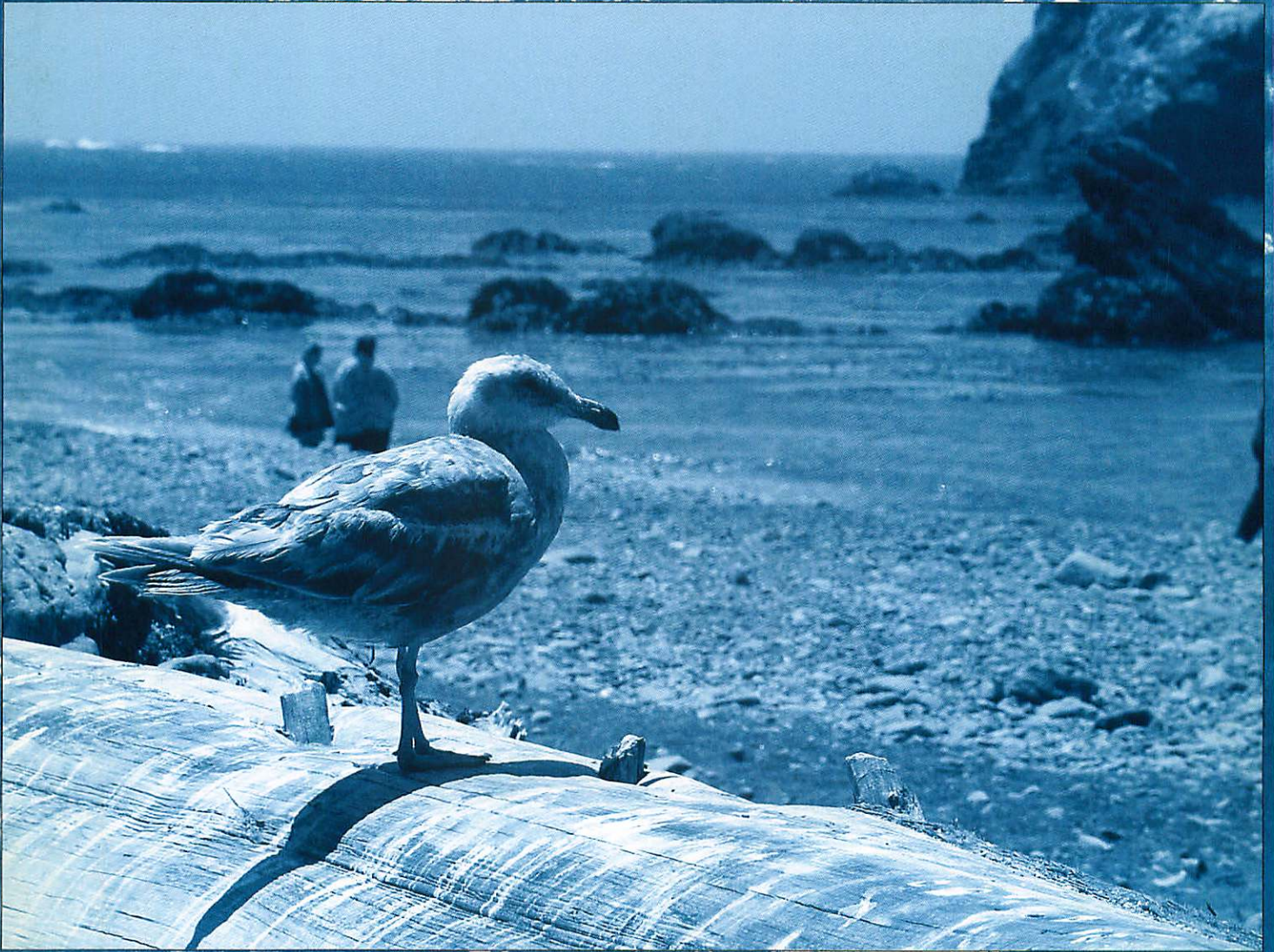


# RECLAIMING

Q U A R T E R L Y

Witchcraft and Magical Activism



in this issue

water: a theme section

pagan cluster at the republican convention

moving magic

neptune and the united states

No. 95 AUTUMN 2004 \$5.99



# ReclaimingQuarterly.org

Current RQ website features include:

Clown Anarchy\*  
Pagan Pride 2004\*  
Witches Opposing War\*  
Garden Lockdown at Reclaim the Commons\*  
Dia de los Muertos\*  
Earth People in Sacramento\*  
Pagan Cluster 2004 Spell  
Witchcamp Chants Book  
Five-Minute Labyrinth  
Revolutionary Pagan Workers Vanguard and other humor  
Polls and contests  
Archives of back issues, with articles, photos, and poetry  
(\* - RQ online photo-features)

