

RECLAIMING

Q U A R T E R L Y

Witchcraft and Magical Activism



RQ Bounces Back!

Inside:

- Medicine for the Earth
- Five-Minute Labyrinth
- Toward an Activist Spirituality
- Regional events, rituals, and more

No. 91 AUTUMN 2003 \$5.99

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Left: Crossdresser Ken leads campers in a rousing game of Big Booty, a Barbie Camp favorite.

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Barbie Camp photos by Loki Rainman



Barbie Witchcamp® teachers gather for a group photo. Barbie Camp was organized by kids at Witchlets in the Woods, one of Reclaiming's Family Witchcamps. See page 34 for info.

RECLAIMING

Q U A R T E R L Y

Reclaiming

A Center for Feminist Spirituality

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quarterly@reclaiming.org

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



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COVER PHOTO

By Sarah (Spring) & Loki Rainman
Sarah (aka Spring) is seven and lives in the Santa Cruz Mountains, where she has been doing magic and rituals with the faeries and her parents for her whole life. She especially likes large public rituals and performances.

Loki Rainman is a Pagan who struggles with the seemingly incomprehensible chasm between faith and analytical thought. However, he makes a pretty good grilled cheese sandwich when he's not being a photographer, videographer, and musician.

Reclaiming Quarterly production is a volunteer effort. If you would like to help, please contact RQ at (415) 255-7623 or quarterly@reclaiming.org. The RQ deadline Solstices or Equinoxes. (Winter Solstice is the deadline for Spring, etc. — plan ahead!) Reclaiming Quarterly is printed on recycled, chlorine-free paper.

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Our Founder



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

Publisher and Editor-in-Chief	Sunshine Moonbeam
Assistant Editor	Esmeralda RagingWitch
Assistant Airborne Hug Specialist	Jim Negrette
Assistant Diva Extraordinaire	Luna Pantera
Assistant Pastry Contortionist	lily
Assistant Calligraphist	Cerridwen
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Assistant Image Acquisitionists	Otter, Robin Parrott
Assistant Arboreal Graphicist	Bob Thawley

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

Special RQ kisses to:

Elka, Rain, Kat, Fern, Georgie, John, Aimee, Suzanne, Pantera, Madrone, Urania, Tia, Kala, Pantera, Starhawk, Macha, Vibra Willow, Deborah V., Mary, Ron, Joanna Carichner, Meredith, eM, Ryan, Summer, Ewa, Shadow Lotus, and Church Street house. Back cover by Amanda Karin.

Faerie Masque kisses to Kala, Urania, Ewa, Luna, Mara, Jim, George, Hela, Rhiannon, Miria, Dian, Luanne, Mary, Lynx, Jonathan, April, Dress, Rick, Anna

Regional Pages Credits — see page 34

To Our Readers...

YES, HERE WE are with our Fall issue — a mere nine months since our last full issue.

As we detailed in our Spring newsletter, RQ faces a serious budget shortfall. Each issue costs \$8000 to produce and distribute. We raise about \$6000, for a loss of \$2000 per issue, or a deficit of about \$8000 for the year.

Our past deficits have been underwritten by Bay Area Reclaiming, through money raised at the annual Spiral Dance ritual. When that ritual broke even in 2002, we faced tough choices. We decided to skip Summer, then come back with a Fall issue — and an appeal to you, our readers, for support. Please subscribe, renew, or contribute to our Office Fund. Your donations make RQ possible!

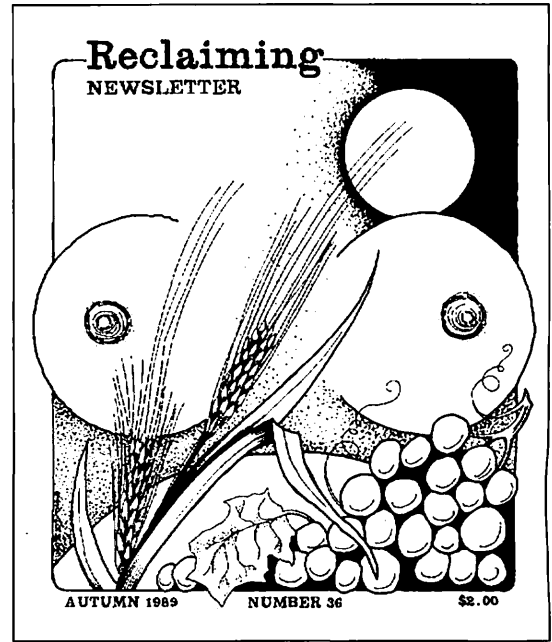
You'll see two changes in this issue. First, the regional pages have been revamped. Readers have asked for additional stories and photos rather than the six pages of fine-print regional listings we used to carry. So we condensed our listings to two pages of regional contacts, and expanded our "Regional Highlights" pages.

Second, this issue carries no "columns." In previous issues, two Bay Area teachers — Oak and Starhawk — have had their own columns. Both writers appear in this issue, and will appear in future issues. But we are considering, in place of featured columnists, inviting all community members, and particularly organizers and teachers, to submit articles for a rotating feature on issues facing Reclaiming and the wider world: leadership, diversity, sustainability...

These changes are an experiment. Let us know what you think. Help us shape the magazine by giving us your feedback — quarterly@reclaiming.org, or PO Box 14404, San Francisco, CA 94114.

Starting with our Winter 2004 issue, we aim to have the magazine out several weeks earlier, so it will reach you before the seasonal holiday. Wish us luck! This means the deadline for Winter issue is *now*. Future deadlines will be the Solstices and Equinoxes (Winter Solstice is deadline for the Spring issue, etc).

Have a blessed Fall — we'll see you soon! — *The RQ cell*



Reclaiming Newsletter #36, Autumn 1989. Cover by Sophia Sparks

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

RQ is always in search of photographs. Please contact us if you have photos of nature, artwork, theater, political action, or other photos you'd like us to consider!

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, readability, and creative spelling. 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

Display Ads — Sizes & Proportions

1/8 page	(business card)	\$35
1/4 page	(5" x 3.5")	\$65
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!

Medicine for the Earth



A Conversation with Sandra Ingerman, by Lenore Norrgard

Sandra Ingerman is best known for her books "Soul Retrieval" and "Medicine for the Earth." Lenore interviewed Sandy about Medicine for the Earth, shamanism, paganism and activism for RQ.

Sandy: It seems like things on the planet keep getting worse. We really have to start focusing our energy, let go of our differences.

Lenore: What you're saying reminds me of Left politics in the 1970s — the sectarianism, the splitting, the egoic investments people had in their positions — I think that's part of the sickness.

Sandy: Right. I really do believe the Republicans hold power right now because they succeed in splitting everybody else.

Photo by Lisa Dillon

Lenore: Are you familiar with Reclaiming?

Sandy: I'm familiar with Starhawk's writing.

Lenore: Reclaiming identifies as Pagan, saying, "We embrace the living world and the cosmos as sacred." How do you see the relationship between shamanism and their paradigm?

Sandy: In shamanism, we experience everything as alive, there's a soul that lives in everything. We honor the cycles, and all life, and in classical shamanism we experience the web of life that connects us all. I think that paganism and shamanism really speak to the same thing. The ceremonies and the rituals are quite similar, so I've never seen much of a difference — I think people have chosen paths that have different labels, but we're talking about the same thing.

Lenore: I think the Witches in Europe practiced a culture-specific shamanism: they worked with the earth, and with spells — what we call word doctoring. As persecution spread out from Europe, shamans on other continents were labeled "witch doctors." In Reclaiming practice, "As within, so without; as above, so below," is often invoked. Does this phrase relate to shamanism?

Sandy: Since in shamanism we experience everything as interconnected — whatever you do to one aspect of the web, you do to yourself. Whatever is happening for you will make an impact in the world, and vice versa. Shamans have always known that no one can really separate — they got that from years of initiation that broke down their egoic barriers, so that they carried the principle of unity in their very bodies. In modern culture, where we've overemphasized the process of individuation, some of that teaching is

being lost; people use the words, but don't know what it means in their bodies. So "As above, so below, as within, so without," is part of classical shamanism. It's part of alchemy, Christianity, paganism, Judaism, quantum physics, Hinduism, Islam — there is no mystical tradition that does not understand that our outer world is a reflection of our inner world.

Lenore: Would you talk about the evolution of your own practice? You've said your spirits directed you to step into a collaborative relationship with them. Can you relate this to the way people are being asked to evolve at this time?

Sandy: In modern cultures we look to authority figures, and since shamanism doesn't have any, we've put our spirits in that place. In classic shamanism there was fear of making a mistake, spiritually — of moving out of harmony — and of negative consequences; but the spirits were not authorities. We've taken a childlike stance, and it's time to grow up and experience our own potential, our own power! If we want the planet to survive, we really have to take responsibility for how we live our lives, and also see that we have the same power the spirits do. As above, so below; as within, so without. The power the spirits around us have is the same power we have inside ourselves. A key part of my work is getting people to look at their personal power, their own divine nature. We need to teach people how to experience their interrelatedness with all things, to remember in our bodies, not as a mental construct, that this is a unified universe. What quantum physics teaches today, shamans have been teaching for thousands of years: We're not form, we're light, we're energy; the power to change the world is inside each and every one of us, right now. We have created tremendous toxicity on the planet, how can we transmute that? Shamanism needs to look at the current problem, which is inner pollution and outer pollution. That means growing up, taking responsibility. We need to work in partnership with the spirits in both our inner and outer work, and not abdicate our own power.

Lenore: Maybe the global crisis is our culture's initiation into adulthood.

Sandy: Right! Absolutely!

Lenore: We must leave our egoic self behind to practice Medicine for the Earth. Must we transcend material iden-

We need to teach people how to experience their interrelatedness with all things, to remember in our bodies, not as a mental construct, that this is a unified universe

tification with the body? If so, does this practice feed the split between matter and spirit?

Sandy: In Medicine for the Earth we practice actually experiencing completely, physically, our energetic unity with everything. If you keep seeing everything as form, and you try to heal things, you'll work in a Newtonian way: you'll see this ill person, or that contaminated water, as separate from the perfection of the universe. So, while there might be perfection in other things, because this water is contaminated, it's no longer perfect; since this person has cancer, they're no longer perfect. That is over-identifying with form, believing separation, and that prevents miracles. So in Medicine for the Earth, I don't promote separation of form and spirit. Rather, we see that everything is perfect and divine, right now. When the practitioner of Medicine for the Earth transfigures, actually shape-shifts into their own divine nature, the water also does that, the ill client does that. By breaking down the over-identification with form, miracles happen.

Lenore: Medicine for the Earth grew from your passion to right environmental imbalance. How might collective transfiguration rebalance the human web?

Sandy: Simply stated, the practice of transfiguration brings people the experience of their own divinity. When you break down the ego and experience unity, love comes in. And with the principle of "as above, so below; as within, so without" — if you're in a state of love and harmony, and experiencing yourself and everything around you as light, energy — then healing is going to come in, whether the imbalance is a social or chemical pollution.

Lenore: What do you mean by "divinity?"

Sandy: Divinity, going back to the Aramaic, is letting go of your form and what keeps you feeling separate; going into a place of union, experiencing yourself as absolutely perfect energy and light.

Lenore: A couple years ago when you talked about spreading Medicine for the Earth beyond shamanic circles, I suggested reaching out to activists, and you had reservations. What were they?

Sandy: I'm now combining Medicine for the Earth with activism in my own way. But in some activism, people are so entrenched in anger. Back in the 1960s I was an anarchist against the Vietnam War, and I saw activist groups identify as an "us" that is against "them." That creates the potential for another war, on a different level. Seeing nothing change out there in the world burned me out, and forced me to look at where I can create change. In Medicine for the Earth there is no "us" versus "them." All mystical traditions believe that everything manifests first on the spiritual level before manifesting physically. So, how can we all work on the spiritual level, so that we manifest something positive here? The spiritual level is where we can have tremendous power. We need to learn to focus our prayers, thoughts, feelings about the preciousness of life. That focus alone can create change. On the manifest level we need to keep communicating, raising awareness of what's really going on.

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LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

Global Justice Camp

October 10-17, Arcadia, Florida

THE FREE TRADE AREA of the Americas will hold their 2003 annual ministerial meeting in Miami, Florida in November...and they'll have company.

Social and economic justice activists, environmentalists, and people of conscience will confront the ministers and challenge their legitimacy right where it counts — in the schools, the community centers, the union halls, and in the streets.

Leading up to Miami, from October 10-17, Ruckus Society, Rainforest Action Network, and United for a Fair Economy will host an advanced training in Arcadia, Florida.

This Global Justice Action Camp will focus on building the links between global and local struggles and provide an opportunity for activists and organizers to prepare for inspiring nonviolent action against the globalization of racism, imperialism, economic exploitation and environmental degradation through the FTAA.

In addition to core workshops in Nonviolence and Anti-Racist Organizing, participants will have the opportunity to hone their skills in Advanced Training Tracks:

- Action Coordination
- Arts in Action
- Organizing
- Advanced Climbing
- Mass Actions

There will also be a special weekend "track" for those only able to attend Saturday and Sunday. In addition to the standard workshops, weekend participants will learn how they can best utilize their skills at the Miami mobilization.

Action Camp provides organizers with a space to find inspiration, rejuvenation, and empowerment. We will provide a safe, fun, and family-friendly atmosphere, with cultural events and a last-night celebration.

Sliding scale \$100-\$500, based on income. Tasty meals will be provided by the Ruckus field kitchen.

The Ruckus Society is dedicated to fostering the leadership of those most affected by the injustice and oppression we struggle against. Therefore, in all of our initiatives, we aim to prioritize the participation of youth, women, people of color, indigenous people and immigrants, poor and working class people, lesbian, gay, bisexual, gender queer, transgendered people, differently-abled people, and other historically marginalized communities.

Contact www.ruckus.org

The Guardian ~ Independent News Online

HERE'S A GREAT independent online source of world news: *The London Guardian* — www.guardian.co.uk

In early September, the Guardian carried a firsthand report on life in Baghdad, written by Peruvian novelist Mario Vargas Llosa:

"...the passerby wanders through Baghdad not only surrounded by rubble, ruins, burned buildings, piles of rubbish, and vermin, but also by the foul-smelling clouds of fire with which the citizens of Baghdad try to defend themselves against the rubbish that threatens to flood them.

"For the long-suffering population of the Iraqi capital, the lack of electricity and drinking water is perhaps the worst ordeal. The power cuts are constant, and in certain parts of the city they can last for whole days. Neighbours are left with no defense against the stifling temperatures, which never go below 40°C (104°F) in the shade and sometimes top 50°C. Being subject to this scorching heat, in complete darkness and without running water, is a form of torture.

"In the home of my Spanish friends from the Iberoamerica-Europa Foundation, where I stayed during my



The truth emerges. Photo by Bob Thawley.

LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

first week in Baghdad, I experienced firsthand the hardships that the Iraqis have suffered over the past three months. Electricity came every now and then, but there were times when the blackout would last so many hours that it was impossible to cook, wash, or cool oneself. And in order to avoid burning up in the oven-like bedrooms, my hosts took their mattresses to the garden, preferring cockroaches over suffocation.”

Perhaps someday, Mario Vargas Llosa will be a syndicated columnist across North America. Until then, check out *The London Guardian* — www.guardian.co.uk

Greenaction Fights Radioactive Dump

GREENACTION for Health and Environmental Justice is an organization dedicated to working with community groups in order to stop pollution at its source. Greenaction remains accountable to communities by refusing to take money from polluters and by having a board comprised of activists from community organizations. With a small office but dedicated staff, Greenaction’s accomplishments rival that of much larger organizations—minus the red tape.

Greenaction is assisting Ute, Navajo, and other residents living near the International Uranium Corporation’s White Mesa Uranium Mill in southern Utah. Located near the White Mesa Ute reservation, the mill has turned into a de facto radioactive waste dump. Greenaction’s diverse alliance seeks to shut this facility, as it threatens health and the environment — and desecrates Native sacred, cultural, archeological, and burial sites.

Other Greenaction campaigns include Health and Justice for Bayview/Hunters Point and stopping dumping on Native American land in Arizona.

Contact www.greenaction.org



Oh Allah, No!

Altarpiece and text by Rafael Jesús González

Against a bloodied darkness strewn with cries against the war stands a red pillar, sign of Elegba, Lord of the Crossroads, upon which rests a skull veiled and draped in white (traditional color of mourning in Islam) in the mode of an Islamic woman.

Arrayed as offerings at the foot of the pillar are bottles of crude oil, our nation’s addiction, for which we are willing to sacrifice human lives, and our liberties which we assumed were guaranteed by the Constitution and the Bill of Rights.

These rest upon a tattered United States of America flag (which once flew from a war ship) to denote the political and moral condition of our nation which suffers a government questionably elected, fascist in nature, abusive of the Earth, ready to sacrifice our freedoms and rights, and cause death and suffering throughout the world.

This is the crossroads at which we find ourselves. If we do not raise our voice and act as free and responsible citizens, war is inevitable. Oh God, no!



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A Zapatista Statement from Cancun

Derailing the death train of the WTO

By *Subcomandante Marcos*

This statement was presented to the thousands of people gathered in Cancun, Mexico, to protest the meetings of the World Trade Organization. The Zapatistas work for the rights of Indigenous and working people in Mexico and around the world. Subcomandante Marcos is a spokesperson for the Zapatistas. For firsthand reports on the protests at Cancun, visit www.starhawk.org

BROTHERS AND SISTERS of Mexico and the world, who are gathered in Cancun in a mobilisation against neo-liberalism, greetings from the men, women, children and elderly of the Zapatista National Liberation Army. It is an honour for us that, amid your meetings, agreements and mobilisations, you have found time and place to hear our words.

The world movement against the globalisation of death and destruction is experiencing one of its brightest moments in Cancun today. Not far from where you are meeting, a handful of slaves to money are negotiating the ways and means of continuing the crime of globalisation.

The difference between them and all of us is not in the pockets of one or the other, although their pockets overflow with money while ours overflow with hope.

No, the difference is not in the wallet, but in the heart. You and we have in our hearts a future to build. They only have the past which they want to repeat eternally. We have hope. They have death. We have liberty. They want to enslave us.

This is not the first time, nor will it be the last, that the people who think themselves the owners of the planet have had to hide behind high walls and their pathetic security forces in order to put their plans in place.

As if at war, the high command of

the multinational army that wants to conquer the world in the only way possible, that is to say, to destroy it, meets behind a system of security that is as large as their fear.

Before, the powerful met behind the backs of the world to scheme their future wars and displacements. Today they have to do it in front of thousands in Cancun and millions around the world.

that feeds on blood and defecates in dollars.

In the complex equation that turns death into money, there is a group of humans who command a very low price in the global slaughterhouse. We are the indigenous, the young, the women, the children, the elderly, the homosexuals, the migrants, all those who are different. That is to say, the immense majority of humanity.

This is a world war of the powerful who want to turn the planet into a private club that reserves the right to refuse admission. The exclusive luxury zone where they meet is a microcosm of their project for the planet, a complex of hotels, restaurants, and recreation zones protected by armies and police forces.

All of us are given the option of being inside this zone, but only as servants. Or we can remain outside of the world, outside life. But we have no reason to obey and accept this choice between living as servants or dying. We can build a new path, one where living means life with dignity and freedom. To build this alternative is possible and necessary. It is necessary because on

it depends the future of humanity.

This future is up for grabs in every corner of each of the five continents.

continued on page 55



Subcomandante Marcos of the Zapatista National Liberation Army greets supporters at a Mexico City rally, 2001. Photo by Josh Reynolds.

That is what this is all about. It is war. A war against humanity. The globalisation of those who are above us is nothing more than a global machine

Mourning Women

By Sulis

I wear the mask.

I wear the mask of a woman I do not know well, but I know her pain, her loss, her anger, her pride.

I wear the mask of a woman torn in two about her own country and what it does to its own people, a woman who is oppressed by those who govern her.

