank you

Reclaiming Quarterly

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

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