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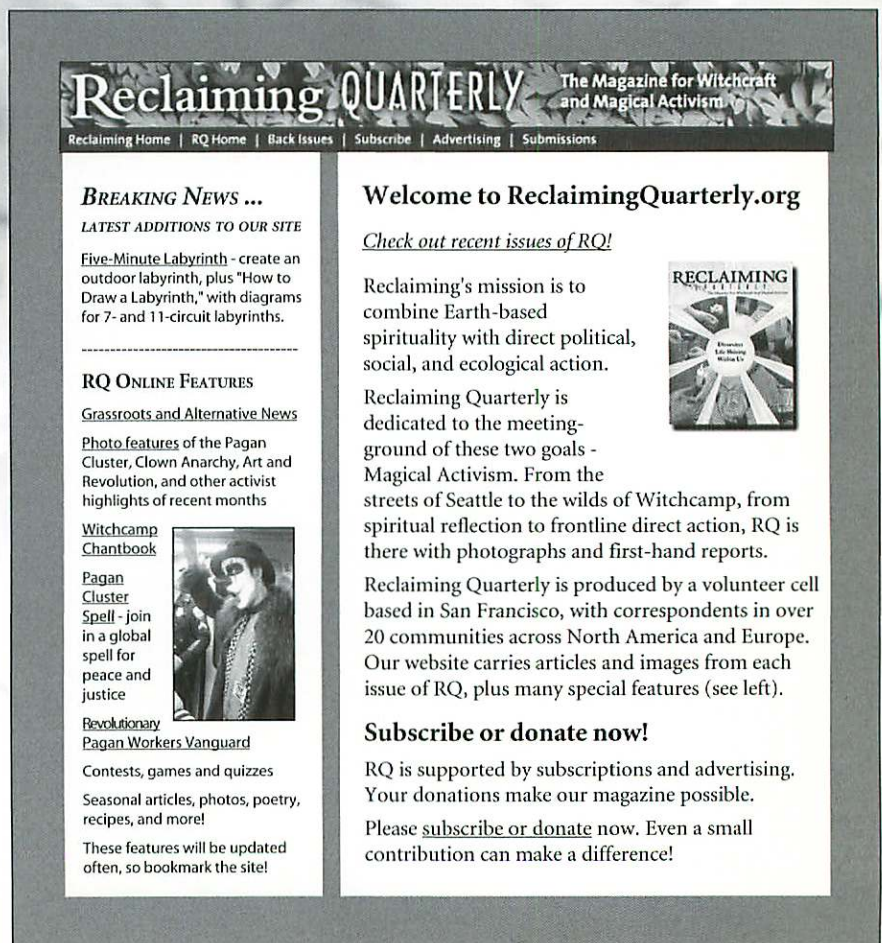
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Help us create a site that serves you ~ a site that you want to visit regularly. Send us your feedback and suggestions ~  
quarterly@reclaiming.org

A website for all of Reclaiming!

Whether you're a Pagan Cluster activist in New England, a solitary Witch in Kansas, a poet in Florida, a midwife in New Mexico, a nurse in Northern California ~ or even if you do not fit into one of these categories ~ this is your website!

Stay connected to your community ~ bookmark this site and visit it often.



The screenshot shows the website's header with the title "Reclaiming QUARTERLY" and the subtitle "The Magazine for Witchcraft and Magical Activism". Below the header is a navigation bar with links: "Reclaiming Home", "RQ Home", "Back Issues", "Subscribe", "Advertising", and "Submissions". The main content area is divided into two columns. The left column features a "BREAKING NEWS ..." section with the text "LATEST ADDITIONS TO OUR SITE" and a link to "Five-Minute Labyrinth". Below this is an "RQ ONLINE FEATURES" section with links to "Grassroots and Alternative News", "Photo features of the Pagan Cluster, Clown Anarchy, Art and Revolution, and other activist highlights of recent months", "Witchcamp Chantbook", "Pagan Cluster Spell - join in a global spell for peace and justice", and "Revolutionary Pagan Workers Vanguard". A small image of a person in a costume is visible next to the "Pagan Cluster Spell" link. The right column has a "Welcome to ReclaimingQuarterly.org" section with a link to "Check out recent issues of RQ!". Below this is a paragraph about the magazine's mission and a small image of the magazine cover. At the bottom of the right column is a "Subscribe or donate now!" section with text about supporting the site through subscriptions and donations.

## OTHER RECLAIMING WEBSITES

### Reclaiming.org

One-stop web resource for all of Reclaiming — links to groups across North America and Europe, classes, rituals, Witchcamps, listservs, plus articles and information about Reclaiming.

### Witchcamp.org

Get information on each of Reclaiming's Witchcamps and family camps. Reclaiming camps are held in over a dozen locations across North America and in Western Europe.

### PaganCluster.org

Link up with the ever-evolving group of Reclaiming folks and other Pagans who join together to do magic, direct action, permaculture, protest, and other grassroots activism.

no. 95  
Autumn 2004

# RECLAIMING

QUARTERLY

## Reclaiming

P.O. Box 14404  
San Francisco, CA 94114  
[www.reclaiming.org](http://www.reclaiming.org)

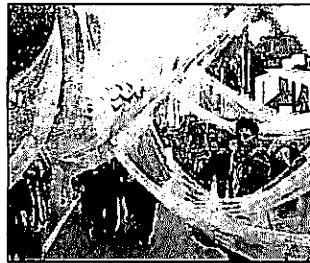
## Reclaiming Quarterly

(415) 255-7623  
[quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)  
[www.reclaimingquarterly.org](http://www.reclaimingquarterly.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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# To Our Readers...