I wear the mask of a woman who desperately wants peace and a new way of living, who knows that there are other ways of living, but isn't sure what, or how.

The only difference is, today, that mask has the face of an Iraqi woman.

I stand dressed in black, looking out through the eyes of this woman I have never met. I invite her to see that not all Americans look upon her as someone who needs to be rescued, who by very nature of the country she is from, see her as "less than" or evil. I invite her to see that there are those who are fighting for her right to live.

And she invites me to hold her hand, her heart, to feel the weight she carries. To feel the weight of not knowing what is happening in her own country, but knowing that in the end, she will lose friends, family, loved ones. Knowing that Saddam has oppressed, but there is no certainty that who comes next will be better.

I stand here, this morning, in Vermont, looking at the sun glint off of the cars driving by, and realize that we are not so different, this woman and I.

I feel her grief over the loss of her loved one, and I know this pain, this emptiness. I feel her fear. Feel her anger at what we are doing to her country, her people, her land, her family. Feel her want for a new way of life. Feel her desires to be heard, to be seen.

We mourn together, she for her family and I for mine. We hold each other in silence, compassion and love. And I know that we are connected, though I may never know her name. I bend forward, bearing the burden of her loss, and my heart is heavy.

I know this woman and her pain. But I also know her strength, her pride. Her resolve. She is a survivor and she will again face the world.

I wear the mask — see this woman, know her, love her, respect her and protect her as you would me. I know this woman and she knows me. We are one.



This poem was written after the experience of wearing a Bread and Puppet Theatre "Mourning Woman" puppet as part of a series of events protesting the war in Burlington, Vermont.

The images are from another protest at the General Dynamics Plant in Burlington. Photos by Sulis.





Sacramento

Thousands protest corporate

Sacramento Snapshot

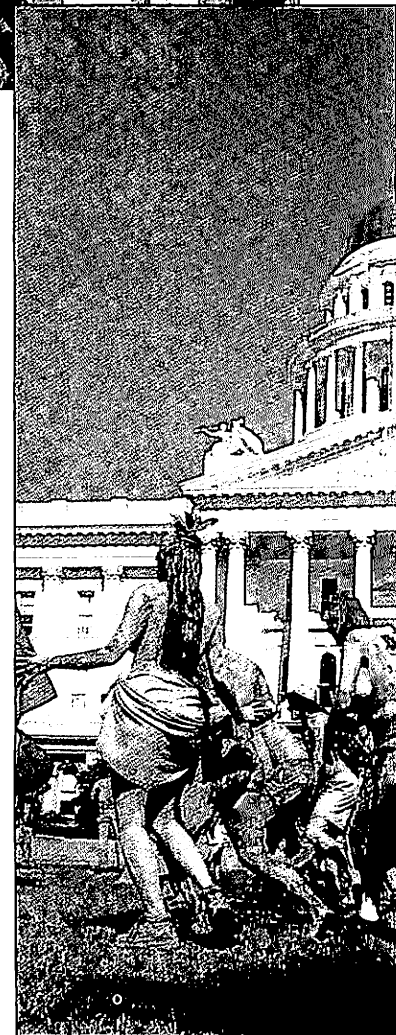
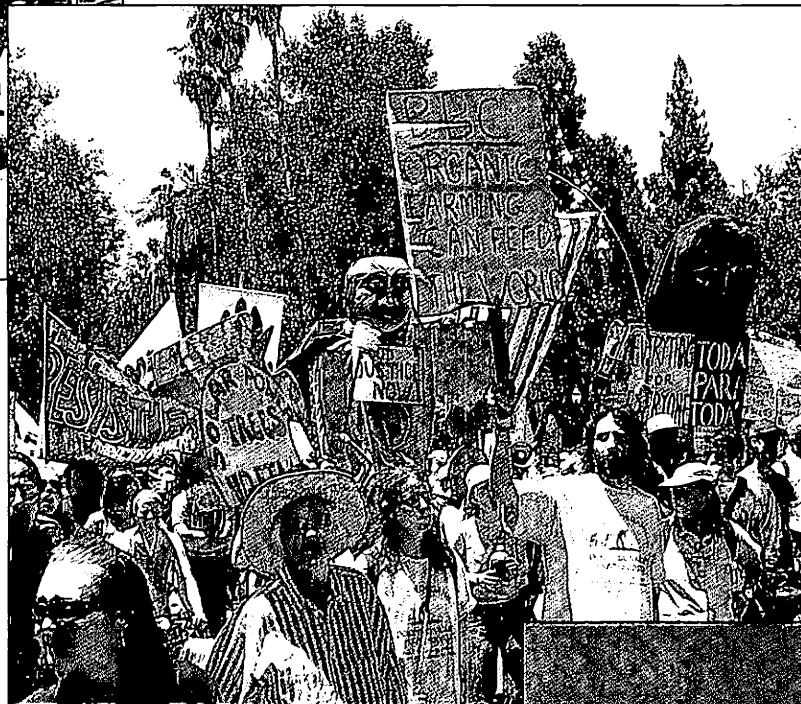
I WALKED UP to a couple of policemen and asked if I could take my picture with them. The first one couldn't look me in the eye at all. The second looked very confused. I asked him again, "Can I take a picture with you?" He put his hand out to take the camera (thinking that I was asking him to take a picture of me and my friends perhaps). I said again that I wanted to take a picture with him and he just shrugged. My friend clicked the picture and as he did, their chief officer came by and shouted something like, "Look away from the camera."

I walked away and felt simply overwhelmed by their fear. They were afraid of me? I am a classic flower child, big and happy, wearing my purple tie-dye with flowers in my hair. I have a sign around my neck that says, "Peacefully Protesting the WTO." I can't imagine anyone being afraid of me, but they were. They were terrified.

I cried for the next several steps, releasing the fear and anger that I picked up from the police people. And I realized that some of the work I must do is to promote healing and connection in their lives. We march for a few days, get arrested or not, and then we go home. They have to work this job all the time, staying in this space, facing protestors and other citizens with this kind of fear everyday and then returning home to their families.

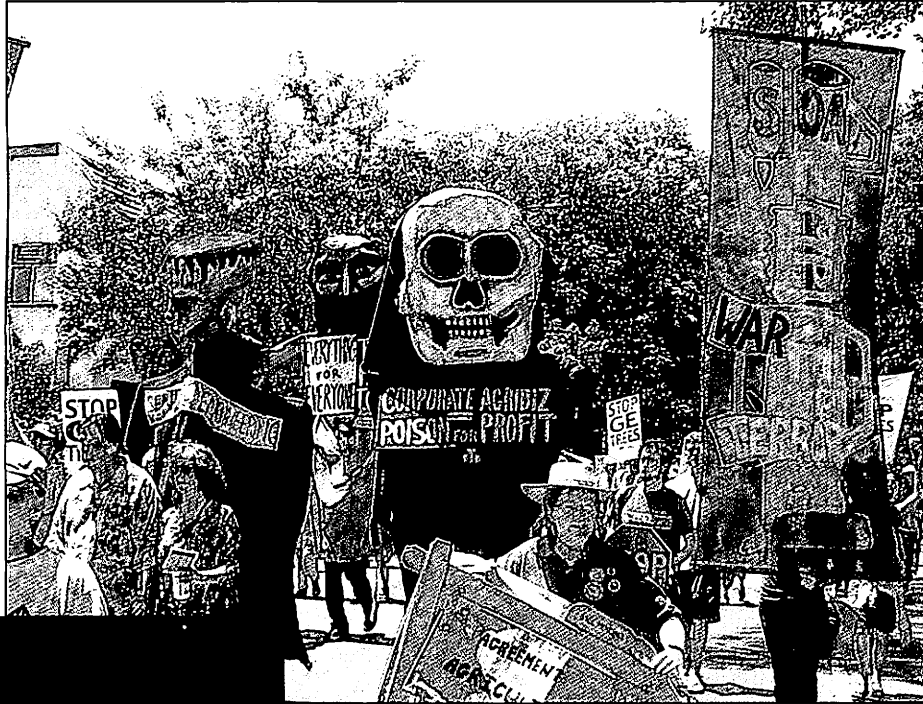
I am so sad for the two policemen I met today. I pray for their peace and release from fear. I pray for their growth and connection. I pray for their buried humanity.

— Katie Hodges



June 2003

run-up to Cancun WTO meetings



Earth People in Sacramento

SEVERAL THOUSAND people converged on the State Capitol in June to protest international agricultural meetings. The meetings were a U.S.-sponsored vehicle for agribiz corporations to lobby ministers from over 150 countries to accept genetically-modified seed, chemical fertilizers, and other synthetic products.

Heavily-armed police turned the Capitol into a militarized zone, hemming in the legal rally and march. After the march, police attempted to disperse the crowd, which was resting in Capitol Park. Several hundred protesters physically resisted dispersal, and the police finally backed out of the park.

That afternoon, the Pagan Cluster did a ritual for bringing to birth a world of justice and peace. As part of the ritual, 50 Earth People covered their bodies with light clay mud and set out on a non-permitted parade, accompanied by 200 supporters. The police eventually corralled the exuberant march and shepherded it away from downtown.

Photos and text by George Franklin/
RQ. Contact quarterly@reclaiming.org



Toward an Activist Spirituality

By *Starhawk*

NO SANE PERSON with a life really wants to be a political activist. When activism is exciting, it tends to involve the risk of bodily harm or incarceration, and when it's safe, it is often tedious, dry, and boring. Activism tends to put one into contact with extremely unpleasant people, whether they are media interviewers, riot cops, or at times, your fellow activists. Not only that, it generates enormous feelings of frustration and rage, makes your throat sore from shouting, and hurts your feet.

Nonetheless, at this moment in history, we are called to act as if we truly believe that the Earth is a living, conscious being that we're part of, that human beings are interconnected and precious, and that liberty and justice for all is a desirable thing.

When we founded Reclaiming two decades ago, our intention was to bring together the spiritual and the political. Or more accurately, some of us for whom the spiritual and the political were inseparable wanted to create a practice and community that reflected this integration.

Now, with the Bush forces pushing into an aggressive war, with horrific environmental and social problems left unaddressed, the need for activism is stronger than ever. The stakes have never been higher, and the sense of urgency is palpable.

Reclaiming folks have been out there — taking part in marches and demonstrations and protests from Seattle to Washington DC, bringing

magic and ritual and spiral dances into what sometimes seems like the zone of battle. And doing the proactive work beyond the protest — helping to organize our communities, provide healing, food, nurturing for children, music, art, and ritual — all the things that embody the world we want to live in.

The integration of magic and activism sometimes means bringing

The privatization of water is a deeply spiritual issue. The water we hold sacred is not some abstract image or fantasy of Water, but the real stuff...

magic into an action — doing a spiral dance in the midst of the tear gas of Quebec City, or in Grand Central station surrounded by riot cops. It might mean starting our strategic planning with a trance or a Tarot reading, or invoking Water as we work against the privatization of water resources.

But that integration also means that our rituals are informed by our activism, and by the real life issues that we address. It means a different conception of spirituality — that spirituality and ritual are not something removed from the world, but are deeply embedded in it.

Reclaiming is founded on Earth-based spirituality, which rejects the split between spirit and matter, and claims nature and the physical, material world as equally sacred with the spirit.

We don't ideologically believe in the separation of spirit and matter, but in practice, we still tend to think that things that are too material, too real-life, are somehow not as spiritual. So a trance to Faery is perceived as "spiritual," whereas a trance to a Brazilian favela slum is not. We can argue about the reality of Faery, but the favela is undeniably real. If we truly believe that our spirituality is about deep interconnectedness, maybe it's more important for us to grapple internally with the reality of the favela than to dance with the faeries.

Of course, visualizing the faeries generally makes us feel good, whereas thinking about slums and wars and international trade agreements often makes us uncomfortable. Even angry or sad or hopeless or guilty?

Much of our magic and our community work is about creating spaces of refuge from a harsh and often hostile world, safe places where people can heal and regenerate, renew our energies and learn new skills. In that work, we try to release guilt, rage, and frustration, and generally turn them into positive emotions.

Safety and refuge and healing are important aspects of spiritual community. But they are not the whole of spirituality. Feeling good is not the measure by which we should judge our spiritual work. Ritual is more than self-soothing activity.

Spirituality is also about challenge and disturbance, about pushing our edges and giving us the support we need to take great risks. The Goddess is not just a light, happy maiden or a nurturing mother. She is death as well as birth, dark as well as light, rage as well as compassion — and if we shy away from her fiercer embrace we undercut both her own power and our own growth.

There are times when it is inappropriate to feel wholly good. Now is one of them. As the saying goes, “If you aren’t angry, you aren’t paying attention.”

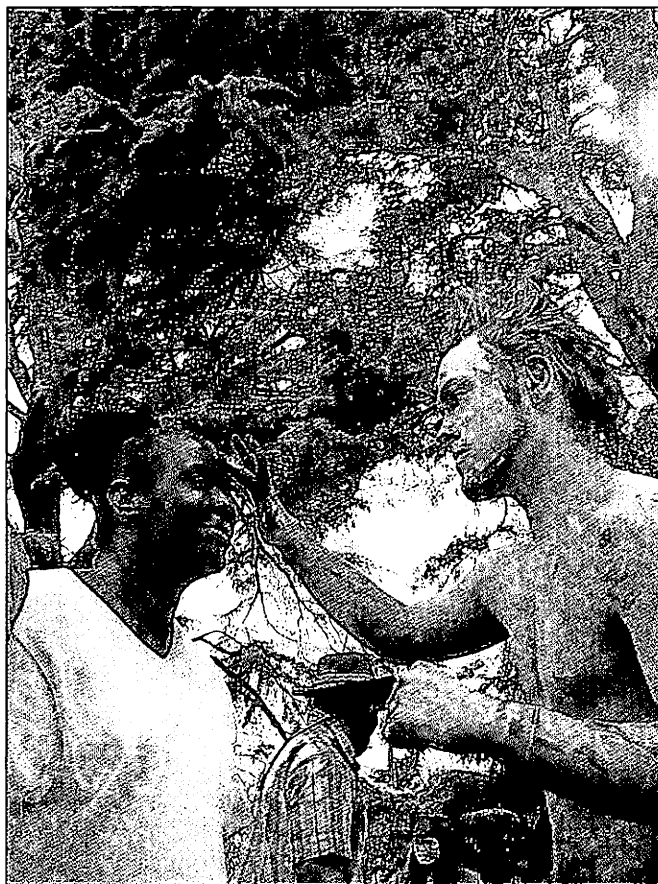
This doesn’t mean that we need to be in a constant state of rage or irritability or guilt. It means we need to use our magical tools to face the stark and overwhelming realities that confront us, acknowledge our feelings, and transmute them into the energy we need for change.

LAST FALL, before the Spiral Dance, we received a letter strongly objecting to an invocation from the year before, when we had staged a mock march to invoke Water, complete with a river of cloth and chants that began, “No FTAA, NO WTO, No Privatizing, Let the river flow!” The writer objected to the ritual being turned into a “pep rally.”

I never had time to reply to her letter, but I was grateful to the writer because it stimulated a lot of thinking for me. Everyone has the right to their own opinion about a ritual, and to their own aesthetics. There’s generally at least one invocation in every ritual that I could personally do without. But what interested me about the letter was her

unspoken assumption that an issue such as the privatization of water was somehow an extraneous element that didn’t really belong in ritual, and turned it into something else.

For those of us who created the invocation, the privatization of water is a deeply spiritual issue. Because the water we hold sacred is not some abstract



An Earth Person anoints another participant during the Pagan Cluster ritual and action in Sacramento, June 2003 — see page 10-11.

image or fantasy of Water, but the real stuff that we need to drink and bathe and grow our gardens, that provides the crucial habitat for fish and plants and thousands of other creatures, that is the Earth’s literal life blood.

If two thirds of the people on the Earth don’t have access to the water they need — as is predicted within another decade or two — and I am integrally connected to those people, that’s a spiritual crisis as well as a physical and political crisis. And if I’ve been engaged with that issue, politically and magically (as we have been in many of the actions

around global trade agreements that further the corporate takeover of the planet’s water), I need my rituals to reflect that struggle and energize my work.

Another common, unspoken assumption is that spirituality is about calm and peace, and conflict is unspiritual. Which of course makes it hard to integrate the spiritual with the political, which is all about conflict.

In New Age circles, a common slogan is that “What you resist, persists.” Truly spiritual people are never supposed to be confrontational or adversarial — that would be perpetuating an unevolved, “us-them” dualism.

I don’t know from what spiritual tradition the “what you resist, persists” slogan originated, but I often want to ask those who blithely repeat it, “What’s your evidence?” When it is so patently obvious that what you *don’t* resist persists like hell and spreads all over the place. In fact, good, strong, solid resistance may be the only thing that stands between us and hell. Hitler didn’t persist because of the Resistance — he succeeded in taking over Germany and murdering millions because not enough people resisted.

On some deep cosmic level, we are all one, and within us we each contain the potential for good and for destruction, for compassion and hate, for generosity and greed. But even if I acknowledge the full range of impulses within myself, that doesn’t erase the differences between a person acting from compassion and love, and another choosing to act from hate and greed. Moreover, it doesn’t erase my responsibility to challenge a system which furthers hate and greed. If I don’t resist such a system, I am complicit in what it does. I join the

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GENOCIDE AT BLACK MESA

TRADITIONAL DINEH STRUGGLE FOR
SURVIVAL, HUMAN RIGHTS



IN NORTHEASTERN ARIZONA there are still traditional Native Americans who live as their ancestors did, with songs and prayers tied to the land.

Black Mesa is the home to the Hopi and Dineh (Navajo) people, a reservation that was assigned to these Native Americans in the relocations of the 1880s. Black Mesa is also the home to the largest coal deposit in the United States.

Through deception and promises of great wealth, the Hopi and Navajo tribal councils secretly, behind the backs of their people, signed strip-mining leases in 1966 with Peabody Coal Company. However, instead of wealth, Black Mesa has been a target of human rights abuse and ecological devastation. After 30 years of forced relocation, laws associated with the government-backed leases have removed about 14,000 Navajos from their homes, the largest removal of Indians in the U.S. since the 1880s. This relocation law has cleared out entire communities and has left the people scattered. There are no accurate numbers of the people left, since many live in resistance and solitude, hiding away from harassment of law enforcers. In the late 1990s there were estimated to be about 200 Navajos remaining on the land.

This is the story about my experience on Black Mesa.

IT WAS NOVEMBER 27, 2002, the Friday after Thanksgiving. I was sitting on a bus that had just come from Big Mountain/Black Mesa Indian Reservation in Arizona where around 60 volunteers had spent the holiday delivering food and



TEXT AND PHOTOS
BY ROBIN PARROTT

lending a supporting hand to the Navajo and Hopi people on the land. For over a decade, a Thanksgiving Food and Supply Run has delivered hope and relief to the resisters of forced relocation on the Reservation. I was listening to stories about Peabody Coal Mine, forced relocation, and the harassment that ensued when people refused to relocate.

We had just passed by the area where an Elder Dineh woman had been living in her small shack resisting relocation. Her house was no longer there. Law enforcement had come and bulldozed it to the ground. I was told that when they came, she refused to leave her house and proceeded to take off all her clothes, an extremely powerful way of protest for a Navajo woman. Women officers had to be called in and she was dragged out of her home and then watched it be destroyed. This was only one of many stories I had heard that week.

The bus had just made a turn onto a rugged unpaved road and my anticipation grew to see the infamous Coal Mine that I had heard so much about all week. I wanted to get pictures to complete my story. "So what does it look like near the mine?" I asked.

"It is a vast desolate sorrowful land that spreads for miles and miles. All the life around it is dead. The trees have been ripped out of the ground and the land is torn and blown apart by machines and explosives. It is a barren wasteland," a friend told me.

"It sounds like we are going to Mordor," I responded, half laughing.

"Well, in a way we are," my friend replied.