What's this? RQ Lite? Or is this the shape of RQ to come?

We're not sure. What we do know is, RQ is losing money at an alarming rate. Two years ago, we lost \$4000 out of a \$32,000 budget. Last year, we lost \$8000 out of a \$30,000 budget.

This has us asking some questions. What is the role of RQ in a community that increasingly organizes online? What is the base for a magazine that many Reclaiming Witches don't subscribe to? Do readers want RQ to continue enough to make it sustainable?

We're open to your ideas. Enclosed with this issue is a letter and questionnaire on the future of RQ. We are counting on your input to help us shape the magazine.

WE DECIDED to reduce to 32 pages after gathering enough material for 64 pages. On our new website, you'll find the articles that wouldn't fit here, along with color photos, poetry, and more.

In these 32 pages you'll find numerous references to RQ's website. Visit the site for stories, photo-features, resources, contests, reader polls, and more — [www.reclaimingquarterly.org](http://www.reclaimingquarterly.org)

Blessings as the Wheel turns to Autumn. We look forward to hearing from you.

— the RQ cell

## Submissions to RQ

We encourage readers to submit articles, letters, photos, etc., related to political or spiritual issues and happenings. Submissions via email ([quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)) make our job easier. Photographs and graphics are always welcome!

Our deadlines for time-sensitive submissions are the preceding Solstice or Equinox — Winter Solstice for Spring issue, etc.

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 or name 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.

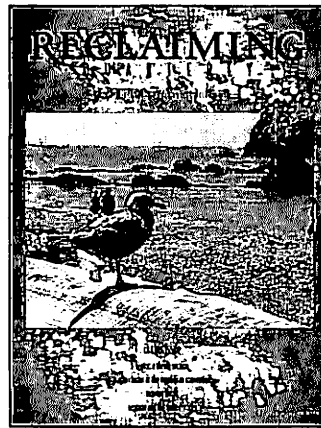
Send to — [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org) — or mail it to us at Reclaiming Quarterly, PO Box 14404, San Francisco, CA 94114

## 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

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



### COVER PHOTO

By Nancy Jones, Ph.D., an ecopsychologist with a video production company whose mission is to honor the wild things and those who care for them. Contact [swallowcreek@aol.com](mailto:swallowcreek@aol.com), [www.homepage.mac.com/avianmom/nature](http://www.homepage.mac.com/avianmom/nature)

### BACK COVER DESIGN

by AManda J. Ecklund. AManda is an artist who celebrates women and finds magic in the mundane. Her artwork can be seen at [www.AMandaJEcklund.com](http://www.AMandaJEcklund.com)

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

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### Our Founder



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

Publisher, Editor-in-Chief, and Statistician .....	Sunshine Moonbeam
Assistant Statistician .....	Esmeralda RagingWitch
Assistant Raging Witch .....	Meredith
Assistant Code Wrangler .....	Carol Gunby
Assistant Parahistorical Assimilator .....	George Franklin
Assistant Pastry Contortionist .....	lily
Assistant Calligraphist .....	Cerridwen
Assistant AssMaster .....	Lynx
Assistant Chronotographer .....	Jonathan Furst
Assistant Political Consultant .....	Jade Paget-Seekins
Assistant Native Plants Advisor .....	Lisa Dillon
Assistant Animal Handler* .....	Ruby
Assistant Nap-Taker .....	Snow
Assistant Image Acquisitionists .....	Otter, Luke Hauser
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, Jim, Suzanne, Panthera, Madrone, Urania, Tia, Kala, Luna Pantera, Starhawk, Macha, Vibra Willow, Deborah V., Elfin, Amber, Ron, Shadow Lotus, AManda, Ewa, and Church Street house.

Regional Pages Credits — see page 16



# The Magic of Moving

By Kara Valkyrie (the Witch formerly known as Loam)

LET'S BE FRANK. Moving is one huge pain in the ass. First, there is the sheer mass of stuff, the element Earth mocking us for all our sentimentalism and attachment.

Earth: Kara Valkyrie, do you really need to hold onto that IUD you had removed five years ago?

Kara Valkyrie: No way, Earth! This is a symbol of two years of hassle-free, juicily joyous sex, unparalleled by anything before or since.

Earth: Let it go, girl, let it go.

And then there is the exhaustive process of finding an affordable means of moving the remaining earthly items.

Cost of installing car hitch: \$270

4' x 8' trailer for 6 days, 1700 miles: \$234

Utility dolly rental: \$10

Gas for trip: \$220.36

Climbing the Sierras at fifteen miles per hour with a duct-taped bike rack attached to the trunk while holding your breath because the water bottle of the hamster sitting next to you in its cage has been dripping for the last 300 miles, resulting in a growing odor that can only be classified as fecally woodchiperrous: Priceless.

It is easy to get distracted by the details of the process. There are too many things to pack, too many loose

ends to tie up, too many goodbyes, too many unanticipated costs. You might find yourself indulging in fantasies of slinking out quietly, leaving all your belongings behind in the middle of the night, no forwarding address. Screw

spiritual) we don't need anymore and to test our connection to our center while being temporarily without a hearth. Maybe you're one of those couch-surfing, nomadic witches. But not me. I don't feel right unless I have a safe place with a few of my favorite material possessions around, where I can feel a personal energetic history surrounding me. So over the years, through countless cross-country and cross-Bay moves, I've discovered a few ways to move with more intention, to honor the process instead of dreading it:

Set up a Moving Altar. This can be done even before you have a new place. Include a list of the qualities you seek, an image of Hestia, guardian of Hearth and Home, or a copy of your current rental agreement. The moving altar should be the last thing packed from your old place, and the first thing unpacked in your next. Keep it up in your new home until you feel grounded and safe.

Those "We've moved!" postcards aren't just for the living. Tell your ancestors, spirit guides, or any other deities that you are moving. Yes, they probably already know, but it certainly won't hurt to give them directions to the new place. When my friend Colleen found her last apartment, she visited the new space before moving in, inviting her Ancestors to hang out there. She then did a purification and



the return of your rental deposit, it would be money well spent to not have to deal with the mess of moving.

But as usual, here is where the work lies, an opportunity to take one of life's seemingly mundane events and turn it into something magical. Moving gives us the opportunity to release the stuff (both physical and

*continued on page 25*



LET IT BEGIN...  
ACTIVISM IN BRIEF

NOW!

## Oil Drilling Threatens Western Arctic Reserve

The recent rise in gasoline prices is being used as a pretext to sacrifice one of America's greatest natural treasures — the Western Arctic Reserve of Alaska — to massive oil development.

The Western Arctic Reserve may be less well-known than the Arctic National Wildlife Refuge — which lies directly to the east — but its wildlife populations are every bit as unique, spectacular and endangered.

In particular, the Western Arctic Reserve's Teshekpuk Lake region — one of the most important tundra-wetland ecosystems left on our planet — is endangered. This vast network of coastal lagoons, deep water lakes, sedge grass meadows and braided streams provides the critical calving grounds for the 45,000-member Teshekpuk Lake caribou herd.

Thirty percent of all Pacific black brant also take refuge in these safe and remote wetlands, remaining flightless while they replace their old feathers. Steller's eiders, northern pintails, tundra swans and rare yellow-billed loons are just a few of the other amazing species that flock to Teshekpuk Lake to nest, free from disturbance. Come Fall, some of

these birds will migrate as far south as Antarctica.

Polar bears roam the coastal areas of Teshekpuk Lake from summer to early winter. And people are counting on the lake for survival as well. The Inupiat Eskimos have subsisted here in balance with nature for at least 8,000 years by following the herds of caribou.

Incredibly, the Western Arctic has never been granted full federal protection. That's because it was set aside as the "National Petroleum Reserve-Alaska" nearly a century ago. But Congress also stipulated that this oil field be tapped only in time of dire national need.

Our government kept oil rigs out of the Western Arctic Reserve even during the darkest days of World War II and the oil embargo of the 1970s. As a result, most of the reserve has remained pristine — its primeval beauty unmarred by roads, oil rigs or other signs of human interference.

Interior secretaries since the 1970s have recognized the need for special protection in the Teshekpuk Lake area. But if the Bush administration gets its way, Teshekpuk Lake will soon be stripped of most of those protections and sold to the highest bidder.

And for what? Drilling in the Western Arctic would have no effect on gas prices at the pump. Its oil would take

years to get to market and would never equal more than one or two percent of America's oil supply — a tiny drop in the bucket of our nation's oil consumption.

Only one group would benefit from destroying the Western Arctic: the oil giants. Meanwhile, they would turn one of the planet's most fragile homes for Arctic wildlife into an industrial zone of pipelines, producing wells and contaminated waste sites.

The Western Arctic Reserve is supposed to be an energy savings account of last resort. This fight represents one of our very last chances to preserve untrammeled wilderness as we first found it.

*BioGems: Saving Endangered Wild Places* is a project of the Natural Resources Defense Council. Visit [www.savebiogems.org](http://www.savebiogems.org)  
Submitted to RQ by Joe Donnelly.

## Northwest Social Forum

October 14-17 in Seattle

The Northwest Social Forum (NWSF) is modeled on the annual World Social Forum (WSF), the grassroots response to the World Economic Forum. In Seattle this year, the NWSF will celebrate the five-year anniversary of the World Trade Organization (WTO) protests of 1999. The NWSF will bring together activists working on issues of social justice, economic justice, and environmental sustainability throughout the region. Groups from Alaska, British Columbia, Idaho, Montana, Oregon, Washington, and the Yukon, will come together to collaborate, share work, strategize, and offer one another inspiration and support.

NWSF Planning Committee members include people from American Friends Service Committee, Center for Social Justice, Church Council of Greater Seattle, Food Justice Alliance, Friends of the Landless Workers Movement, Indigenous Environmental Network, Washington State Jobs with Justice, and YES! magazine

For more about the NWSF and the WSF please visit [www.nwsocialforum.org](http://www.nwsocialforum.org), [www.worldsocialforum.org](http://www.worldsocialforum.org)



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which has links to dozens of local sites



LET IT BEGIN...  
ACTIVISM IN BRIEF

NOW!