The bus was shaking hard on the bumpy road. We could barely stay in our seats. There were seven of us on the big purple bus headed towards the coal mine. I looked out the window now and saw the first sign that told us we were in Peabody territory. I shuddered.

"ARE YOU GOING to stay on Black Mesa?" Jerry asked me.

"I have to go home," I said.

"Will you tell people to pray for us and send more support to us? We need shepherders. I have to go to court on Tuesday and I do not want to leave my mother alone. They harass us." Jerry pointed to a low flying plane. "They came and took our sheep and cattle." He showed me a picture of his mother with

a broken hand. "This is what they did," he said.

Jerry and his elder mother, Rena Lane, live the farthest out on Black Mesa. I arrived at their home on Wednesday night escorted by a Navajo man, John Bennally, and another supporter. It took an hour or more from camp and we traveled on rugged dirt roads that only a four-wheel drive could get through. The land looked like something out of a dream. We drove through ginger-colored plateau land, wild and free, covered with Piñon and Juniper trees that seemed to go on forever. Then we dropped down into a multicolored canyon glowing in the

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Reconciliation or Retribution?

Serving life in the face of the death penalty

by Mary Klein

TWO YEARS AGO, I joined the struggle to abolish the death penalty.

I had not given much thought to this issue beforehand. In the grips of what felt like a spiritual calling, I found myself searching beyond the political, social, and legal issues surrounding the death penalty, and I began revisiting the most bone-headed moral and spiritual questions that have ever haunted my late-night ruminations.

I made my political-social-legal argument to my city council last November (see excerpt on next page). Here, I will try to lay bare the deeper questions that trouble me as I work against the death penalty.

THE QUESTION that unsettles me most is this — What makes me think I am called to serve Life, when Death itself also serves Life? Humans sometimes kill humans; that's just the way things go. Other species kill their own as well. It's natural. Maybe I should just mind my own business.

Next comes the old question of means and ends. Even if I felt confident saying that humans should never kill humans, would I really mean "never"? What if the killing of one person could save the lives of many?

Then the question of defining "justice" — Who says that "reconciliation" is morally superior to "retribution"? The same people who say that it's better to be cheated than to cheat? Why should I side with the losers?

Last (not my personal last, but last

for now) is the question, "So what?" Even if I felt confident saying that humans should never kill humans and that retribution is fundamentally wrong, so what? Why waste time fussing over the deaths of a few twisted individuals when whole countries are being slaughtered? Who cares about the death penalty in the face of genocides? In the face of the extinctions of whole species

April is the cruelest month, breeding
lilacs out of the dead land, mixing
memory with desire

T.S. Eliot

and whole biomes? In the face of world-wide environmental collapse? Maybe I should get my priorities straight.

LUCKY FOR ME, from time to time, I am released from the torment of such questioning. From time to time, I am graced with a glimpse of "the One whose glory streams through our dreams."

As I slog through the mud and misunderstandings of my daily life, never far from the back of my mind is the awareness that glory streams through mud and misunderstandings, too. Choose to be aware and there it is — all of it, everywhere, always. Wake up. Be blessed. Blessed be.

I am called to serve Life because Death can serve its own self very well, thank you. We are planted here, awake and aware, in a paste of protoplasm

coating a ball of rock we call planet Earth. Our moments of pure awareness, rising up from the cold dark clay, are moments of love and praise. Even in pain, even in fear, even confronting death, we know the thing that wakes up in us is a thing of Life, not of Death. We are made for love. We are made to praise. We cannot take our part in the chorus — hurray, hallelujah, amen, blessed be — while we remain party to murder.

I am called to witness what I know to be true — that all persons are created equal. No person is entitled to destroy another as a means of achieving some "good" end. The despicably false dichotomy of good versus evil is a foul old fruit that poisons our minds away from the full awareness of the glory that suffuses everyone and everything. To point to another person as "evil" is one of the oldest, most pathetic, status-grabbing tactics in human tribal dynamics. And still, the tactic works all too well. It's no coincidence that the three circumstances in which Amnesty International encounters the death penalty are: legal executions of political dissenters, extra-legal executions of political dissenters, and legal executions of violent criminals. In all three circumstances, executions serve to advance the interests of those who seek political power. Granted, most people on death row in the United States are almost certainly guilty of unspeakably brutal murders. But the truth remains that the death penalty, like all violence, strengthens the hand of those who would dominate. Again, it's no coincidence that study after study shows that race, class, and poverty are critical factors in determining the

outcomes of legal proceedings. We hold it to be self-evident that all persons are created equal. That all may live as equal is the end towards which we strive. We can never live as equals while we still presume to claim that it is sometimes good for us to murder each another.

The path towards justice is this — to avoid the falsehood of “good versus evil” while seeking the truth of “right versus wrong.” To serve the falsehood is to be judgmental. To seek the truth is to exercise our gifts of sound judgement. We do not avoid the role of oppressor because that role is “evil,” but because that role is wrong for us. (We are made to love. We are made to praise. Hurray, hallelujah, amen, blessed be.) Our compassion, our reason, and our insight have all evolved to serve us together in community, all evolved to serve us in seeking the Truth together, in seeking the path of justice together.

DOSTOEVSKY SAYS in *The Brothers Karamozov*, “I tell you this: truly, each one of us is guilty of the sins of all other men. I don’t know how to explain this to you, but I feel the truth of it so deeply that it torments me.”

I myself have come to blows with

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California Cities Adopt Death Penalty Moratorium Resolution

Palo Alto council cites impact on ethnic and racial minorities

AT THEIR June 9 meeting, the Palo Alto City Council joined the ranks of cities and counties to pass a resolution calling for an immediate moratorium on the death penalty in California.

The resolution stated “that persons of ethnic and racial minority populations represent a disproportionate percentage of death row inmates.” The resolution further stated that “a Joint Legislative Budget Committee of the California Legislature has estimated that elimination of the death penalty would result in massive savings at the state and local level.”

Palo Alto joined a growing list of local jurisdictions across California that have passed moratorium resolutions, including: Boards of Supervisors in the counties of Alameda, Marin, San Francisco, and Santa Clara; and the City Councils of Berkeley, East Palo Alto, Menlo Park, Oakland, Santa Cruz, Santa Monica, Sebastopol, and West Hollywood.

TIME TO TAKE A STAND

MARY KLEIN, author of the accompanying article, made this statement to the Palo Alto, California City Council:

“Hypocrisy and contempt — these are unfortunate facts of life, but California should not enshrine them as public policy. The death penalty enshrines both.

“The death penalty enshrines hypocrisy in its message that the State is right to murder people to show that murder is wrong. Call it what you will — execution, capital punishment, death by lethal injection — the death penalty is nonetheless killing with malice aforethought, and hence, it is state-sponsored murder.

“The death penalty enshrines contempt in its message that people come in two varieties — good and bad. When good people are caught doing bad things, they face consequences, and their rights are restricted. But some people, well, we’re better off turning them into compost. Our criminal justice system must stop sending this message of contempt to our

children and to our disenfranchised, this message that certain people are good enough and wise enough to know when to throw other people away like garbage. Such self-serving contempt diminishes the levels of trust between law enforcement and youth, between law enforcement and communities of poverty, and these erosions of trust hamper effective law enforcement for all of us.

“The time has come for Palo Alto to take a stand. I implore the Palo Alto City Council to join scores of other local jurisdictions across our state and to pass a resolution calling for a moratorium on the death penalty in California.”



Vigil at San Quentin prison in California to protest the execution of Stephen Wayne Anderson, January 2002. Photo by Alex Madonik, courtesy of Death Penalty Focus, (415) 243-0143, info@deathpenalty.org

Giving Thanks

Our hands can do beautiful things
The heart spreads love everywhere
Thank you Goddess
Lady of the Moon
Thank you God
Lord of the Sun
For the beauty I see
Anywhere I go.

Oh Sky Father!
Thanks for the rain
It purifies,
Fertilizes the Earth
Oh Earth Mother!
I give you thanks
For the planet I live on
For the trees I hug.

Thanks to the Air
For the gift of wisdom
To the Fire
For the flame inside me
To the Water
For I can cry
To the Earth
For the power I have
Thanks to the Spirit
For all the mystery.

Our hands can do beautiful things
We can play music
Draw and write
We can do magick
To change and heal
We celebrate Your love
Thanks for all these gifts
You have given to us all
Lady of the Moon
Maiden, Mother, Crone
We love your Daughter
We Love You
Lord of the Sun
Oh Horned One
Of the wild creatures
Old Ones!
Thanks for our hands,
Thanks for our lives,
Perfect trust and
Perfect love.

— by Aldo Ludovico
written at the first New York
Witchcamp, October 2002

Women's Peace

Say it in song, sister
peace, salaam, shalom
Weave across the lines
harmony to carry forward
you are not alone...

Say it in blood, sister
pour out on the street
no blood for oil
Sit at their booted feet
Soaking the pavement with truth
not my blood for oil
Push back the boots
with the splatter of red tears
Wash the street clean
with your moon-blood spirals

Say it with your hands, sister
As you reach for her
bloodstained fingers
honor her...
never shrinking back
from her raw truth
not my blood for oil

Say it in song, sister
we will stand with you...
At the fences and the clothes lines
as our voices rise
in the face of truth...
batons lose their force
rhetoric rings hollow
and the melody echoes
even in the empty street

not my blood for oil

— by Carissa Samara, dedicated to the
brave sisters of my affinity group with love

Oracle

You will go on a quest.
A man is in your future.
Your cat may suffer urinary tract infections.
The No-Spill can that's been on the floor
in the office bathroom for months
will become the world's greatest oracle.
You will suddenly wish to change your most
intimate
character traits,
and all your pet's names.
Your next paycheck will be incorrect — in
your favor.
Parking spaces will be easy for you to find.
The worms in your compost pile will become
famous for their acrobatic ability.
Travel will entice you, but the darkest secrets
are to be discovered at home.
Your linen closet is the gateway to infinite
worlds.
True happiness will be found at the
demolition derby.

— by Erin Poh



Autumn chair. Photo by Otter.

Skull Staring at Embers

paws' galaxy rocks, jaw. eyes. iron open arms.

he's magnetic black
but circle,
through fermented lizard eyes

the horse calves sliding sailors,
the gale
rewiring.

— by A. di Michele and Amy Trussell

Fairy's Dance

Round the curtain of velvet green
among the petals
glistening gleam

The fairies dance unseen
forever in between
here, now, and the dream

— by Lightning Fontaine



Five-Minute Labyrinth

Text and drawings by Seed (Calla Unsworth)

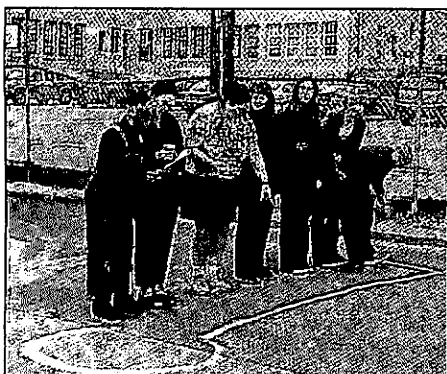
HERE'S A fun, quick way to make a Cretan labyrinth with a group. Try scuffing it into sand at the beach, using chalk on pavement, cornmeal on a forest floor, or straw on dirt. These instructions are for a group of seven people, but are easily adapted for a smaller group. Making it is like a dance!

RQ takes 45 minutes to build labyrinth

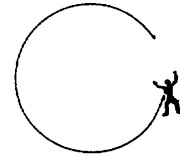
As a special service to our readers, the RQ cell recently took time out from proofreading to test the Five-Minute Labyrinth.

As our magical site, we chose a small, little-trafficked intersection near our production headquarters in central San Francisco. We brought twenty pounds of corn meal, but it wasn't nearly enough, and we had to gather dirt from along the fence to finish the project. We recommend fifty pounds of corn meal.

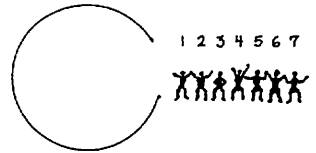
It took twenty minutes to build the labyrinth, and twenty more to consense on our interpretation of the instructions. Add five minutes to decide what order to stand in, and you've got 45 minutes.



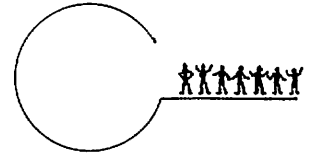
1. Make the center as large as you want. It can be large enough to hold the whole group, if you have enough room. Make the opening to the center about two paths wide.



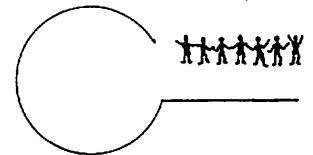
2. Seven people stand in a line below the opening to the center. How far apart you stand determines how wide the paths will be. Make sure you have enough surrounding area for all seven people to walk completely around the center (see step 6).



3. Draw an anchor line straight down from the center, reaching all the way to the seventh person.

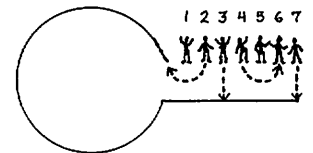


4. Everyone stand back from the anchor line, far enough back for two paths to fit between you and the anchor line.

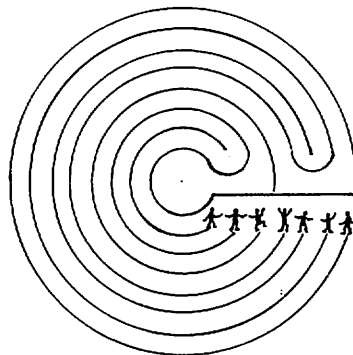


5. Draw lines as follows:

- Person 2 loops around to the center and back.
- 3 goes to the anchor line and back.
- 4 loops around to kiss 6 and back.
- 7 goes to the anchor line and back.

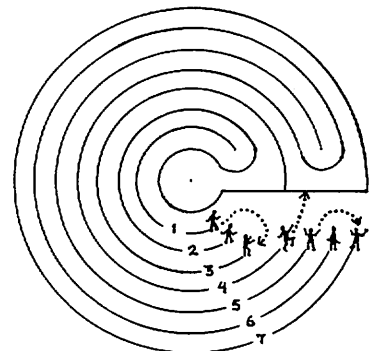


6. Turn around. Everyone walk in concentric circles, making the path lines. Remember to stop two path-widths away from the anchor line on the other side as well — see drawing at left.



7. Move as follows:

- Person 1 loops around to kiss 3.
- 4 goes to the anchor line.
- 5 loops around to kiss 7. You're done!



Walking Our Spells

Labyrinths of Healing

by Rowan Phillips

DURING A visit to Chalice Well in Glastonbury, England in the mid 1990s, I spent hours walking the rugged sides of the tor and meditating at the well. Like the planets in my own chart, this was earth and water, and the places where they converged to create a liminal site of pilgrimage. When it was time to leave, I wondered how I could re-create this sense of pilgrimage and liminal time for myself and for others. The labyrinth has provided one powerful answer.

Anyone who has walked a labyrinth may know that it is a wonderful, kinesthetic way of calming the mind, dropping unwanted cares, and working

several years recently commented that a Chartres labyrinth we'd walked reminded her of a brain. To improve memory, or to recover some information I need, but cannot consciously recall about an important event in my life, I can drop into trance, and search the structures of my brain. By

opening my intuition, listening, and feeling with my hands, the journey becomes a chance to recover awareness, and to build or strengthen neurological pathways among these many channels. In the center, I'll speak or sing my intention, and walk slowly out, celebrating memory, and continuing to repair and connect any points that need my attention.

Similarly, a person with digestive problems can enter the bowels, soothing and listening, and asking for the support of the body, and any allies or deities she has invoked,

in restoring health and mending damage. I like to think of the goal, or center of the labyrinth, as a major organ, with the paths becoming the structures leading to it. While obviously not a substitute for good health care, the labyrinth can be a means of tracing into the body for a look at what ails us,



The labyrinth was outlined on the pavement in corn meal.

and can be a tool for tending the places that need magical as well as medical attention.

Two priestess friends who attended Witchcamp this summer returned with a small green finger labyrinth which they gave me as a gift. They knew that earlier in the year, days after taking my Master's exams, I got Bell's Palsy, a spontaneous episode of rapid and usually temporary damage to a cranial nerve. For the first few months, my face sagged, coffee dripped unglamorously from my mouth, and my speech was sloppy. The gift of the green classical labyrinth, charged in the healing ritual, helps me to focus my intent on regenerating the

continued on page 49

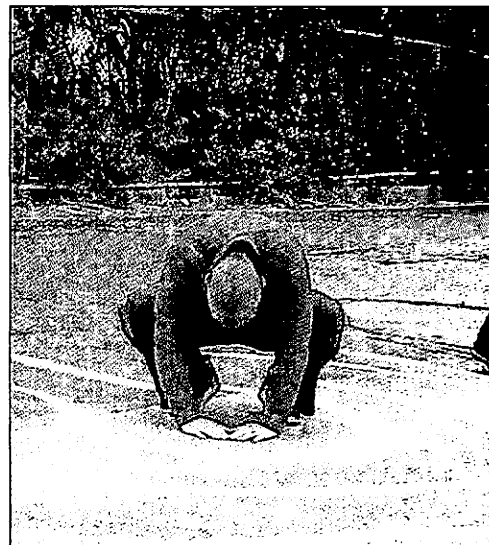


Dedicated RQ Labyrinthers follow instructions to the letter, kissing as they meet at the end of outlining each circuit.

out problems. One way to use this sacred tool is as a walking spell, either for healing or for gathering and focusing intent.

Labyrinth spellwork can become a physical journey inside the structures of the body. A woman I've known for

Photos on these pages document construction of the (Forty-) Five Minute Labyrinth. Photos by RQ.



Grounding in the center of the newly-constructed labyrinth

An Aromancer's Dream

Views on leadership in Reclaiming and in the world

By Oak

I HAVE A magical drawer in a cabinet in my entry hall that is chock full of essential oils. Opening it is always an olfactory experience, the scent changing according to which bottle has been opened last, which random drop still clings to label or top. What pleasure to look at and inhale my storehouse of smells from root, leaf, nut, fruit, and flower! The essence of a field of Bulgarian roses touches up to a dram of balsam collected by Brazilians drop by drop, the maple syrup of the Amazon. A thousand stories, a million possibilities lay waiting for the aromancer to blend into something new and delightful.

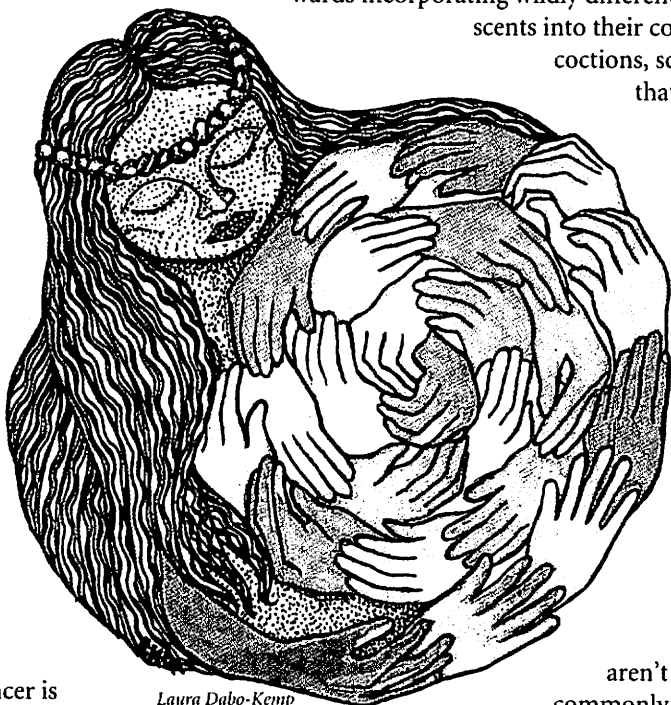
In my drawer, there are oils that do not get along, that are not compatible. The beginning aromancer is warned against mixing such essences and encouraged to begin with simple blends. Tree oils (such as cypress, pine, birch, and fir) tend to get along with spices (like ginger, clove, coriander, and cardamom) and herbs (such as angelica, clary sage, hyssop and peppermint). Flowers get along with exotics (such as ylang ylang, vetivert, and sandalwood) and citrus (such as orange, bergamot, and melissa).