## Grassroots Roundup

With the mainstream media routinely neglecting its mission to gather news that actually makes a difference in people's daily lives, RQ turns to alternative sources of information. Several of our standbys are featured in the box on the opposite page. Other sources untainted by corporate profiteering are newsletters of grassroots activist groups. Despite their small circulation, these newsletters are often the

most comprehensive account of the issues on which they focus.

Here is a sampling of recent stories from the grassroots media:

**Nuclear Relapse in Central Europe** — in the *Nuclear Monitor*, published by the Nuclear Information and Resource Center of Washington, DC. "While many look to France, Finland, and the US for the first signs of a possible nuclear resurgence," NIRS says, "few are aware of the push

forward the nuclear industry is trying to make in Central Europe." Contact [www.nirs.org](http://www.nirs.org), (202) 328-0002.

**US Bio Defense, Bio Offense** — in *Citizen's Watch*, published by the TriValley CAREs of Livermore, CA. "The line between 'biodefense' and offensive bioweapons development is exceedingly thin. Programs to create new bioweapons often involve experiments to genetically modify and aerosolize pathogens." Contact [www.trivalleycares.org](http://www.trivalleycares.org), (925) 443-7148.

**Coal Plant Shot Down** — in the *Citizens for Alternatives to Chemical Contamination Clearinghouse Newsletter*, published in Lake, MI. "The city planning commission received a standing ovation when it voted to strike down plans for a coal bruning power plant... Hundreds of people from across the region gathered at various public meetings in recent months to speak for or against the \$700 million project." Contact [cacceco@yahoo.com](mailto:cacceco@yahoo.com), (989) 544-3318.

**We are the Sacrifice: Coalfield Citizens Speak Out for Protecting Water, Homes** — in *Balancing the Scales*, published by Kentuckians for the Commonwealth in London, KY. "KFTC members spoke out passionately and forcefully at a March 30 public hearing, defending their homes, their communities, and their future. 'Let's be honest. We are the sacrifice to be able to turn on the lights,' said Randy Wilson of Clay County. 'Our streams, our lives, our mountains — we are the sacrifice.'" Contact (606) 878-2161.

*RQ's website carries highlights of grassroots news, and links you to community and regional organizations working for a safer, healthier planet. Who knows — the next story could come from your backyard. Visit [www.reclaimingquarterly.org](http://www.reclaimingquarterly.org) and click on the "grassroots news" link on the left.*

*Want to recommend a grassroots story to RQ? Email us at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or mail a copy of the newsletter to RQ, PO Box 14404, San Francisco, CA 94114.*

*Grassroots groups — exchange with RQ! Email us at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)*



## Garden Lockdown Stalls Biotech Conference

Green Bloc and Pagan Cluster activists in San Francisco for the Reclaim the Commons biotech protests in June did a lockdown garden action in the intersection of Fourth and Howard, outside the main entrance to Moscone Convention Center.

A garden of seedlings and native grasses was interspersed with blockaders (see photo above). Following a suggestion from the Green Bloc, participants took one of three roles:

- "Rocks," who did a lockdown circle using specially prepared tubing and ring-clips.
- "Faeries," who clustered inside the lockdown and tended both the garden and the locked-down blockaders.

• "Mists," who helped occupy the intersection and set up the garden, then drifted back to the sidewalks to avoid arrest.

About thirty people were arrested as part of the action. Police officers were encouraged to adopt and care for the confiscated plants.

*Two dozen color photos and a narrative of the action are online at the RQ website — [www.reclaimingquarterly.org/web/bio2](http://www.reclaimingquarterly.org/web/bio2). Photos by Luke Hauser/Direct Action.*



# The USA & Neptune

by Jessica Murray

IT IS FITTING that Neptune should be the most glamorized planet in popular astrology. Neptune has long been associated with glamor, both in the prosaic sense — cosmetics and fashion — and in the esoteric sense — the illusion behind the material world, known to the Hindus as Maya. In facile interpretations of Neptune, the planet's complex range of meanings is often obscured by the utopianism of which Neptune is itself a symbol.

Just because Neptune is amorphous does not mean it does not pack a punch. This is the planet that governs both ambrosia and poison. When manifested without awareness, Neptune's collective function deserves a very careful look.

Neptune refers to the human longing to pour one's identity into universal consciousness, a sublime experience that beggars description in any other terms but the spiritual. Mystical, artistic, and psychic explorations are among the few pursuits subtle enough to properly express its agonies and ecstasies. This is the planet of mists and waters, governor of poets inspired by the muse and sailors bewitched by the siren. It refers to yearnings which do not belong to the material world and cannot be satisfied by material pleasures. Trying to respond to Neptune with anything other than a soulful perspective is like trying to put vapor into a cardboard box.

Because Neptune's purpose is to know the truth of the infinite, any attempts to express it in the finite world tend to run aground. So what do we do with Neptune in a culture like ours, where the dominant belief system proclaims ma-

*“Neptune's purpose is  
to know the truth of  
the infinite”*

---

teriality as the be-all and end-all of reality, and where every desire is fair game for commodification? We glamorize the material plane. Neptune is square to Gemini Mars in the natal chart of the USA<sup>1</sup>, and elevated in the 9th house: it is very strong, and very confused. Our collective yearnings for transcendent bliss are at odds with our scattered efforts to attain it. For Valhalla we have Hollywood, and for gods we have movie stars. Our lust for nonstop entertainment and material satiation come from Neptunian drives which have been displaced from their origin in the soul.

## ESCAPING THE EGO

ULTIMATELY, NEPTUNE experiences the mortal coil as an onerous weight. This translates into an urge to escape duty and restriction, whether we see our burden in existential terms or simply as the boss forcing us to show up for work. What may appear to be irresponsibility is actually a fear of being trapped by the confines of the earthbound self. This is why independent action and clear decision-making are repellent to the Neptunian mindset, which would rather seek out a deep, wide pool into which it can dive and disappear. The alcoholic or drug-taker who seeks solace in a mood change is motivated by the same impulses as the devotee in an ashram: each wants freedom from the prison of individual consciousness. On a collective level, unaware Neptune manifests as conformity, group hysteria, and blind faith in undeserving leaders. Awash in group feeling, we free ourselves, tempo-

rarily, from the burden of having an ego.

The spiritual purpose at Neptune's core is rarely positively modeled in the Western world. Our society does not honor the divine discontent that is universal to human experience — that craving to lose ourselves in something larger than ourselves. In our day and age, such stirrings, if they are named at all, are likely to be pathologized by the secular priests — the medical/psychiatric scientists — as the lapses of a weak ego or an unstable mind. It is no wonder that we are beset by addictions of every stripe, which represent our efforts to seek the numinous without disturbing our allegiance to the literal. It is no wonder that we fall prey so readily to trends of fashion and ideology, which seduce us to pool our sensibilities together with large numbers of our fellows, and thereby divest ourselves of individual choice.

## GLOBAL CURRENTS

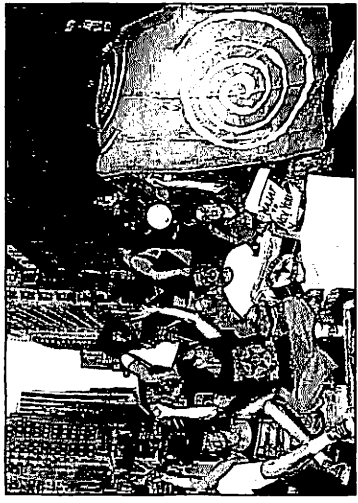
AS ASTROLOGERS seeking to plumb the meaning of the current world scene, we have at our disposal the archetypal framework necessary to look at important human dilemmas which are otherwise hidden in plain sight. Our deeper view has never been more required. Let us consider Neptune's role in recent global events.

When the Pentagon attacked Baghdad in 2003, Saturn was conjunct the USA's natal Mars and squaring natal Neptune to the exact degree, with Pluto still within orb of the national Ascendant. We know that unconscious Mars and Saturn together can manifest as the crudest kind of masculine assertion, narcissistic and defensive, and that Pluto governs destruction and death. But of particular interest here is the role played by Neptune, governor of the mass emotionalism that

*continued on page 30*

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<sup>1</sup> July 4, 1776, 5:13 p.m. LMT, Philadelphia, PA (Rudhyar chart).



Members of the Pagan Cluster created sacred space and built an altar on the Crossroads of New York City (33rd and Broadway) during the True Security action with Code Orange Cluster.

About 24 members of the cluster were among the nearly 2000 people arrested during the Republican Convention in New York City.

Photos ©2004 Berta A. Daniels.

# PAGAN CLUSTER AT THE REPUBLICAN CONVENTION



RQ took the occasion of the RNC protests to launch the grassroots news pages on our new website.

RQ provided daily reports and photos from New York, covering the Pagan Cluster and many other actions. These reports and pictures are still online — [www.reclaimingquarterly.org/web/rnc](http://www.reclaimingquarterly.org/web/rnc)

Building on nearly a decade of covering activism and community organizing, RQ's online coverage of the grassroots will provide news and photos of events that the mainstream ignores or marginalizes, as well as links to dozens of groups across North America and Europe.

Visit us now — click the "grassroots news" link on our home page — [www.reclaimingquarterly.org](http://www.reclaimingquarterly.org)



# The River, Living, Refuses to Be Held Back

Flowing like a river, like a river to the sea  
Love flows through you, and it flows through me...

by Sulis

*(This article was written in January 2003, during protests in Washington, DC.)*

FOR THOSE WHO DON'T know, minus 16 degrees Fahrenheit is bone-chilling cold. Heart. Hands. Toes. Nose.

The air is tangibly different in other ways as well — sound carries like the bell of pure crystal. Distant mountains are clear and visible.

Outside this morning, the snow looks like a sheet of satin laid out freshly over the fields. A luminosity that makes even the mundane seem magical. The trees are rigid — standing as guardians of these frozen meadows. The mountains glow.