Beginning aromancers are instructed to start simply, just as

musicians learn to compose with basic notes and chords, working towards more and more complex and intricate compositions.

There are about ten essential oils from which any beginning aromancer can start to create many different blends. My drawer contains at least 100 different oils, an overwhelming amount for the beginning aromancer to confront. For the advanced aromancer, a wide array elicits the promise of a good challenge. Perfumers and aromancers strive towards incorporating wildly different

scent into their concoctions, scents that



Laura Dabo-Kemp

aren't commonly thought to work together, crafting aromatic potions with as much drama and flourish as good opera.

I am part of a magical community as diverse and complex as my drawer of oils, with many of us taking names from the same beings that these oils are derived from.

We started out, like the beginning aromancer starts out, as a small group of individual spirits, which essentially blended well together. We have become

an enormous collection of wildly different beings and groups of beings, all held together by the name of Reclaiming. Sometimes collections of us create something absolutely transformative, and sometimes certain blends of individuals leave all with a foul feeling.

Recently, I have been thinking about Reclaiming, and thinking about my drawer of oils and essences. I have been thinking about conflict, about peace, and I have been thinking about the whole idea of "leadership."

I realize that as aromancer and Witch, I view my community and my drawer of oils in similar ways. Both are made up of spirits which are individual and distinct, which when blended together create new things. All are precious. Some work well with many others. Some don't work well with most others, but are incredible when handled carefully (like black pepper and mugwort), making what would be an ordinary blend something extraordinary. Some I tend to work with more often and feel a special affinity towards; some I work with only on rare occasion. All I view as valuable, and none are required in every single blend.

Many of us are still recovering from our relationship with Yahweh, the God of the Jews and the Christians. Yahweh, when faced with those who did not behave as he wished, kicked them out of the garden. This god, when his favorite angel displeased him, sent him packing to hotter climes. How easy it is, when faced with conflict or working with those we find difficult, to imagine them moving elsewhere, or to simply stop talking to them. How much harder to keep seeing those we have conflict with as valuable, essential to the mix!

And how much harder this is to do globally, to view those who we oppose politically as neither evil nor inhuman. It is challenging to see every human on this planet as having intrinsic value,

especially when some of these humans are destroying what we love dearly and hold sacred. Thich Nhat Hanh and the Dalai Lama give voice to the many who have survived atrocities to the human spirit, yet somehow remain compassionate and reverent towards each individual being, no matter how damaged and destructive.

I look into my drawer and open and breathe in the angelica. It is not an odor I enjoy individually, but mixed carefully with lavender and mandarin, it can create a fragrance that revitalizes.

As the Reclaiming community has grown, we have become more complex. We are now a community with as much diversity and depth to it as my drawer of scents. There are people in the community who I downright don't like. There are those who downright don't like me. These are not necessarily the people I have had conflict with, given that some of my most potent conflicts have been with those I deeply love. We can look at the clash of dissonant personalities and views as a terrible problem, or we can look at our clashes as part of the challenge of creating a truly revolutionary blend.

Gandhi said, "If you want to change the world, change yourself." What a glorious challenge! I am choosing to view our community as a testing ground for this, believing that if we Witches can create a sustainable community with room for blending diverse voices, without killing each other, or banning those we find offensive, then maybe this can happen in the world at large. If we can grow at the rate we have been growing, and stay true to our principles of unity, then perhaps we really are changing the world, one meeting and one ritual at a time.

What I love about aromancy is the art of blending, of combining fragrances. Blended fragrances have a magic that is more intense, more poetic than individual scents. This, to me, is also what is so powerful about working with groups. We live in a time that is an aromancer's dream. We are moving from the time of Pisces into the time of Aquarius. The age of Pisces gave us the romance of the hero, gave us such dreamers and leaders as Martin Luther

King and Gandhi. The Age of Aquarius is about the romance of the blend, not the individual. In this age, individual leadership is not the point. Heroes change moment to moment, people working together to create change is the new mythos. No charismatic leader has sprung from the movement for peace and against globalization, but instead an amazing sense of people working together. On the streets of Seattle a few years back and on today's peace

Perhaps we really are changing the world, one meeting and one ritual at a time

marches, what stands out is the amazingly diverse blend of spirits. We are not a homogenized group with one brilliant leader, but a complex and potent blend. To quote Pat Hogan, who was for many years the main organizer of the Witchcamp in British Columbia, and two years ago segued into being part of an organizing team:

"The Aquarian Age is all about building community, honoring many, as opposed to individual heroes, working for social justice, building a world of equals, communicating in honest ways and using technology for the betterment of all, accepting all races, orientations, peoples. Some of these values carry over to our own Reclaiming communities which I see happening more and more: speaking honestly and openly — in our communities, at camps, naming the many in our community (and other communities) who have no 'titles' but contribute much, questioning authority, questioning what has been in order to find new ways of being and working together, coming under a common banner for actions and demonstrations."

One question that has been raised recently by some in Reclaiming is how to "support and encourage leadership." I strongly agree that we need to support

and encourage each other in stepping into our power, but I think that as we enter this new age, we will be looking for new language and new concepts to replace our Piscean ideas of leadership. Leadership implies that there is someone who leads, who is out in front, guiding us. Etymologically it springs from a prehistoric West and North Germanic word which means "cause to go along one's way." As time goes on, my guess is that less of us will be interested in being

leaders, nor will we be interested in being followers. What will interest us is being part of a powerful blend, where one spirit does not overwhelm all the rest, nor steer the rest towards their individual vision. There will be more support and encouragement for turning the whole idea of individual leadership on its head, with a healthy respect given to all

who make up the circle, not just those who are comfortable in the middle. This does not mean we will need to discount those of us whose gifts tend to catch attention and hold it rapt. The most powerful blends include both delicate and strident scents. I support and encourage each of us to hold precious our true natures, to feel the vibrancy of our different qualities, and to notice how they imbue and enhance our community, even if we are washing the dishes instead of cooking the meal.

We move from the time of the individual hero into the time of the heroic blend. In this heroic blend called Reclaiming, we come together under a common banner. The spirits beneath that banner are as varied and complex as my drawer of scents from around the world. Together we create something new, something strong, and something potent. On the streets of San Francisco, on the streets of New York and London and around the globe, our powerful blend infuses the widening stream of others who, working together, are bringing in a dawn of a new age.

So mote it be!

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

Connective Leadership

Views on leadership in Reclaiming and in the world

by T. Thorn Coyle

TRUE LEADERSHIP creates peers.

Leaders inspire and foster the skills of others, ideally seeking truth from a state of compassion and trying to help others to uncover the same. Leaders listen carefully, and are fully present and attentive to the nuances of others. They can be examples of care, talent, skill and openness all joined in the service of others. Leaders examine themselves and have friends and associates who keep them in check. Leaders know their true worth and strive to help others know their own. Teachers, parents, organizers, writers, musicians, facilitators, all of these, and many others, can be leaders.

Some people define leadership as separating one person out from the rest, creating divisiveness. I disagree. That definition comes from the dominant culture, which abuses the concept of leadership rather than truly leading. I find true leadership to be connective and about the skillful sharing of power. This includes a commitment to work on self, to cultivating one's own talents and encouraging the talents of others, and most importantly to stepping into the connective power of love and acting from that place in each moment. Being a leader does not mean

non-recognition of other people's talents. On the contrary, being a leader means recognizing that everyone can teach us something. True leadership is about mutual respect. Ultimately, leaders share power.

What is sharing power? It is the process of acting from my internal authority and showing others how to do the same. It is allowing space for others to act within the sphere of their own experience. It does not mean giving over something that I truly have in order for others to feel more comfortable. True sharing of power allows for us all to be skilled in different



Laura Dabo-Kemp

venues and areas and to speak of this and to learn from each other. I want to learn from someone who has developed her or his skills. I want to lead with people who have internal authority.

Internal authority must be developed in most of us. We are not raised in a culture that teaches this and we sometimes use the concept of internal authority as a placeholder for true internal authority. Internal authority, like anarchy, requires

commitment, work on self and a taking on of responsibility. It is not just attempting to take away someone else's authority so I feel more comfortable. When people become peers, there is a natural give and take — a flow — not a giving over or a taking away.

When we take on commitments, we begin to grow into responsibility. I have taken on responsibility as a priestess and teacher. It is something I've had to ease into or sometimes blunder into. I've made mistakes when I didn't realize how powerful that responsibility was, when I was first learning to lead. I try to be more aware of it now. Fully accepting this responsibility can be hard, because it is a refusal to be small. It is saying: "Yes, I have power," in a world where it might be easier to abdicate my power, turning my life force over to another. That "yes" is strong magic. Accepting responsibility says, "There is enough in the world for us all. We can all be big, we can all be beautiful, and we can all be strong and talented." But this requires work and a stepping away from our fears.

I recognize that everyone is not ready to be a leader at all times. But I also recognize that almost everyone has the potential to lead in any given moment. Those who are, have a responsibility to those who are not yet ready. That responsibility arises from relationship: relationship to self, to the cosmos, and to the other people we are involved with.

For me, the responsibility and joy of leadership lies in passing on the gifts I have been given. It is about sharing that which has been helpful to me, and seeing people change and deepen as a result. This opens the possibility of their stepping more surely into their own leadership.

Rather than cementing hierarchies, true leadership paves the way for mutual

sharing, because everyone can be inspired to come into her power. These are not light words. They must be backed up by a commitment to self-scrutiny, intensive practice and a willingness to be corrected, to admit to being wrong, and to change. Without this commitment, leadership is nothing. It becomes an empty word propping up non-leadership. Empty words form fake hierarchies that don't lead anyone anywhere but on a long march toward frustration and tyranny.

For example, many government "leaders" or corporate CEO's only manage people from contrived positions. Management at its best is supervision and at its worst is manipulation, neither of which have anything to do with leadership. These people are not connected to others, they are filling "leadership positions," a dangerous game, leaving one open to self-aggrandizement and isolation. They run the risk of becoming figureheads, statues chained to pedestals with neither relationships nor commitments to community.

DESPITE ALL OF THIS, I do not just want to adopt a reactionary stance to the misuse of the word leader. I do not want to abdicate my leadership or support a false sharing of power. I am not willing to lower the common denominator to the level of the person least ready to lead. I prefer rather to teach managers or even hangers-on to lead. I prefer to provide space for others to grow into true power, just as those who lead me have done. I am grateful for their leadership, grateful for the times when they did not coddle my ungraceful thrashing but rather called upon me to look at myself. If they had not done this, I would have run the risk of becoming just another overgrown toddler, squalling for my way. Our world has plenty of those people as it is; we don't need to cultivate more.

We need to compassionately challenge those who step forth as leaders. Leaders must be held accountable, for that keeps leadership true and clean. Once a person is in a position where no one feels they can speak critically of her or him, she or he is no longer truly a leader.

We will not always lead well in every situation, but that does not mean we cannot lead at all. Leaders need community, peers, supporters and challengers. They need open hearts, listening ears, firm spiritual practices and self-awareness. I want to support all of these, because they help us as individuals and in a group. With these facets in place, I think we can continue to be of help and service to each other.

I would like for us to be brave, to

We can create a leadership based in love and respect — one that grows, flows and changes

engage our hearts and wills and reclaim the word leader from the twisted ways it has been used in the dominant culture. We can create a leadership that helps us all — one based in love and respect — one that grows, flows and changes. I have seen leadership happen and feel that it is a piece of our magic. I have seen it when someone really listens beneath the surface and steps forth to

facilitate a difficult situation. I have seen it when someone asks the unstated question, bringing it to light so the group is helped in its examination. I have seen it when someone steps forth and says, "I can do that training," or "I can organize this because it is really important to me," or, "This is what I have learned, can I teach you?"

This sort of leadership can integrate itself into all aspects of our lives.

As community member and leader, Psy, asks, "How much better is a work place if just one person stands up with a smile on their face and radiates compassion as they go through their day serving the people around them? That's leadership."

We can lead by this example, engaging compassion and strength in the midst of anger,

frustration, divisiveness and fear. We can learn to lead together.

T. Thorn Coyle teaches nationally, and continues to learn every day. She thanks her teachers and friends who keep her honest. Portions of this article appear in her forthcoming book, Evolutionary Witchcraft. For info on her music and travel/teaching schedule, visit her website, www.thorncoyle.com

Leadership in Reclaiming

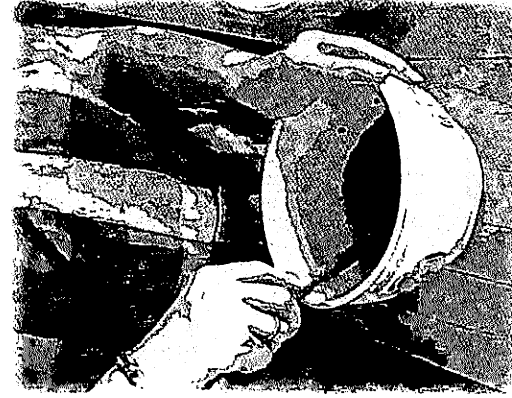
RQ has carried articles on leadership in past issues, as well as articles aimed at "demystifying" the workings of the Reclaiming community. It's a discussion we plan to continue. Some of the issues we hope to see raised include:

- Does Reclaiming have a particular model of organizing and leadership, or is each community and project free to set up its own internal structure?
- How have groups successfully moved from hierarchical to collective structures? When have such moves not worked?
- The Reclaiming Principles of Unity speak of "shared leadership" — what does this mean in practice, and what are our goals and visions around leadership?
- Are there situations in which hierarchy seems necessary?
- If different ways of organizing appeal to different groups of people, would a wider range of organizing models help create a more diverse community?

If you want to be part of this dialog, contact us at quarterly@reclaiming.org, PO Box 14404, San Francisco, CA 94114.

FALLING LEAVES

BY LILY



EMPANADAS

apples and spices soon won me over and I looked forward to preparing for the cold season. And there was nothing better during a rainy grey January than opening a jar of applesauce that smelled like autumn.

As an adult, I've expanded my autumnal nesting tendencies to include many other foods. In September and October, the last of the winter squashes are ripe on the vines, and there are always a couple of overlooked bell peppers that have become marvelously ripe. Putting them together into a dish brings the colors of fall into my kitchen. Making a savory

INGREDIENTS

- 1 1/2 cups white flour (preferably unbleached)
- 1/2 cup whole wheat flour
- 2/3 cup water
- 2 tsp. vegetable oil
- 1 cup chopped onion
- 1 roasted red bell pepper, cut into 1/2" pieces (approximately 1 cup)
- 2 cups of orange-fleshed winter squash, cut into 1/2" cubes and cooked
- 1 Tbsp. pine nuts
- 2 tsp. dried sage (or 4 tsp. fresh sage)
- 1/2 tsp. dried thyme or 1 tsp. fresh thyme
- 3/4 tsp. nutmeg
- 1/2 tsp. salt
- dash of black pepper

blend of them and then tucking it away inside a pastry shell is a symbolic way of stocking the pantry with autumn bounty in anticipation of the turning of the wheel.

There are many different kinds of winter squashes available at farmer's

markets and grocery stores. They have a hard outer shell that helps preserve them throughout the winter, hence their name. Examples of winter squashes would be butternut, acorn, banana, pumpkin, or turban squashes, just to name a few. Find one with a shape and colorful shell that intrigues you, then take it home and try it.

ROASTING RED BELL PEPPERS

Although it may seem intimidating at first, roasting a bell pepper is actually simple, and has a delightful perk: you get to play with fire! With a pair of tongs, hold a red bell pepper directly over the flame on your gas stove. When the side of the pepper has blistered and turned black, turn it so another side is exposed and hold it there until it turns black. Be sure to use tongs! Continue this until the entire pepper is charred. Once it's nice and blackened, remove it from the heat and put it into a small paper bag. Quickly close the bag and set it aside. After about 15 minutes of steaming itself in the bag, the blackened outer skin of the pepper can be easily peeled off with your hands. Try to resist the urge to peel the skin under running water, as that also washes away a lot of the roasted flavor. Once you have all the black bits peeled off, voila!

1) Preheat the oven to 375 degrees. Spray or grease a medium sized cookie sheet with oil and set it aside.

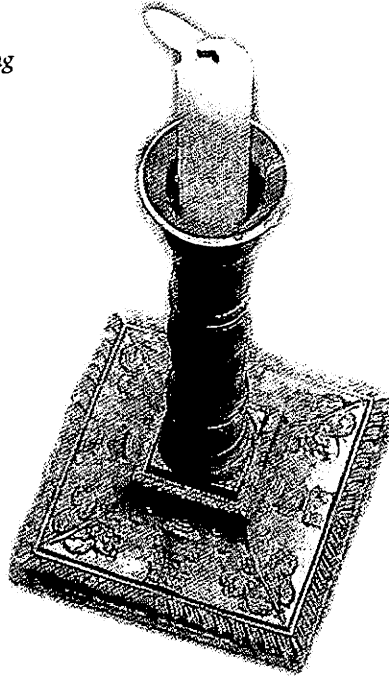
2) In a large bowl, mix the two flours and 1/2 tsp. salt together. Shape the flour into a mound and make a well in the center (it will look like a volcano) and pour in the water. Mix it together

continued on next page

Autumn's Dance to Dream

Brigid's flame-tipped brush paints the trees
 In brilliant red, orange and golden hues
 Leaves like fire
 Trembling blaze drips the last heat of summer from
 spindly fingers
 Cold midnight north wind stirs cast-off leafy clothing
 Into glorious dancing eddies
 Swirling whirling dervishes
 Dancing the last dance before Winter's slumber
 Every sense senses the slow undressing of the trees
 Bony arms exposing themselves to the cooling sky
 Ready to sleep
 Waiting for their blanket of alabaster snow

— by RavenFire



Pumpkin Sacrifice

There is no roll call for your welcome
 men only are allowed
 sharp blades litter the floor
 running gingerly around knives is a skill
 dancing among knives threatens toes
 two jack-o-lanterns had no seeds
 as they carve guts out of the pumpkins
 cutting viciously is no problem
 seed by seed we pry
 drip drop won't come out
 "spill the guts!" cries John
 orange guts dry, making things sticky
 people get tired after midnight
 sleeping boy awaiting for his mom
 as they leave and say goodbye

— by Aaron Mot, age 10,
 following Men's Samhain 2002

KITCHEN WITCH

continued from preceding page

until blended. If it's still dry and somewhat unblended, you can add more water, a teaspoonful at a time. Don't be overeager and add a lot of water at once; you don't want the dough to be gummy. Once it's mixed, divide it into three equal parts and set them aside.

3) Heat a large skillet over medium heat and pour in the vegetable oil. Add the onion and the remaining spices, and sauté the onion until it's soft and turning brown, about 5 minutes. Add the bell pepper, pre-cooked squash, and the pine nuts, then stir. Cook until everything is soft and somewhat mashed together, about 5 minutes. Take the pan off the heat.

4) Take one of the three balls of dough, and flatten it out on a cutting board with your hands. It should be about 8 to 9 inches in diameter and 1/8" to 1/4" thick. Make it as even as you can in thickness. Do this with the remaining balls of dough.

5) Divide the filling into thirds. Put a third of the filling onto one half of a dough circle, leaving a 1" margin around the edge. The filling will look like a half-moon. Wet your fingers and lightly dab water along the perimeter of the dough; this will help the edges to stick together. Fold the other half of the dough over and firmly crimp the moistened edges closed with your fingers.