Almost nothing moves. Smoke hovers above a chimney. An occasional car rolls by. Stillness. It is so cold that it becomes hard to concentrate on much of anything but the outside world. It is hard to be anything but fully present in this space.

The trees closest to the river are coated with a crystalline sugar — they sparkle and shine in the morning light. The frost faeries have played here, leaving their intricate lace behind as a sign for all to see.

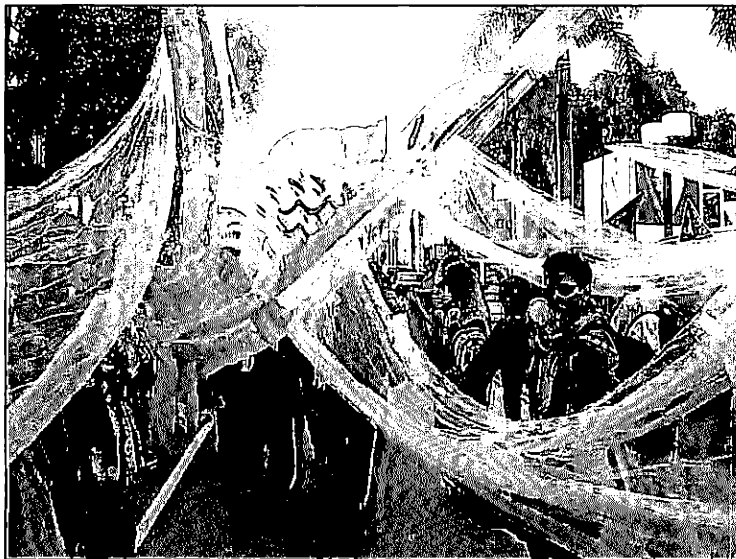
One could almost believe it is warm outside — the sun beams down like a beacon. The sky is a robin's egg blue. The blue of the sky is reflected in the shadows cast lightly on the shimmering

white satin.

But don't be fooled. This morning, it is minus 16 degrees. And it's colder than you think.

And the River, living, refuses to be held back.

THE RIVER WINDS through this frozen landscape — flowing. Her banks are



*Pagan Cluster's Living River action in Miami, 2003. Photo by Ruby Perry.*

sealed off, but in the middle, a ribbon of water dances freely. Today, She lives. Breathes. Steaming almost in defiance.

She is alive and free — and will not be controlled even now. The River, veins full and running over in the Spring, smaller and bone-dry at times in the Summer, sends her steam up into the cold air. "I will not be stopped," she says quietly with a persistence that cannot be ignored. "I will not be stopped."

And so it is with us. Each year as

Valentine's Day approaches, we are inundated with ubiquitous hearts. Our hearts pump the rivers inside of us. And the river inside each of us is magnificent. Over 60,000 miles of veins, arteries, and capillaries per person. That's enough to encircle Earth 2.4 times!

I have seen three times this year that personal River come to a halt, frozen and cold. Three times, found a new river — of tears. Three times, found a new source to drink from.

And now, another close friend is experiencing cardiac problems. As I sit here writing these words, I know that this is different — I feel it inside. I know she has a heart that cares — not only for her community, but herself as well. I know, that unlike some around me, she will fight, make the changes she needs to and come around more healthy, more strong, more aware. It is time for the healer to be healed.

And in DC today, another Living River flows — filled with friends rallying bearing images of peace, of possibility, of hope. They, too, will not be stopped. They, too, speak with a persistence that cannot be ignored for long. With them go my hopes and dreams in their movements, their gentle flow that will wear down the injustices, that will bring a freedom.

And the River, living, refuses to be held back.

# Hail, Hail – the Río Grande Is Dead

Some vignettes on water in the desert

by April Cotte

*The Río Grande died this year. We must honor the dead. We cannot let another river's crossing go unnoticed.*

## JUNTO DE LOS RIOS

JUNTO DE LOS RIOS, the juncture of the rivers, Río Chamo and the Río Bravo del Norte (Río Grande), a cradle of civilization in the Chihuahua desert. Río Grande water travels from the high mountains of Colorado to the Gulf of Mexico. Río Chamo water travels from the high mountains of the Sierra Madre (Copper Canyon) and enters the Río Grande with no challenges from la migra (border patrol). People have done agriculture here for 12,000 years, according to a local historian, Enrique Madrid. More than 2000 years ago, they were using modern techniques to divert floodwater so it fanned over their crops.

## MAKING WATER

2002 — President Bush negotiated with President Fox for water in southeast Texas. The Río Grande was dying and there was hardly any water coming from the Río Chamo. The joke was that when Bush told Fox, "Give more water to the US via the Río Chamo." Fox said, "No problem, just tell me how to make water."

2004 — I visited my friend Herme Linda in her ejido (cooperative farming community) along the Río Chamo. I asked her about a strange new cement aqueduct running next to the ejido's canal. How did that get built so fast? Her ejido just fixed their canal and the canal has not even been getting enough water to sustain their farms. She explained: "It was built by the Mexican government to send water directly to the United States, bypassing all the farms to pay back the water debt." I asked what would happen to her farm. She shrugged her shoulders — a single mother, farmer with a

\$10,000 debt since the early 1990s adoption of NAFTA.