6) Repeat the filling process with the other two circles of dough. Once all three have been filled and crimped shut,

place them on the cookie sheet. Before they go into the oven, it's time to chant a spell:

Hearty squash and savory spice,
 Autumn colors of red and gold.
 Nourish our bodies with Fall's delight
 As we prepare for Winter's cold.
 Bring Mabon's beauty deep within
 As the Wheel does turn again.
 Blessed be.

7) Bake in the oven for 22-25 minutes, until the dough becomes golden at the edges. Let cool for a few minutes before serving—the filling will be very hot. Enjoy!

May you never hunger.

Got a favorite seasonal recipe for our Kitchen Witch department? Send it our way — see page 3 for submissions info.



DIA DE LOS MUERTOS



by Tanya Jones

ALWAYS AN AIR of mystery swirls within us.

Deep at the core of all existence is the magnetic transformative occurrence we call death. Death is so great that we cannot escape it. Deep and ineffable, like

an abyss beyond the horizon of our minds, it looms in the shadows. Yet it is present at every moment, motivating our lives whether we are aware of it or not.

On November 2, the streets of the Mission District will be adorned with flowers, candles, and offerings to honor

death and the inspiration of life in a uniquely San Francisco display of Dia de los Muertos, The Day of the Dead. Upwards of 15,000 people will gather to join in a luminous celebration of song, dance, art, and ritual in a procession leading to Garfield Park.

At Garfield Park, five altar installations, reflecting this year's theme, "Death on a Social Level," will provide the public a common space to commune with the dead and experience the elemental forces that unite us all.

Traditionally, Dia de Los Muertos has roots both in pre-Hispanic Aztec philosophy and religion combined with Medieval European ritual practice. Aztec altars were considered a threshold between heaven and earth, where a reunion between the living and the dead could occur. A colorful, cheerful atmosphere filled with toys and food served to take the fear out of death, especially for children.

In San Francisco the event has evolved to reflect the diverse culture, vitality, and richness of our present community. While inspired by its Latino roots, the San Francisco procession and altars actively encourage participation by people of all origins in sharing their traditions regarding death in this pan-denominational festival. In honoring the dead in a communal setting, many are able to cut through the clutter of their day-to-day lives and experience

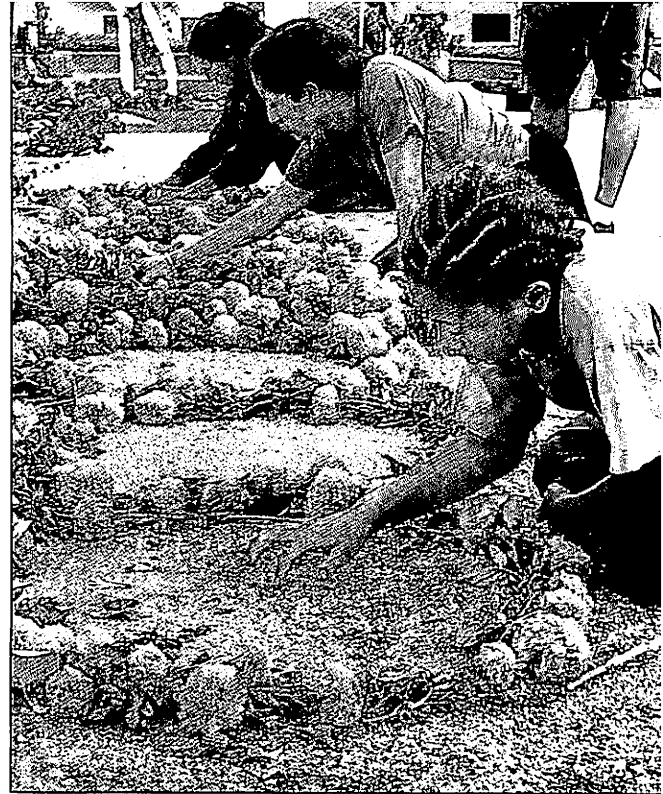


something deeper than they would usually find in public among strangers. It can be very humbling, while giving rise to the sense of something larger; an interconnection that weaves all the cosmos into one creative organism.

This year's theme is "Death on a Social Level." So much of how we view death is dictated by our society and the economic culture. For many, death does not come with ease, as brightly lit hospitals designed to prolong the process can create a costly, stressful, painful, and degrading finale to life. Thousands of lives are lost, animals made extinct, and forests destroyed in war over cheap cars, gasoline, and power struggles, heedless of the impact our actions have on the planet and myriad life forms that share this home. We must take a deeper look at how our society exploits the Earth's resources and the deathly ramifications in this

ever-widening gap between our humanity and the whole of nature. The altars can provide a meditative place of guidance, where our perceptions about death can come into better balance with life. If we are to ask ourselves how we can live in accordance with something more meaningful, beneficial and satisfying, then we can by no means avoid the great mysterious world of death. Come help us realize this beautiful celebration and honoring of our ancestors.

We will be hosting fundraisers this Fall, and we would love to see you there! For more information, please visit www.dayofthedeadsf.org



DIA DE LOS MUERTOS SAN FRANCISCO 2003

Procession begins at 7 p.m. on Sunday, November 2nd, at 24th and Bryant Streets. The Procession ends at Garfield Park, at 26th and Harrison, where altars to the dead will be arranged in corners of the park. BART's 24th Street station is nearby.



Photos of preparation of 2002 altars in San Francisco by George Franklin

Direct Action

An Historical Novel
by Luke Hauser

from the Foreword by Starhawk

Luke Hauser's "Direct Action" brings to life two years and 5000 arrests' worth of nonviolent anti-nuclear protests. The book is of special interest to RQ readers in that it depicts the cauldron in which Reclaiming was born. Pagan rituals and affinity groups appear through the book, and the novel culminates at the 1984 Spiral Dance ritual. Starhawk wrote the following Foreword for the 700-page, photo-filled novel.

Excerpts and photos from the book are available online at www.directaction.org

IN "DIRECT ACTION," Luke Hauser writes fiction so steeped in reality that he reproduces an era for us, with all of its excitement and frustrations.

Although the 1980s are generally thought of as a kind of dead zone for progressive activism, in the San Francisco Bay Area the early part of the decade was a time of fervent activism around nuclear issues.

Hauser's novel, set in that era, recre-



Military police corral an exuberant cluster occupying Vandenberg Air Force Base, January 1983.

ates the emotional and political milieu of the anti-nuclear blockades at Livermore Lab, Vandenberg Air Force Base, and the San Francisco Financial District. The non-violent direct actions of the 70s and early 80s against nuclear power and nuclear weapons were the forerunners of a style of organizing that came to fruition in the blockade of the World Trade Organization in Seattle in 1999. Many of the assumptions about nonhierarchical organizations, the power of nonviolent direct action, and many of the tactics and strategies that inform the movement today were pioneered at that time.

Hauser was one of the organizers of Livermore Action Group, which focused attention throughout the early eighties on Livermore Lab, run by the University of California — one of the two places in the US where nuclear weapons were designed and developed. LAG was born when organizing against nuclear power expanded to include nuclear weapons.

NEW MODELS OF PROTEST

IN THE 1970s, as nuclear power plants began to be brought online, the dangers of nuclear power were becoming highly evident. The near melt-down at Three Mile Island in the Spring of '79 increased opposition.

On the East Coast, a group called the Clamshell Alliance pioneered a new mode of organizing in direct actions against the Seabrook Nuclear Plant at Seabrook, New Hampshire. Movement for a New Society, a Quaker-based social action group in Philadelphia, had conducted trainings in nonviolence and helped mold an organizing style. Instead of a central committee making decisions, the actions were organized by affinity groups, small groups of like-minded people that included both activists willing to risk arrest and those who would offer support. The affinity groups made decisions by consensus, and sent representatives to spokescouncils that made decisions for the whole action.

In California, Pacific Gas and Electric had begun building a nuclear plant on the ocean at a place called Diablo Canyon, just



west of San Luis Obispo. Huge public opposition was aroused — especially when it came to light that the plant was being built over an earthquake fault. After a long campaign of legal challenges, the plant was finally ready to be licensed in the summer of 1981. As legal modes of opposition were exhausted, a group called the Abalone Alliance formed, modeled after the Clamshell Alliance. They held a huge rally in 1980, and a small blockade, but their major organizing effort went into a call for an emergency response, to blockade the plant and prevent the operators from loading the fuel rods, once the license for testing was granted.

The Diablo blockade took place in September 1981, and lasted about three weeks, during which nearly 2000 arrests were made. For everyone who took part, the blockade became a life-changing event. Three weeks of collective decisionmaking and shared leadership gave us a strong sense of our own personal and collective power. Getting arrested, confronting authority, surviving custody, and often getting out of jail and returning to the blockade gave us ample opportunities to test our power, courage, and commitment, and come out stronger. While in jail, we used our time to hold workshops, talent shows, and meetings, and to discuss strategy. Reagan was pushing to build up our

nuclear arsenal, characterizing the Soviet Union as the “Evil Empire,” and talking about how to make nuclear war winnable. Nuclear war seemed a real possibility in the immediate future. Our new mode of organizing, combining direct democracy and nonviolent direct action, was so empowering and powerful that some of us decided we should expand and organize in a similar way against nuclear weapons.

THE BIRTH OF LAG

AND SO Livermore Action Group was born. LAG, as it was familiarly called, organized its first blockade in February of 1982. It was followed by a larger blockade that June, on the Summer Solstice. In these days of computers and the internet, when international organizing is easy and expected, it seems quaintly archaic to remember that we organized across borders by using regular mail and occasional long-distance phone calls. We had allies in the German anti-nuclear movement, and later developed allies even further afield, in Kazakhstan and Palau, wherever weapons had been tested and toxic residues left behind.

LAG soon acquired an office in Berkeley and a small paid staff—underpaid, but paid. There was always a tension in the organization between the paid staff and those who identified with the affinity groups, between a pull toward some centralization and core leadership, and an outward push into more direct democracy. The tension was mirrored by the emergence of a new group, Vandenberg Action Coalition, which formed to oppose missile testing at Vandenberg Air Force Base in Southern California.

Vandenberg Action Coalition was more “pure” in its devotion to nonhierarchical organizing, with no paid staff, no coordinating council, only representatives from affinity groups and working groups. LAG and VAC planned two actions in 1983 — a fixed-date action in January, noteworthy because almost all of us contracted dysentery from the camp food, and a floating date action that was planned to interfere with the actual testing of the MX missile.

Arrest at a military base meant Federal, rather than state, charges. After the January action, everybody was “banned and barred” from coming back to the base, but most were not charged. Repeat trespassers, however, faced greater risks in the Spring action. We planned a jail solidarity strategy — that we all would stay in jail to keep pressure on the authorities to drop or reduce charges, or at least to insure that second-timers were not treated more harshly. Part of that strategy was to withhold names, to keep them from simply releasing some protesters and singling out others for prosecution.

Hauser’s novel traces the tensions and conflicts, and also the creative interactions, between the different approaches to organizing. He recreates the feelings, the issues, the controversies, with great fidelity. The novel goes through arrest and jail, and the central part of the narrative takes place during the extended jail stay after the June 1983 blockade. LAG planned a jail solidarity strategy which proved vitally important



Protests moved from rural military installations to the heart of San Francisco’s Financial District. Here, a die-in disrupts traffic at an October 1983 protest.

when the courts attempted to give us all (in addition to ten days in jail) a long period of probation, which would have prevented us from civil disobedience for months or years.

We ended up staying in jail for nearly two weeks. Hauser does an excellent job of recreating the experience, the frustration, the waiting, the high points of mutual support and solidarity and the low points of depression in our unexpectedly long sojourn in custody. He brought back the experience so vividly that I could smell the unwashed bodies, feel the cold and the

continued on page 50



Over 1000 people were arrested in June 1982 and 1983 blockades of Livermore Nuclear Weapons Lab near San Francisco, California. Until the March 2003 antiwar actions in San Francisco, these blockades were the biggest one-day direct actions in California history.

Direct Action: An Historical Novel by Luke Hauser
Available from GroundWork • (415) 255-7623
www.directaction.org • info@directaction.org

Lara Croft, Tomb Raider The Cradle of Life

LARA CROFT IS more than an archeologist who happens to find herself constantly saving the world. She's also an amazing warrior who can fight off a dozen strong men, outwit a Nobel-prize-winning villain, and even fight a shark bare-handed while holding her breath in the deep sea.

This may seem like hyperbole, and perhaps it is, but it's also more than that: it's myth. And myth has power.

The movie *Lara Croft II: the Cradle of Life* explodes with many levels of myth. The plot revolves around the hunt for Pandora's Box, the legendary container from which the plagues of life were spilled. In order to protect it from a scientist's malevolent plan, Lara must journey from the

Greek isles to rural China and Africa, from the depths of the sea to the mysterious terrain of the Cradle of Life that gave birth to all living things. She dives underwater, soars high into the air, and plumbs the depths of the earth. Lush panoramas and award-worthy stunts abound in this film; beneath them run the archetypal forces of mystery and power, descent and return.

You might be feeling doubtful of all this. Isn't this movie just another cheap Hollywood attempt at selling tickets with gratuitous violence and T & A?

There are a lot of hot outfits in the movie (Croft has a wardrobe worthy of Witchcamp), and at least one viewer (me) spent the two action-packed hours drooling over Angelina Jolie. But we never see our hero sexually compromised. She does not use "feminine wiles" or my-breasts-are-decoys-tricks at any moment to achieve her ends. She has far more integrity, and far more ways of being powerful.

Think about the Goddess Diana (a.k.a. Artemis): a huntress, a warrior, complete in herself, belonging to no man, a protector of women and of life, in tune with mystery, wild and untamed, free and

powerful, wise and loving and fierce. That's the kind of vibe Lara's got. In fact, I wouldn't be surprised if the folks who developed her character were closet Diana worshippers invoking her presence on silver screen. Honestly. The resemblance is that close.

On the other hand, if you don't feel like getting heavy with mythic meanings, *The Cradle of Life* still delivers a very entertaining ride. It's a fun adventure of a film, richly portrayed and unabashedly

magical (a glowing orb holds mystical secrets that are thousands of years old). Watch it for fun, or watch it to see how Artemis is infiltrating popular culture these days, or watch it because you're yet another person who can't keep their eyes off Angelina Jolie. The best part is that you don't have to choose. You can bask in all these levels at once.

Personally, I'm delighted that Lara Croft is around as a role model

for us all. We may not need to escape hordes of men with guns every day, but we do need to stay centered in our bodies, trust our intuition, stay calm in hairy situations, and have the courage to protect the sacred at all costs. Lara Croft does all of these things, larger than life and with great flair.

I, for one, am taking notes... and having a marvelous time along the way.

Reviewed by *Culebra De Robertis*.

Be an RQ Reviewer

Just read a great novel, seen a movie you want to tell the world about, or discovered a musical gem?

RQ welcomes music, book, film, and TV reviews! And you're the perfect person for the job.

We especially like short reviews under 200 words! Even a single paragraph. So start typing! To submit a review, or for more info, contact quarterly@reclaiming.org, (415) 255-7623.



Scheherazade Goes West Different Cultures, Different Harems

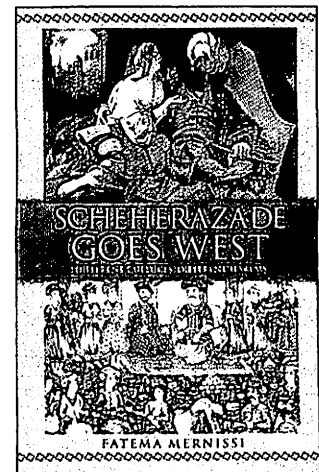
by *Fatema Mernissi*

TOLD BY a department store salesperson that a western skirt could not be found to fit her Middle Eastern body, Fatema Mernissi discovers the tyranny of size 6. With this discovery, Mernissi completes a journey of discovery in which she comes to understand the differences in sexual politics in the west versus the Middle East. With the harem as the fulcrum to balance the differences, *Scheherazade Goes West* explores fundamental divide between the way western man has perceived women and the perception of the Middle Eastern man. Using different mechanisms both seek to control the female half of the populace.

In the Middle East the harem was the controlling mechanism. Perceived by Westerners to be a virtual prison filled with willing and compliant sexual creatures whose only function is to please the ruling man, the harem enforced physical control. Painted and written about by Western artists and authors from the middle ages, odalisques, women of the harem were represented to Western audiences as sultry and naked, with beauty and sexuality being their primary characteristics.

But Mernissi's grandmother, Yasmina had lived in a harem and had raised her to understand the harem differently. The Middle Eastern sultans valued intelligence, musical and literary talent among the women of their harem. Scheherazade, the

continued on next page



Moonflow

New zine celebrates women's cycle

THERE ARE many magazines out in the market today that specialize in What a Woman Should Wear, or How to Find a Lover in Ten Days, or Lose That Lover in Two Days.

Here's a new publication that covers what a woman really needs to know about her body: *Moonflow*.

As publisher Erica Sodos describes it: "A magazine that is dedicated to reclaiming the sacred, healing and transformative act of our monthly flow."

There are articles on herbs and nutrition for a healthy cycle, self-acupressure for tension, cramps and PMS, and I found a most interesting article: Nuts and Bolts of the Feminine Hygiene Industry (Don't FEED corporate GREED when you BLEED).

The centerfold is a beautiful layout of the moon phases, making it easy to track your flow.

Subscription to *Moonflow* consists of four zines, one moon cycle each season, for the low cost of \$13. Send check to



1678 Shattuck
#190, Berkeley, CA
94709.

To contribute an article, art, advertise, ask questions, or join this web of blood-power, contact (415) 289-6561, moonflowpower@aol.com

Reviewed by
Cerridwen

Lunapads

Organic re-usable cottonpads

Hey ladies! (And blood allies of all genders!) There's a new cloth pad on the market.

Hailing from Vancouver, Lunapads brings us 100% organic cotton, washable menstrual pads.

Though not quite as comfy or stylish as good ol' Gladrags, Lunapads are definitely worth a look. Check 'em out on the web, at www.lunapads.com, or call (888) 590-2299.

Reviewed by Lynx.



The RQ Turntable

Fall listening by RQ volunteers

The Hot Club of San Francisco *Swing This!*
Charlie Haden/Hank Jones *Steal Away*
Lucinda Williams *World Without Tears*
Rough Guide *Thailand*
Tegan & Sarah
Fela Anikulapo Kuti *The Best Best*
Putumayo *Asian Groove*
DJ O-Dub *Classic Material*
Gwydion *The Faerie Shaman*
Malvina Reynolds *Greatest Hits*
Kate Wolf *Anthology*
Soundtrack *Camp*



Scheherzade

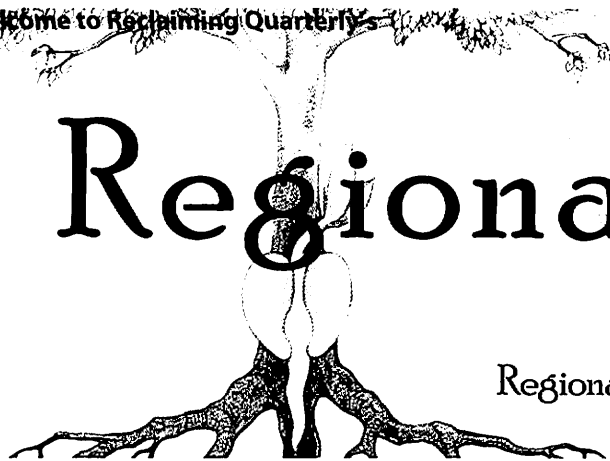
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book's namesake is an excellent example of this type. Very intelligent, with extraordinary wit and literary talent, Scheherzade, heroine of the *1001 Tales of the Arabian Nights*, manages to save her life by telling story after story, night after night captivating the curiosity and heart of the deeply flawed and wounded king. This king had killed each of his brides after their wedding night, hoping to never be betrayed as his first wife had betrayed him. By saving her own and the lives of countless women who would have died after her, using the strength of her intellect and power of her confidence, Scheherzade provides a strong counter-example to the vacuous though beautiful portrait of the odalisque as represented by Western art.

This is the type of woman that our author has in her mind as she learns of Western male perception of women, exploring this perception while traveling and studying in Europe and the United States.

Fatema Mernissi allows us to tag along on her journey of discovery, showing us Western perceptions of women through the eyes of a woman raised in Middle Eastern culture. Unfolding her autobiographical story in a casual, easy to read style, she leads us eventually to discover that while the Middle Eastern woman's body may have been physically restricted in the harem, her mind and spirit were valued and cultivated — in contrast to the Western woman's physical freedom tightly bound by a size 6.

Published by Washington Square Press.
Reviewed by Jim Negrette.



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	Angela Magara, VT
George Franklin, CA	Liz and Donata, Germany
Liz Rudwick, England	Amy MoonDragon, WA
Barbara J. Walker Graham, FL	Maggie nicAllis, NJ
Teri Parsley Starnes, MN	lily, CA
Irish Flambeau, GA	Raven, NM
Midnight, TX	Yoeke, Holland

Witchcamp 2003-04

These camps are for adults (some include 16 and up).

New York • October 11-18, 2003

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

Samhain Witchcamp/Texas • October 18-25, 2003

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

2004 Witchcamps— *Exact dates in the Winter issue of RQ*

MidWest/Missouri • June

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

California • Early July

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

Germany (women) • Midsummer

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

British Columbia • Late July-August

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

SpiralHeart/MidAtlantic • Early August

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

Avalon/England • August

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

Vermont • Late August

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

Witchcamp

A weeks 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.

WITCHCAMP 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.

Reclaiming Family Camps

2004 Schedule

Reclaiming Family Camps are all-ages Witchcamps. The Family Camp season wrapped up with Witchlets in the Woods in late August 2003. We'll carry stories and photos from the 2003 camps in our Winter issue.

Dates are still being set for next year's camps. Likely months are listed below. Contact the specific camps to find out their focus, age range, and 2004 dates.

Wild Ginger — Late May in Eastern Canada. Contact b.e.jones.warrick@sympatico.ca, (519) 438-8208.

Tejas Web Family Camp — July in Colorado. Contact villagecamp@tejasweb.org.

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

Witchlets in the Woods — August in Northern California. Contact WITWoods@yahoo.com, (415) 255-7623.

About Reclaiming

These two pages give general info about classes, Witchcamps, and rituals in the Reclaiming tradition. Contacts for local communities begin on page 40.



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). Local communities use different names for some of the sabbats. RQ uses "Equinox" and "Solstice" to honor the fact that these are holidays of the Earth Herself, not of any one culture. We usually call the cross-quarters by Celtic names.

For local dates, see contacts beginning page 40.

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.

Reclaiming Core Classes

These classes have evolved as the "core curricula" of Reclaiming. See page 40 for local contacts. Not all locales offer classes, but you could help 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.

Autumn Equinox

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

Samhain

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

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.

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.

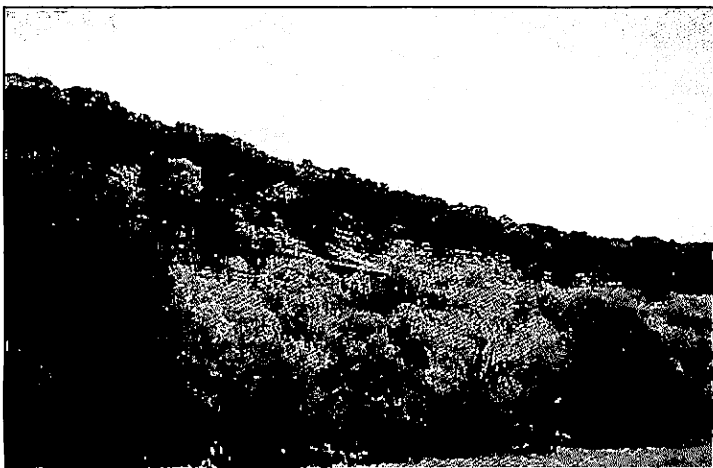


Join us at the 2004 Dandelion Gathering

by Traci Laird

THE INTERNATIONAL Reclaiming Community joins together to sponsor the Dandelion Gathering, hosted by Tejas Web in the beautiful Texas Hill Country, April 14-18, 2004.

The greater Reclaiming Community unites in Spring 2004 for the Dandelion Gathering. We come together in celebration of all that has gone before, all



The hills of southern Texas, site of the All-Reclaiming Dandelion Gathering in April, 2004. Photo by Suzanne McAnna.

that is, and all that will be, during a time when the wild flowers bloom and the Earth awakens. Join us on 650 acres of wild, untamed Texas Hill Country where soaring limestone cliffs watch over us in silent wisdom, lending support as we tend the hearth. Towering cypress and oak trees whisper our names as we dream the future,

Meet RQ at the Dandelion Gathering!

Reclaiming Quarterly staffers are making vacation plans for southern Texas next April. We're revving up the RQ-mobile for a cross-the-Southwest expedition, possibly as part of a West Coast caravan. Watch the Winter RQ for more details!

and the crystal clear waters of the Guadalupe River teach us the secrets of nurturing the wild seed.

When I first visited the Dandelion venue, where Tejas Web Samhain Camp 2003 is held, I was overwhelmed by the openness I experienced as I walked the land. No neighbors, no traffic, no rush; only the easy pace of open space and the mesmerizing sound of nature. One path in particular led me away from the main

campsite through the horse pasture and over a seasonal creek bed. I encountered mullein growing on either side of the trail, serving as sentinels as I began my sacred journey. I passed a triple oak portal where I made offerings, marveling at the gently sloping hills and the sound of rushing water in the

river below. I watched birds as they flew from tree to tree in their intricate dance of life. I was welcomed on the way by a lone road runner who stood his ground as I passed. Soon the path opened into a wide field, full of flowers and butterflies, encircled by ancient cliffs and trees. What a site for a Gathering! I envisioned children running, their hair blowing in the breeze. I heard the laughter of community, ancestors, and land combined. In that moment, I felt the love of human, animal, and Earth.

This land is a place for children and adults alike—a place to play and run free in the supportive arms of Mystery. In fact, the land welcomes children. A girls' camp has been in operation on the property for the past 65 years. The bunkhouses are ritually adorned with names dating back to

the time of our mothers: "Joan Wilson, High Priestess 1958."

Native ancestors watch over this sacred ground, and their artifacts, which are abundant, echo with the power of their song. Through its shared history, this mystical place, which holds us close as we dance and sing, trance and dream, connects the diversity of European and Native American ancestors. In fact, the campground was part of the old Chisholm Trail stage run and the remains of Native fire circles are still seen.

Along the clear cool headwaters of the Guadalupe River, deep work and celebration of community beckon to us. Ancient oaks lend their magical beauty and tempt us to explore the hidden mysteries. Dry stone creek beds meander through rugged terrain and rolling hills, and hidden paths lead into the untamed wild. Cypress joins Earth and water, and beneath these great trees we swim and wade under the dazzling spring sun. Ritual fires beckon beneath the stars, clear and bright, deep in the heart of Texas!

The weekend provides co-created opportunities for magic, ritual, meetings, workshops, and social activities for adults, teens, and children. But most of all, the Dandelion Gathering provides time and space for our geographically-diverse magical community to join together in perfect love and perfect trust. There is abundant land for tenting with your own equipment at a reasonable cost of \$200 for the four nights, ample indoor bunkhouse

continued on next page

Witchcamps in October — New York and Texas

Yes! It's not too late!

Thought you'd missed out on your chance to go to Witchcamp this year?

Think again — October Camps in New York and Texas give you two more chances.

For more info on Witchcamp, and contacts for New York, Texas, and all of the other 2004 Witchcamps, see page 34.

Dandelion!

All-Reclaiming Dandelion Gathering — April 14-18 in the hills of Texas

continued from preceding page

accommodations which will require you to bring your own bedding and cost \$240, and some cabins for those with special needs. A shuttle bus from the San Antonio airport to the campground is available for \$40 round trip with specific times for arrival and departure. In the Tejas Web Witchcamp tradition, delicious, gourmet meals, including omnivore, vegetarian, and vegan options, will nourish us throughout the Gathering.

The fruit of our work needs to be harvested. It is ripe on the vine. We hold a crucial opportunity for the greater Reclaiming community with this Gathering. The input, energy, and creativity of each talented and magical person is needed to make this a wonderful weekend.

A Tejas Web working group has formed to manifest the Dandelion Gathering, and we welcome the participation of every individual and community.

THE INTENTION of the Dandelion Gathering, as put forward by the Spokes Council, is to celebrate, tend the hearth, dream the future, and nurture the wild seed. The Dandelion Gathering is open to all who are called by the intention and who agree to respect the Reclaiming Principles of Unity, including being clean and sober (except for prescription drugs and herbs) during the Gathering.

For more information, and to find out how you can help to co-create the Dandelion magic, visit www.dandeliongathering.org



Tending the Hearth, Dreaming the Future, Nurturing the Wild Seed

ALMOST A YEAR ago, at a Witchcamp Spokesouncil in Texas, there were issues on the floor which were begging to be addressed, beyond our areas of empowerment: these were Greater Reclaiming Community issues, and the spokesouncil represented only the Witchcamps. Unrepresented were gatherings, camps, covens, families, and solitary Witches. Also unrepresented were political groups within the community. Although weaving together politics and magic is central piece of our history and principles, there was a feeling that political work was being shoved to the sidelines.

The way I learned Reclaiming magic, and the way I've tried to teach it, is that if we want knowledge and change, we begin first with ourselves, doing our personal shadow work, change, and renewal. Then

we move outward, to the family, the community, the world. The craft we learn in community-held classes and camps gives good attention to tending the hearth. In order to enact our dreams of the future and in order to nurture the wild seed, we need to find a place at the table for vital areas of Reclaiming life besides Witchcamp. How can we structure this?

At the Spokesouncil, we dreamed and visioned. We remembered a late 1990s meeting in Portland, when Reclaiming moved beyond a San Francisco-based structure. As we visioned, we were given the image of the dandelion, so beautiful, hardy, pervasive, and unstoppable. We dreamed of a gathering which could create the kinds of structures Reclaiming needs — something for the camps, the gatherings, the covens, the families, the

individuals, the Earth tenders, the direct actionists, and more. We agreed to issue a call for a gathering that would include everyone in the community.

This Dandelion Gathering would be like a three ring circus, for organic education, cultural celebration and exchange, and for dreaming and creating the structures that will serve us in the years to come. Those of us who love to brainstorm, meet, and create structures could meet to our hearts' content and also join our friends and family members in workshops, rituals, performance and sharing. And from this gathering I pray will come the new body that will hold us all and bring our political visions in to share the center with our healing and growth.

Come to Dandelion!

— Rose May Dance



The Uplifting Sisters

or, How I Learned to Love Affinity Group

By Archer

When I first came to Vermont Witch Camp in 1998, I hated affinity group, the small circle where a random assortment of campers is expected to “check in” with each other every day. To me this kind of touchy-feely stuff seemed like the worst kind of politically-correct duty.

“Not only don’t I want their feedback,” I said to my friend one night at the latrine. “I don’t want their feedforward.” Just then, the affinity group member from whom I least wanted either of those feedy-things came up the path. I was abashed, mindful of the injunction not to talk about the group outside of it. “Screwed up again!” I thought.

I was chastised for talking about Xena when I was supposed to be speaking of deep spiritual things. I had to be reminded “simply to receive” my feedback and not interrupt. I had to watch someone cry at length for no apparent reason, and I had to think up something appropriately deep and significant to say afterwards. At least that’s how I thought of it.

The essence of my discomfort was that I regarded most of my talk, especially to strangers, as a kind of performance. Responses from others told me how I was doing, and permitted me to adjust my performance to achieve maximum approval. Without those responses (in affinity group one does not offer feedback unless it’s asked for) I tended to feel rather naked, and to go on and on until I thought I’d expressed a suitably weighty concept. Then I would worry endlessly about what people really thought about what I’d said, though of course I would never ask them. Even as I write these words I’m cringing at my own lack of evolution. The next year of course, that became my issue—trying to look as if I were properly evolved, and not being pleased when people did or said things that reminded me I wasn’t.

My first affinity group ritual should have been perfect for me. It involved solo performance and role-playing. I practiced all afternoon. You can imagine how spiritu-

ally authentic the actual result was.

In short, I had found a way to make one of the best resources of camp into an awful lot of work for myself.

It took me four years—and coming to a place in my life where I actually had something I wanted to say—before affinity group worked for me, and then it worked spectacularly. There were eight of us, all women, all very different in age, point of view, and situation. The possibility for all of us to have our hot buttons pushed existed in abundance: we disagreed about politics, camp, public nudity, fashion witches, flam-

We were too tired to do a ritual, and a ritual spontaneously arose and did us

boyance, discretion vs. telling all and what the word “gender” really meant. Yet for some reason, perhaps just because of the extent of that variety, nothing reached the boil-over point. Everything got thrown in the pot to simmer under the fire of what seemed to become our constant, mutual appreciation for each other, for each other’s intensity, urgency, sincerity. We were burning with ourselves and we couldn’t help but admire, in the midst of our own ignition, each other’s flame.

I WAS INTENSE that year. I had something that needed to be said, and I said it the first day and the next and the next in full awareness that my job was to say it and the group’s job was to hear it. And that was all. Somehow, everyone else seemed to feel the same.

After a while we started to spend affinity group time saying how much we were enjoying each other, how this group had something special. Instead of sitting around performing for each other, or hiding from each other, or just trying to get through it without pissing anyone off or being mortally offended, somehow we had found kindred spirits whose words and opinions didn’t matter so much as the sincerity and

brilliance of their souls and the things they saw and brought out in each other.

We resolved to meet outside of camp, and we did meet, three times that year, people driving and even flying unimaginable distances, filling small houses with the voices of eight women long into the night. There were tense moments when, away from the magic of camp, people’s hot buttons got pushed or their worst memories were called up by a casual comment. I kept aspecting my mother (not good). But somehow we kept talking. Sometimes we danced and sometimes we didn’t get off the couch. Once we were too tired to do ritual and a ritual spontaneously arose and did us.

There were lattes. There was chocolate. There was the time someone finally explained to me that my rants about my mother were filled with affection as well as frustration. There was redemption.

We called ourselves the Uplifting Sisters, sort of like a feminist bra commercial. Our affection for chocolate and for each other grew into a business plan to make fair trade chocolates in Witchy shapes and sell them at camp, in order to finance a trip to Florida for all of us. This summer at VWC we sold a lot, and ate a lot too, just as it should be.

We even welcomed a new honorary member: my husband. It was with great trepidation that I asked if he could bunk with us at this year’s camp and with great joy that I got to see him be totally assimilated, becoming cabin boy and “Zen Dave.” He grew up with women and you could tell joining the Uplifting Sisters felt like coming home to him. And it was.

Somehow, indeed, we have become home for each other, a family that stretches across long distances and gaps of age and interest, a family that knows each other through and beyond the thousands and thousands of words we have exchanged. It’s been a great gift, a kind of camp away from camp...and home away from home.

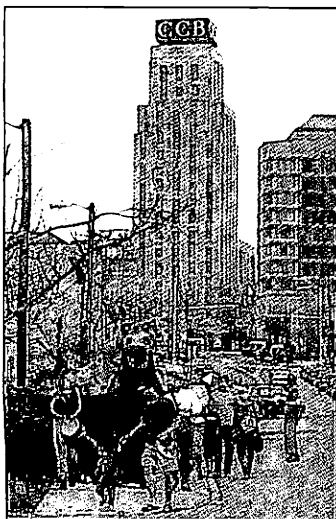
Archer lives in Toronto with “Zen Dave,” Neil, Angie and “Simon the Slasher” (cat). The Uplifting Sisters are Amy, Archer, Cygnus, Dianne, Emily, Jordan, Lesley and Tracy.



Green Dragon of Peace

Reclaiming groups sponsor North Carolina Celebration

Reclaiming folks in the Raleigh/Durham/Chapel Hill area of North Carolina celebrated Ostara with a public event at the old Durham Armory.



We invited folks to write peace prayers on the scales of the Green Dragon of Peace. A children's activity centered on creating a banner of handprints that proclaimed "Our Hands Will Work for Peace and Justice." The energy of the crowd of over one hundred was held through chanting and dances of universal peace.

Finally we called forth the Green Dragon of Peace and Healing. With drumming and singing, the 30-foot long tail of the Dragon came alive with dancing people. We boogied down the street, ending with a community spiral dance and a cone of power for peace and healing.

— by Gretchen Laymon



Photos by John Rottet



Reclaiming Regional Contacts

Vermont Witchcamp Community

Vermont Witchcamp

August 2004. Contact
www.vermontwitchcamp.net

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 Spring. This all-ages camp fills up early. Contact b.e.jones.warrick@sympatico.ca, (519) 438-8208.

Phoenix

A group of Witches in the London and Middlesex area of Ontario, we work in the Reclaiming tradition to create ritual and 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. See www.mysmagic.org. Contact (610) 982-0448, brightflame@mysmagic.org

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. Come join us as the leaves turn and the veil grows thin, in the woods of New York, two hours outside of Manhattan. Price including lodging, classes, rituals, and meals: shared cabins \$650, private rooms w/ bathrooms \$675. Contact (646) 250-3377, www.wyldgoddess.net, camp@wyldgoddess.net

SpiralHeart Community MidAtlantic Witchcamp Region

For information about SpiralHeart, please visit www.spiralheart.org

Landisville, PA

Classes and lunchtime meditation groups with Sarah Campbell. Contact (717) 898-6334.

North Carolina

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

Gainesville, FL

Florida Alliance of Reclaiming Witches. Contact Thistle, walkerbj@ufl.edu, and visit <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.

Other MidAtlantic Events

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

Midwest Witchcamp Community

Midwest (Missouri) Witchcamp

Midwest Witchcamp is in June at Diana's Grove near Salem, MO. Contact Dreamweaving, (515) 233-1216, questions@dreamweaving.org, www.dreamweaving.org

Springfield, IL

Edge of Perception Collective is dedicated to providing a spiritual alternative to the community by offering Earth-based, public rituals in an environment that is supportive, empowering, and nonthreatening. Contact

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

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. Diana's Grove hosts the Midwest/Missouri Witchcamp. Diana's Grove sponsors workshops and intensives all year. 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 and The Prairie Springs Teaching Circle. Contact Teri, (612) 729-4444.

Texas Witchcamp Community

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 Witchcamps

Tejas Web offers a family camp and hosts an adult Samhain Witchcamp in October. Contact Tejas Web — see above.



Reclaiming Regional Contacts

Tejas Web Rituals in Austin

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

New Mexico

The Enchanted Spiral is New Mexico's thread of the larger Reclaiming Web.

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

Santa Fe: Anna, (505) 988-2583

Classes in New Mexico

Contact Dawnstar, (505) 352-2586, or Burdock, (505) 344-1939.

West Coast/ California Witchcamp Community

California Witchcamp

Early July. Study magic and ritual in a week-long intensive amid the redwoods of Northern California. 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. Contact Stayce, flmmkrad@aol.com, for rituals and classes.

San Francisco Bay Area

See Bay Area listings for classes and rituals in San Francisco, East Bay, Marin County, and Sonoma on next page.

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. Visit 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

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.

We work together through our Spokes of the Wheel representing eight regions, a Communications Committee, WEBRA (our non-profit Society), an Organizing Cell (presently in the process of restructuring and expanding), a Land Vision Cell, and our Selection Committee.

Please visit our new website which is finally up thanks to the hard work of Matt Johnston of Portland, Oregon — www.BCWitchcamp.org
Events Line: (604) 253-7195

Communications Committee: Lureau, (604) 737-8178

BC Witchcamp

For a camp brochure, 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 or visit www.BCWitchcamp.org

Cascadia Village Camp

Families in the Pacific Northwest have their own all-ages camp organized and taught in the Reclaiming tradition. Contact Alan or Kelley, (360) 379-6579 or visit http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm

Edmonton, Alberta

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

Gabriola Island, BC

Contact Jean McLaren, (250) 247-8268, grannyj@nisa.net. Jean, a Raging Granny, leads rituals, teaches classes and is a peace activist locally and internationally.

Vancouver, BC and Lower Mainland

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

Advanced Magical Training in British Columbia

"Witching our World Awake" is a cycle of weekend workshops for experienced Reclaiming Witches on Salt Spring Island, with Sage Goode and guests. The workshops focus on deepening your magical practice, teacher training, and ritual priestessing. Sliding scale fees per workshop: \$170-260 Canadian, \$130-200US. Fee includes magical training and meals. Accommodations separate. Contact Marion, marionpape@saltspring.com

Germany

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

Germany Witchcamp

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

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. Contact Hanna.Lauterbach@t-online.de

England/Avalon Witchcamp

Gather in Earthspirit in Somerset, England for Avalon Witchcamp, a week of Earth-based spirituality, magic, and politics. Contact Suzanne White, 011-44-020-8667-1525, or Magda Kossak, camp@reclaim.demon.co.uk

Reclaiming the Lowlands

Contact Reclaiming the Lowlands through yoeke@yoeke.com



Reclaiming Bay Area Events

San Francisco Bay Area Rituals

See descriptions on page 35

Reclaiming Events Line: (415) 339-8150

Sonoma Events Line: (707) 793-2183

Autumn Equinox

San Francisco — Sunday, September 21.
Gather noon, ritual 1 p.m. Magic Meadow,
Golden Gate Park. [Take Lincoln Avenue west
along Park, turn right into park at 41st Avenue,
two blocks to parking lot on right, walk one block
further north to meadow. N-Muni line.]

East Bay — Sunday, September 21. For details,
visit www.reclaiming.org/rituals/eastbay.html

Samhain

San Francisco/Spiral Dance — Saturday,
October 25 — see info at right

Sonoma — Saturday, November 1. Gather 7
p.m., ritual 8 p.m. Sebastopol Community
Center, 390 Morris St., Sebastopol. \$10-\$20
suggested donation sliding scale, no one turned
away for lack of funds.

Marin — Call Georgie, (415) 454-8744,
gdennison_@hotmail.com

Winter Solstice

San Francisco — Sunday, December 21. Gather
3:30 p.m., ritual 4 p.m. Ocean Beach near
Taraval Street (L-Muni line). Bring firewood
(wood is always needed — please no pallets,
nails, treated or painted wood — thanks!), food
to share, and a towel if you want to plunge.

East Bay — Saturday evening, December 20
and Sunday morning December 21. For details,
visit www.reclaiming.org/rituals/eastbay.html

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

Attended children are welcome at Bay Area rituals.

The Spiral Dance

Saturday, October 25 • Witches' New Year 2003

A Ritual to Honor Our Beloved Dead and Dance the Spiral of Rebirth

Regency Grand Ballroom • 1300 Van Ness, San Francisco

Doors open 6:30pm • Ritual 7:30pm • Come early to view altars

\$20 to \$60 Sliding Scale • Benefiting the Reclaiming Community.

Advance ticket purchase recommended — this event will sell out.

Wheelchair Accessible. Reclaiming events are clean and sober. No drugs or alcohol, please. Children are welcome, however, there will be no childcare. Parking is limited. Carpooling/transit strongly encouraged.

Tickets available at the following stores:

San Francisco — Fields, Scarlet Sage, Faith, and Sword & Rose

East Bay — Ancient Ways, Shambhala Booksellers, ChangeMakers

A small number of low-income tickets are available — for information, call Luna at (510) 763-3911 no later than October 5

Submit via email the names of those who have died and those born during the past year so that we may honor the cycle of death and rebirth

Beloved dead: rbdnames@yahoogroups.com

Babies: rbbnames@yahoogroups.com

Volunteers needed! SpiralDanceVolunteers@hotmail.com

For more information on ritual, directions, transportation, visit:

www.reclaiming.org/rituals/samhain.html

Spiral Dance Hotline: (510) 763-3911

Bay Area Cell Contacts

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

Teachers Cell
Fern, fern@riseup.net

San Francisco Ritual Planning Cell
Ewa, (415) 364-1853,
ewalitaer@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

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 PO Box 14404,
San Francisco, CA
94114



Reclaiming Bay Area Classes

Core Classes ~ See page 35 for descriptions

Other Classes

Elements of Magic

San Francisco or East Bay

With Toni, Miria, and student teacher Laurel
Six Tuesdays starting September 30
Contact Miria, (408) 265-2055, suziegrey@yahoo.com

San Francisco

With Elka Eastly and second teacher TBA
Starting in November 2003
Contact Elka, (415) 750-0308, elka@shopfaith.com

San Francisco

With Oak and Fern
Six Mondays beginning November 3
Contact Fern, (415) 647-7916, fern@riseup.net

Rites of Passage

San Rafael

With Urania, Georgie and Brook
Six Mondays, beginning November 10
Contact Georgie, (415) 454-8744, gdennison_@hotmail.com

Iron Pentacle

Not offered this quarter — visit www.reclaiming.org

Pentacle of Pearl

Marin

With Urania, Toni, Georgie
Six Tuesdays, beginning January 13, 2004
Contact Georgie, (415) 454-8744,
gdennison_@hotmail.com

Love Runs in Our Veins

A Blood Ancestor Intensive for Witches

We are Earth and human, blood and sweat, root and spirit, Goddess and pure genetic miracle. Our blood ancestors call to us, so many of them loving us for what we truly are: exquisite living gems, polished by a thousand generations.

We learn to create channels for the enormous love and guidance of our ancestors of blood. Opening to these alliances offers us wisdom, power, and a deep remembrance of who we truly are. We are the ancestors of the future; we extend forward to connect with beings of future generations as well as those of the past, creating a sacred circle of time and human spirit.

We will work with the energies of the Ancestor Pentacle: Love, Hearth, Remembrance, Power, and Healing. Magical tools include sacred storytelling, song, chakra work, trance, altar building, prayer, aspecting, and celebration. Prerequisite: Elements of Magic or equivalent.

San Francisco

With Culebra De Robertis and Miria
Three Sundays beginning October 5
Contact Culebra, (510) 451-2936, culebra@sbcglobal.net

The Queer Pentacle

An Adventure in Queer Magic and Spirit

What if our queerness were a sacred gift, a blessing, an amazing source of power? How would this shape our magic, our lives, our very selves? In this class, we will deepen our relationship to Queer Spirit through the points of the Queer Pentacle: Grace, Self-Knowledge, Beauty, Desire, and Initiation. With our queer allies of flesh and spirit around us, we will claim the exquisite truth of who we are and welcome it back into our core being. Magical tools

continued on next page

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

continued from preceding page

include discovering new queer deities, making portable altars, song, storytelling, breathwork, trance, bonding, and celebration. Prerequisite: Elements of Magic or equivalent.

San Francisco

With Jack Davis and Culebra De Robertis
Six Mondays beginning November 3
Contact Jack, (415) 863-2609,
jackd_gv@yahoo.com

Reclaiming Recommends

Unleashing the Artist Within A Magical Encounter With Creativity

"Inside you there's an artist you don't know about." —Jalal Ud-Din Rumi

A dazzling river of creativity runs through you, seeking your own unique and marvelous expressions. In the supportive, sacred space of this class, we will: Dive in. Move through the blocks, wounds, and inhibitions that separate us from our artistic potential, and enter a river of creative energy. Ride the currents. Explore the amazing landscape of our own creative power. Live in the flow. While this class draws on tools of Reclaiming-style magic, it is designed to welcome all creatively and spiritually adventurous people. \$50-70 sliding scale.

San Francisco

With Culebra De Robertis
Three Wednesdays beginning October 15
Contact Culebra, (510) 451-2936,
culebra@sbcglobal.net

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

Earth Activist Training

Learn permaculture, political activism, and magic in a two-week intensive course. Learn to transform a piece of land, a community, political and economic systems, and ourselves. The tools we need to envision and design a just, free, and sustainable culture are the same ones we need to challenge the vested interests that keep destructive systems in place. The principles of healing the land can also be used to heal our own hearts, and sow hope. Sliding scale \$1000-1500. The middle of the scale, \$1200, is "our cost." If even the low end of the scale is too much, please see options at www.permacultureinstitute.com/eat

Northern California

with Starhawk and Penny Livingston-Stark
January 4-18, 2004
Contact mer@starhawk.org, (707) 583-2300x119

Why does the Bay Area get its own pages in RQ?

We're glad you asked!

As many of you know, RQ has been running at a deficit for most of its existence. It costs us \$8000 to produce, print, and distribute each issue, for an annual budget of about \$32,000.

Subscriptions, donations, and advertising raise \$24,000 per year, leaving a shortfall of \$8000.

Where do we turn for that extra support? You guessed it — Bay Area Reclaiming has been footing the bill, at a serious burden to our local communities.

We honor that contribution by giving the Bay Area rituals and classes a special page.

We urgently need help from you, our readers. Your subscriptions and donations to our office fund remain the backbone of our support.

If you are active in a local Reclaiming community, we especially ask your help! Can your community make a donation — or perhaps buy an ongoing ad for your Witchcamp? Spiral Heart and Tejas Web have already helped this way. Can you? Please contact us at quarterly@reclaiming.org, (415) 255-7623.

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 &
Julie Knapp

"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. See preceding page for more info on classes.



Announcements

Nature Awareness for Witches 101

Join the flow of the nature more fully through the gateway of your physical and psychic senses. In this class we will re-awaken as human animals by entering the worlds of Stalking, Invisibility, Bird

Language, Tracking, and more. Reconnect with your wild self — and the beings around us — through games, exercises, meditation, and rambles among the beautiful redwoods.

These workshops are a blend of Jonathan's experience as an eclectic Witch,

Jewish-Pagan Priest, and fun-loving Wildman. Jonathan

has trained and assisted with Tom Brown's Tracker School, is on the staff of

Reclaiming Quarterly, and teaches magic with adults and children in the Reclaiming community and beyond. Prerequisite: Elements of Magic or equivalent. \$50-\$75 sliding scale or barter.

Boulder Creek (Santa Cruz Mountains)

With Jonathan Furst

October 11-12

Contact Jonathan, (415) 516-4904, jfurst@pobox.com

Wayfarer's Elements Trek

Four-day wilderness trek in New Mexico

Experience the New Mexico backcountry through the eyes and feet of a wandering priest/ess. This intensive will focus on integrating magical reality and developing wilderness trekking skills. All levels of magical and outdoor skill are welcome! This class qualifies as a Reclaiming Elements class. To our knowledge, this will be a first-time offering of an Elements class in this style. We will be working with the elements of Spirit, Fire, Air, Earth, and Water as they apply to magical practice and as they exist in the real world. Join us as we experience the elements in the wild! Cost: \$160-260 sliding scale. Cost includes food (Thursday lunch through Sunday lunch) and transportation to and from the backcountry.

New Mexico

with Cedar, Fern, and Miles

October 2-5

Contact Miles, (505) 342-1553, msledd@comcast.net

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

Witchcamp Spokescouncil Meeting Needs Volunteers

Bay Area Reclaiming is hosting the next Witchcamp Spokescouncil meeting at Pigeon Point in Pescadero (about one hour south of San Francisco) from November 5-9. There will be teachers and organizers from all ten camps working hard exchanging ideas and helping to create even more magical spaces. We need many volunteers to help with everything from cooking and driving vans from the airport to facilitating meetings. Please contact Tara, wisewomon@hotmail.com if you can help out in any way.

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 whose passion is building the emerging cultures of beauty, balance, and 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. Visit 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. Travel schedule and more are at www.machanightmare.com. Macha also teaches at Cherry Hill Seminary — www.cherryhillseminary.org

Starhawk continues to spend much time doing magical activism trainings and otherwise preparing people for political actions. Starhawk's schedule and writings are 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. Find her travel schedule at www.thorncoyle.com/ontheroad

Children's Illustrator Wanted

Vibra, Thistle, and Badger are looking for an illustrator for a self-published children's story about the Winter Solstice. Contact Thistle at (510) 849-4920, davand1@earthlink.net

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!

Black Mesa

continued from page 15

golden hues of the setting sun. It felt so ancient, for a moment I thought I had gone back in time. The roads split off in every direction, and I was glad we had a guide who was native to the land. We passed by houses that had been abandoned and John spoke of an elder woman who had passed away in one of the houses. Her family had relocated and left her behind. There was no one to help her when she fell. He said that things like that happened a lot. Once there had been a strong family community where the elders were well respected and taken care of by their children, but most of their families

have been lured away by opportunities of an easier life. The Elders felt a strong tie to the land and tradition, so they refuse to move with their families.

We arrived at Rena and Jerry's with four boxes of food, including a turkey that we were to feast on that night. Rena did not speak English, so John interpreted and told me she was happy we were there. We were invited to stay the night. We all sat around and talked that night about what has been happening on Black Mesa. John talked about how his horse had been taken and his truck confiscated. He told me about his parents and the other elders. He says he will try hard to keep the traditions and language of his people alive, but it seems to all

be disappearing with the elders.

He told me how the young children speak mainly English now and most people move away to escape the hardship. People who live on the Reservation are sick and the land is sick. Many of the elders are now afflicted with heart problems. Jerry said that his mother had problems with her heart and he believed that it was because of the coal mine. John told me his mother died from a poor heart. He began to cry when he spoke of her.

I learned that the people are not only sick from the toxic atmosphere from the mine but they are also sick from poor diets. They no longer eat their traditional food. The confiscation of livestock and a lack of water and agriculture plays a role in this, as well as the land drying up and the plant life and trees dying. Their diets consist mainly of food filled with sugar and grease, as well as a lot of coffee with white sugar. This underlines the importance of the Food Run, which brings in organic health food and herbal teas.

I felt angry and sad. I realized that what was going on out there was bigger than I ever imagined or understood. These people were facing genocide and had been for a long time. A culture is disappearing. The government relocates these people into a world they do not know how to live in. Some become alcoholics, homeless, or commit suicide. Even people who refuse to leave the reservation find they have to get a job to buy food, and to buy gas for a truck they had to buy to get to the store to buy the food, because they are no longer able to be self-sufficient.

People live in fear of what will happen next and who will harass or hurt them. Where

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).



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Rodney G. Karr, Ph.D. is a licensed psychologist (#PSY6906), 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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else do they get a job but at Peabody? How do we shut down the mines without collapsing that entire economy? All of this runs so deep, into so many different rabbit holes, that all I can grasp on to is that these people need to know that they have not been abandoned, that there are people that care, and that we will help them continue to live on their land. If the mine does shut down, there are going to be people to help them rebuild their lives.

THE NEXT MORNING Jerry and Rena sacrificed a sheep and cooked it over a fire outside, and we celebrated Thanksgiving together. They gave us most of the sheep to take back to camp as a gift for all the supporters. They told me about how the sheep symbolize the Good Life, living in harmony and balance on the land. They waste nothing of this creature and treat its death with great honor and respect.

Before we left Jerry also reminded me to come back in the spring and bring others to plant corn. Corn plays an important role in the Creation story told by Navajo elders. Man and Woman were created from two separated ears of corn, one yellow and one white. One of the prophecies of the Southwest is that when the corn was once again planted, the people would return and live on the land. Last spring when corn was planted it brought to the people a great sense of hope and renewal. The corn was not able to grow because of drought, but we will continue to plant the corn each year, with the

intention of healing and support for the people.

As we drove back across Black Mesa toward the coal mine, we hit another bump and heard a loud crash as all the water bottles came loose from the ropes that held them down and went tumbling down the road. The bus stopped and we reclaimed our bottles and continued on.

How symbolic, I thought. Because Peabody pumps millions of gallons of water from the N-Aquifer a year, the water supply for the people on the reservation has greatly diminished. The wells that still pump water in the resistor areas have been capped off or destroyed. John and I stopped on our way back from the food run at a torn-down windmill next to a well. It had been purposely torn down, being one of the last working wells in the area.

The land around the mine was just as it had been described to me, "a barren wasteland." The only thing around were pipes running above ground, stacks of big barrels and other strange devices and clutter. Big factory-style buildings with smoke stacks intruded on the landscape with signs everywhere saying things like "A Clean Mine is a Safe Mine."

I had hoped to stop at the mine and take photographs, but it turned out that you have to call and make an appointment to go up to the mine. So we drove straight through.

We stopped at a water source where we saw two people gathering water. I

asked them how far they traveled to get water and they told me 20 miles. Some people, like Jerry and Rena, have to go much farther.

After we drove out of Peabody territory I saw a sign for Ancient Indian Ruins. It occurred to me that this is the way most people think of Native Americans: "Ancient Indian Ruins." People from the past, people in history books who lived in teepees and fought with the cowboys, not people that still live in our world and struggle for survival.


My friend Nina, who is Native American, said that when she went to talk at a school, the kids were asking her where her feathers were and said she did not look like an Indian. I remember when I was a child, and Indians seemed like fictional characters that I saw when I went to an amusement park in the Great Smokey Mountains. They wore ritual wear and sat at photo booths so that you could get your picture taken with them. In school I don't remember learning anything about what is happening with Native Americans today.

I believe this is one of the ways the government is able to continue to destroy their culture. They are invisible to the rest of America. The media reports the situation on Black Mesa to be about tribal wars between the Hopi and

continued on next page

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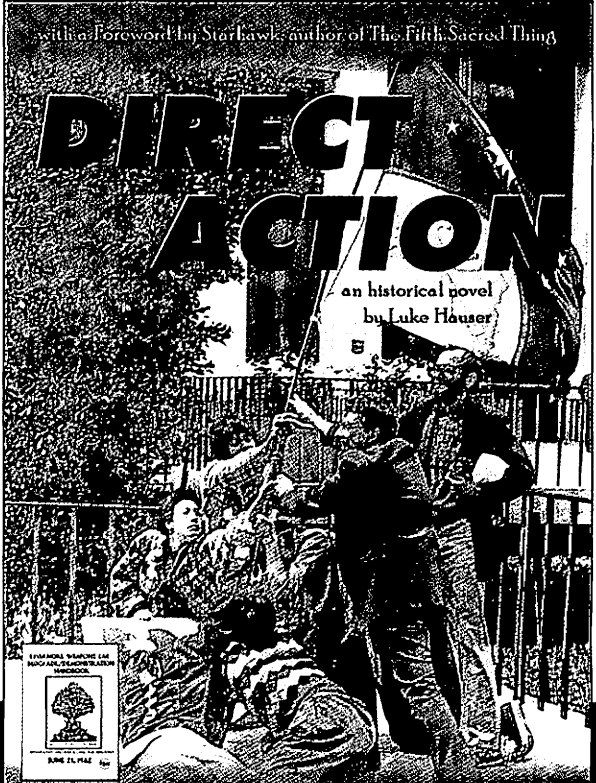
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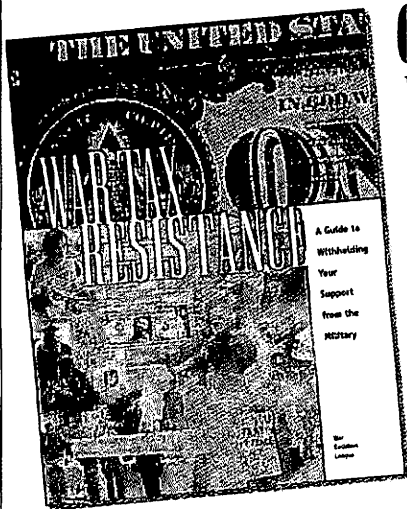
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continued from preceding page

Navajo, with no mention of a coal mine. There has never been any mainstream media about what is really happening out there.

Good questions to ask are: Who is doing all of this? Who profits? Who is responsible?

These are the rabbit holes. It is complicated. It is not just the government or Peabody. It involves betrayal, money, and power from many different sources. I could never explain it all in one article. I wanted to share my experience and hopefully inspire you to find out more information.

Check out the Black Mesa Indigenous Support website, www.blackmesais.org. Information on future trips to Black Mesa will be available at this website.

Activist Spirituality

continued from page 13

perpetrators in oppressing the victims.

I am often astonished at well-meaning, spiritual people who advocate beaming light toward world leaders, who scold activists for expressing anger toward authorities or police, who define compassion as loving the enemy — but somehow lose sight of the need to love our friends, our allies, and those who suffer at the hands of the perpetrators. I really don't feel much call to beam love and light at Bush or Cheney or the directors of the International Monetary Fund. Whether or not they suffer from lack of love is beyond me. From my perspective, they suffer from an excess of power, and I feel called to take it away from them. Because I do love the child in Iraq, the woman in the

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favela, the eighteen-year-old recruit to the Marines who never dreamed he was signing up to bomb civilians. I can't love them, or myself and my community, effectively if I can't articulate the real differences in interests and agendas between "us" and "them" — between those who have too little social power and those who have too much.

To equalize that power means changing an enormous system. And systems don't change easily. Systems try to maintain themselves, and seek equilibrium. To change a system, you need to shake it up, disrupt the equilibrium. That often requires conflict.

To me, conflict is a deeply spiritual place. It's the high-energy place where power meets power, where change and transformation can occur.

Part of my own spirituality is the conscious practice of placing myself in places of conflict. As someone in the Pagan cluster said after the February 15 antiwar rally in New York, which was seriously harrassed by the police, "When everyone else was running away from trouble, we were running toward it." I run toward it because I generally believe I can be useful there — sometimes de-escalating potential violence, sometimes just holding a clear intention in the midst of chaos, sometimes just as a witness.

Our magical tools and insights, our aware-

ness of energies and allies on many planes, can deepen and inform our activism. And our activism can deepen our magic, by encouraging us to create ritual that speaks to the real challenges we face in the world, offers the healing and renewal we need to continue working, and a community that understands that spirit and action are one.

*Starhawk's travel schedule can be found at www.starhawk.org. Starhawk is the author of many books on Goddess religion, from *The Spiral Dance to Webs of Power*. She is a feminist, activist, teacher, Witch, gardener, drummer, and one of Reclaiming's founders.*

Labyrinth Spells

continued from page 21

nerve as I trace the seven circuit pattern in my daily practice. I often sing Donald Engstrom's beautiful chant, "Every step I take is a healing step" during this kind of work.


During a class I co-taught this summer, I walked the labyrinth as part of the Isis and Osiris myth at the point where

Osiris's brother Seth enters the cave in jealousy to hack his divine brother's body to bits. In the midst of my own walk, I encountered the family member I've cut off, the one I've excised from my own life, and I focused my awareness on experiencing the path from her point of view. After the ritual, I followed up by using a clay finger labyrinth as the foundation of a spell which I placed on my altar to help me explore the hidden parts of that troubled relationship.

An important way of enhancing the power of a labyrinth for use in healing spells is to site it properly. If you know how to dowse with a pendulum or dowsing rods, these can be used to determine where the best location might be for sitting and working with a finger labyrinth, or for placing the goal and entrance of a walking labyrinth if its location is within your control. This process can be as simple as invoking a healing deity and asking that deity to show you,

continued on next page

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NEO PAGAN ROCK AND ROLL

continued from preceding page

through pointing with a pendulum, where to sit and work on your own behalf.

Labyrinth experiences have a way of

becoming cumulative, like erased words from an old manuscript page seeping to the surface, and blending mysteriously with the new writing found there. For this reason, it is helpful to be patient with healing spells, and to be willing to

trace and retrace a pattern over time, whether by hand or through walking. At times part of the answer will emerge, but will not make sense, or will not become visible or audible until a later labyrinth experience draws the elements together, providing a flash of insight or clarity.

I am interested in comparing notes with others who are working with the labyrinth. I can be reached at rowan@portlandreclaiming.org.

Rowan Phillips is a geomancer, priestess, and labyrinth devotee who lives in Portland, Oregon. She builds earthworks, dowses, teaches, and recently helped spark Portland's new Magical Activism Cluster.

Direct Action

continued from page 31

rough wool of the blankets, and taste once again that inimitable combination of spam and fruit cocktail the guards called "The Empire Strikes Back!"

The book continues through the following Summer, culminating in a series of protests at the 1984 Democratic Convention in San Francisco that were direct precursors of today's vibrant direct action movement. The story ends with the dissolution of

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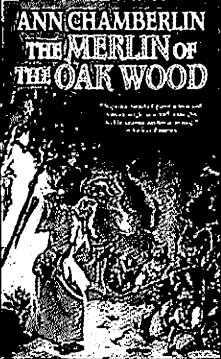
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any significant affect on murder rates. It is clear that many of the root causes of crime lie within society itself. Our frustration with those complex problems might make us long for simple solutions, but retribution is no solution. Retribution against arbitrary individuals does nothing to eliminate the root causes of violence in our society. True justice is nuanced and contextualized. It is complex and inclusive. It tries to set things right between the tragedies on both ends of a gun. Our challenge is to restrain offenders in a manner that limits violence, but still holds open the possibilities of human growth and reconciliation. True justice works towards healing all elements of broken communities.

Both spells and laws are made of words and intentions. The very idea of "rule by law" springs from the vision that people can come together and find the truth among themselves. Even so, rule by law betrays us far too often. Words and intentions are tools that can be used for deception as well as for truth, for de-

struction as well as for love, for scorn as well as for praise. In a time when humanity seems trapped in anxious labyrinths of fear and loathing, seems pitted against itself and against the rest of creation, we must challenge all rituals, systems, and ideologies that hypnotize people with violence. State-sanctioned murder is just such a ritual. It casts a false spell of public confidence in a criminal sanction that purports to promote public safety and justice, fairly and impartially, when in fact that sanction produces nothing more than brutal, irrational, and arbitrary moments of revenge. The death penalty poses as a beacon on a hill, orienting all of our good intentions towards the eradication of "evil." But at the end of the day, at the top of

continued on next page

Death Penalty

continued from page 17

my sister, as an adult. I myself have felt murderous rages in the midst of messy love affairs. I have only my lucky stars to thank that I am not on death row myself. Homicides are generally impulsive and unplanned. Neither the presence of the death penalty nor the frequency of executions have been shown to have

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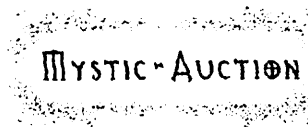
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that hill, we have seen the enemy, and that enemy is us. If we as a species can't learn to accept, to forgive, and to care for the morally damaged among ourselves, then we can love nothing at all, and we will be nothing at all. The death penalty stands as an exemplar of human violence and hypocrisy. We must work to end it.

Contact California People of Faith Against the Death Penalty, cpfadp@pobox.com, PO Box 60904, Palo Alto, CA 94306-0904

Mary Klein is serving a life sentence of privilege and uncertainty in Palo Alto. She earns good time by managing an adult literacy tutoring program.

Medicine for the Earth

continued from page 5

Lenore: So internal work isn't enough?

Sandy: It could be, but I think so many people are unaware that there's an issue.

Lenore: There are not enough of us yet.

Sandy: Right. So work on both planes is necessary. We need more people focusing. The more people focusing, the stronger our power. So many people are unaware of what's happening. One of the blunt statements I feel I need to put out there is, "The sun gives us life, earth gives us

life, water gives us life, air gives us life — we've contaminated everything that gives us life." Americans don't understand that the elements actually bring us life, and that we've destroyed them. Europeans understand, and they're afraid of the consequences of American ignorance.

Lenore: I've imagined thousands of activists circling a WTO meeting and transfiguring en masse, holding


those in the meeting in perfect love.

Sandy: That would be great! I had a similar fantasy recently: all of us outside, transfiguring and toning for peace at the same time. Bush maneuvers by planting the seeds, "If you say anything against me, you're a terrorist — no matter that I'm destroying life." That's scary. I'm aware that we no longer live in a democracy. We haven't for a long time, but now it's really here. And it's frightening that people are supporting his stance, because it gives permission to destroy life. Not only other people, but look at how Bush now has opened up the national forests for mining and logging. But let's do our spiritual work. That's the place where we'll always have power. It cannot be taken from us.

Lenore: I really appreciate something you said at a Medicine for the Earth gathering, you were talking about people craving security and safety, and you said, "Well, there just isn't any! In the physical realm there isn't any, so we may as well just forget it!" (laughter)

Sandy: This is recognizing that you're spirit, not form; the heart is the only place you can find safety. The spirit can't be hurt, only the form. There is a lot of ignorance. A lot of people only educated in the principles of separation will go with the Bushes of the world, believing that's how they'll stay safe. We may not be able to reach everyone, but we can unify the hearts of those who know that something different is possible.

Lenore: What is the connection between Medicine for the Earth and the practices of Mahatma



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Gandhi, Dr. Martin Luther King, Jr., and Subcommandante Marcos in contemporary Chiapas? These men embodied love, refused to hate, maintained a powerful connection with spirit, and were able to raise the vibrational level of political movements for liberation.

Sandy: They all recognized the spiritual realms, and educated people that anger was not the solution. They also succeeded in keeping people inspired, and not in a place of fear.

Lenore: They said, "It isn't going to work for us to hate or harm people. The goal is brotherhood. That's the only way we'll become really free."

Sandy: Exactly. Rather than "us versus them," we find another solution.

Lenore: How do we bridge divisions between people of different faith traditions around the globe who are working to heal the world? How can we earth-based folks successfully collaborate with those who practice religions that wrought the destruction of our ancestors?

Sandy: By keeping a clear intention. Remember that the intention is to promote life and harmony and peace. Realize that every prayer, no matter how anybody's doing it, is creating a healing energy field. Again, when we let go of form, we can see how we're unified. The unity

comes from our shared intention. The intention of all the prayers is wanting life to continue in a good way. In experiencing the unity of intention, we heal divisions of form. We need to shift our focus from differences to how we're the same, know we're actually together creating a field of healing for the earth.

Lenore: Sometimes I feel an odd excitement and optimism, and gratitude, for these incredible times, when there's a real opportunity for us to turn a really, really big corner.

Sandy: Yes, I feel exactly the same way — excited about the possibilities. It's easy right now to say, "Well, I've done all this work, and look at the world, it seems like everything's getting worse." But we are, collectively, at a real choice point, consciously, on the planet right now. What we need to decide is whether we want to keep feeding division, which keeps the shadow forces in power, or to create the

paradigm shift we want by feeding unity, and choosing the unified heart.

Lenore Norrgard is founder of Circle of the Living Earth. She offers a Shamanism for Activists training in Boulder Creek, CA, January 16-18, with Medicine for the Earth principles. Contact CopperPersephone@aol.com, call Lenore, (415) 820-1655, or visit www.circlelivingearth.org

A longer version of this interview may be read at www.circlelivingearth.org

For more on Medicine for the Earth, visit www.medicinefortheearth.com

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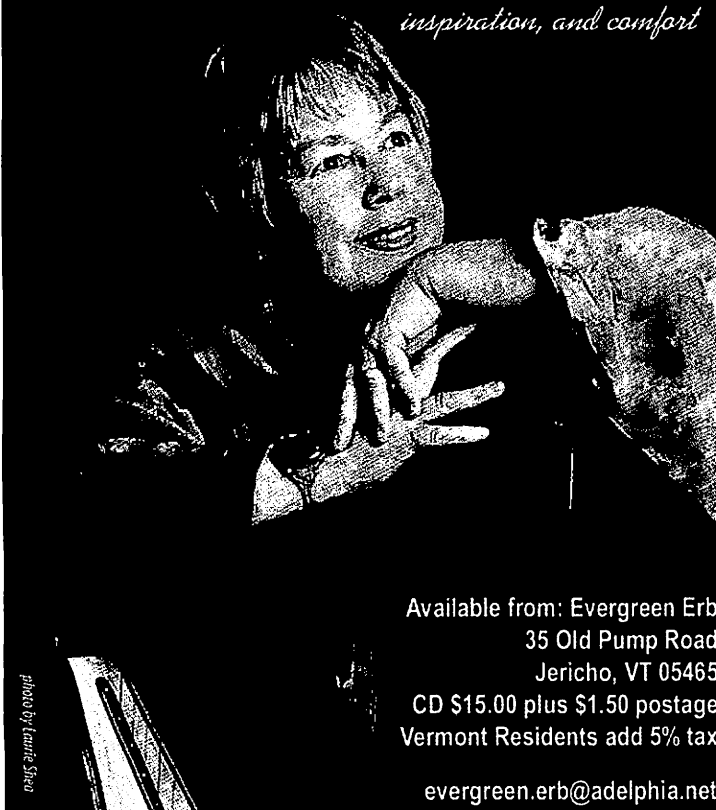


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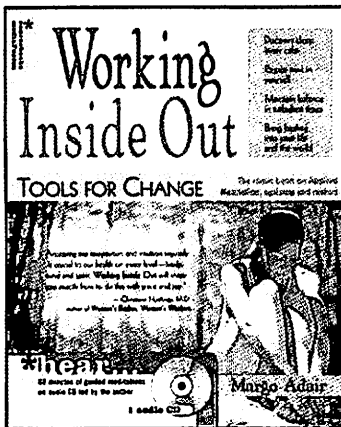
Sliding scale. Contact www.toolsforchange.org, (800) 99-TOOLS, (800) 998-6657.

RQ — Number One in Pagan Pictures!

Reclaiming Quarterly has won the prestigious Crystal Pentacle for the third time in four years. The award is presented annually to the magazine which prints the most photographs of Pagans.

Having lost the award to bitter archrival *Sagewoman* last year, RQ clinched the title this year by featuring photos of a huge peace march in San Francisco. The march included a spiral dance, allowing RQ to claim all 100,000 participants as Pagans for a Day, edging out *Sagewoman* for the 2003 prize.

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"A beacon of hope in trying times...Full of heart and insight, this marvelous book makes a strong contribution to the creation of a sustainable civilization." —Joanna Macy, author of *Coming Back to Life*

"Adair offers powerful guidance in working with direct knowing, setting clear intention and restoring balance in ourselves and our world." —Vicki Noble

"*Working Inside Out* is not about having to go elsewhere to be "spiritual"; instead, it shows how to bring spiritual techniques and practices into daily life and into the world." —Margot Adler

Zapatista Statement from Cancun

continued from page 8

This alternative is possible because around the world people know that liberty is a word which is often used as an excuse for cynicism.

Brothers and sisters, there is dissent over the projects of globalisation all over the world. Those above, who globalise conformism, cynicism, stupidity, war, destruction and death. And those below who globalise rebellion, hope, creativity, intelligence, imagination, life, memory and the construction of a world that we can all fit in, a world with democracy, liberty and justice.

We hope the death train of the World Trade Organisation will be derailed in Cancun and everywhere else.

For more information, visit www.ezln.org



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Spiral Dance Ritual Replaced by New Broadway Musical

"My Faerie Lady" opens at Samhain

IN A MOVE aimed at shoring up sagging attendance at its annual Samhain blockbuster, Reclaiming has replaced this year's Spiral Dance ritual with a new Broadway musical.

"My Faerie Lady" features a dozen original compositions by the renowned songwriting team of Bacchus and Apollostein, including sure-fire hits such as "I Could Have Tranced All Night" and "Get Me to the Grove on Time."

The musical involves a Reclaiming teacher who wagers that she can take a lowly Witchcamper and transform her into a High Priestess in time for Winter Solstice. Naturally, the two fall in love, and in a tragic twist are thrown out of Reclaiming for having an illicit teacher/student affair. All ends happily as the Faerie Queen reveals that the lowly Witchcamper was in fact the

continued on page D-179

Fundamentalist Witches Decry Solstice Vigils

"Lack of faith" cited in speech to conservative group

A LONG-SIMMERING dispute between Fundamentalist Witches and Reclaiming's ruling Politico majority burst into public view last month when a sect of Fundamentalists accused Reclaiming of a failure of faith concerning the return of the sun at Winter Solstice.

The eve of Winter Solstice has traditionally been a night of vigiling with covens, circles, and friends. The return of the sun following the year's longest night is awaited through the hours of darkness. Celebrants often gather at a high spot to witness the return of the sun on Solstice morn.

Once-powerful Pagan evangelist Lucifer "Larry" Hieronymous, in a Lammas address to the InterPagan Association of True Believers, decried the practice:

"Oh ye of little faith! Know ye not in your hearts that the sun will return? Trust ye not the turning of the Wheel?"

Hieronymous called on true Witches everywhere to resist the tyranny of the

Politicos by going to bed early on Solstice eve and sleeping till noon the next day.

FUNDIE PAGAN IN SEX SCANDAL

HIERONYMOUS MADE his reputation in the late 1980s, when the revised edition of *The Spiral Dance* was published.

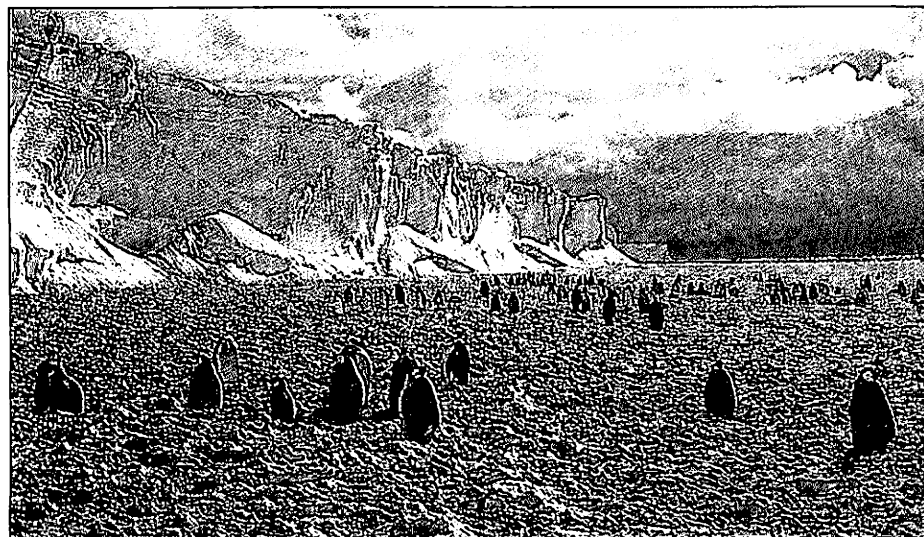
Hieronymous organized burnings of the new text, and vowed his People's Pagan Party would never deviate from the wording of the 1979 version.

But his credibility with Reclaiming's vociferous conservative wing plummeted in 1998 when it was revealed that Hieronymous had never actually had sex on Beltane.

A well-publicized stunt involving a Maypole, two ducks, and a sliced cucumber rectified that blemish on his record, and a cover story in *Cosmopagan* magazine sealed his return to the limelight.

The attack on Solstice vigils is seen as Hieronymous's first move in a campaign to rebuild his battered organization, pre-

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Antarctica photo ©2003 by Mike Curtis. See his entire Antarctica photo gallery at www.haramosh.org.uk

ANTARCTICA WITCHCAMP

— NOT FOR WIMPS

RECLAIMING'S FIRST-EVER Antarctica Witchcamp was a resounding success, as over 80 campers (including 17 penguins, the most ever at a Reclaiming intensive) braved bitter cold, nightly ice-storms, and a near-total lack of cellphone reception.

The first-year camp stuck to the basic elemental paths of Earth, Air, Fire, and Ice. But in a departure from Reclaiming's usual deity-oriented myths, the camp built its evening rituals around the legend of Frosty the Snowman.

The move proved popular with the penguins, who have long celebrated the

continued on page D-147

witches' new year 2003

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Photos by Kevyn Lutton and Starhawk, courtesy of Reclaiming Quarterly. Graphics & Layout by Fiona Lynn Zimmer



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