## MAKING WATER: RIO NUEVO

2002 — A business group called Río Nuevo (New River) proposed to six of the poorest counties in Texas to lease state land and mine the aquifer for water. The state would receive a one-time signing bonus for the Permanent School Fund. One of their rejected proposals involved sending water down the Río Grande arroyo to the southeast Texas market.

## HEADWATERS OF THE RIO CHAMO

AREDUVECHI 2002 — We followed a creek through old-growth forest, enjoying relief from the sun after a long hot day of hiking at 8000 feet. The aqua blue spring water was delicious. We arrived to a small community and ate prickly pear cactus fruits on the hill while one person went ahead to greet the residents. Below were small, simple adobe houses with some livestock around and fields of beans, squash, and corn growing in mounds irrigated by diversion pipes from one of the springs. It is just enough food for the households for this year. The river continued on its way down cascading falls, into big pools of fish, bigger rivers and ultimately, the Río

Chamo. We were fed hand-made corn tortillas, beans, and dark greens from the forest. A medicinal tea from a creek bed herb was made for one of our ill companions. We played with the children.

AREDUVECHI 2004 — Tired again from a long hot day of hiking, we descended the creek towards Areduverchi. The tears came to my eyes before I even understood what I was seeing. A road plowed right across the creek leaving a path of felled trees and dislodged rocks everywhere. Water poured around the road then disappeared into the debris. We frantically started throwing rocks and wood out of the way so the water could flow in its old bed, but further down the road crossed the creek again and again. The house was abandoned. Our friends were gone. There was no food growing in the small fields.

## THE RIO GRANDE IS DEAD

HAIL, HAIL, the Río Grande is dead: mighty river that flowed through the desert with power and beauty year after year, sweet home to so many species; generations of fish, insects, plants, animals and birds. Singing downstream, roaring down streams. Bring out the bells. Bang the drum.

The Río Grande died this year. We must honor the dead. We cannot let another river's crossing go unnoticed.

Make a tombstone: "Río Grande River died this year of our lord 2004. She was murdered by global capitalism, specifically by the needs of U.S. and Mexican cities, factories, agriculture, the timber industry, lawns, golf courses, and NAFTA. Her last flow was sucked dry by the tamarisk, an invasive species planted to replace eradicated cottonwoods."

Or perhaps the tombstone should

*continued on page 24*

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## Cyhiraeth

*Flowing and fluid,  
Singing its melodic tune,  
A fluvial druid,  
Seduced by the moon.*

*Clear and iridescent,  
As pure as springtime dew,  
Babbling and effervescent,  
As the Tree of Life grew.*

— by Stellaera



# Water and the Moon

## — A Pop Quiz

By Amy Martin

The Moon and water have deep physical and metaphysical connections. Let's explore them — answers below.

- 1) The most obvious is ocean tides. Is high tide at Full or New Moon?
- 2) Water is unusual in that it fully changes states, like the Moon appears to do. What are the three aquatic phases?
- 3) What does water do that Moon does?
- 4) What human qualities are associated with water and the Moon?
- 5) What ritual objects are associated with water and the Moon?
- 6) What color is associated with water and the Moon?
- 7) What direction is associated with water and the Moon?
- 8) What time of day is associated with water and the Moon?

Amy Martin, a Dallas-based journalist and writer, is author of the upcoming book, "Hidden Heart of the Continent: Finding the Divine Beneath Our Feet." Contact [newworldgoddess@sbcglobal.net](mailto:newworldgoddess@sbcglobal.net) or [www.moonlady.com](http://www.moonlady.com).

- 1) Both.
- 2) solid (or frozen, which is interesting because it's less dense than liquid), liquid (with a unique molecular structure that helps substances to dissolve), gas (water vapor, what clouds are made of)
- 3) descends (water always goes to lowest level - the Moon activates the unconscious), receptive (the ocean refuses no river - the Moon accepts Sun's rays), reflective (water reflects light - the Moon reflects the Sun's rays)
- 4) emotions, relationships, intuition, unconscious
- 5) mirror, bowl/cup/chalice
- 6) black (the deeper the water, the darker it appears to be — Moon is associated with the night, though it is often up in day)
- 7) west (water: Pacific Ocean — Moon: night, ruled by Moon, arrives when the Sun sets in the west)
- 8) twilight (water: the day dissolves into darkness — Moon: nighttime, ruled by Moon, arrives)

### Answers

# Holy Waters

## Water Deities Through Western History

by M. Macha NightMare

We Witches have a chant that goes: "The ocean is the beginning of the Earth. All life comes from the sea." And it does. Ninety-five percent of all life is in the oceans of the world. The womb waters where we all begin are like the salt water of the ocean, full of nutrients, creating a safe place for us to grow until we are ready to breathe air and live on land.

As far back as ancient Egypt, we see that the sun god Atum (Re) reposed in the primordial ocean (Nun). The first gods in Assyro-Babylonian myth arose from the coming together of sweet water (Apsu) and salt water (Tiamat). Surrounded by seas, the mythology of the seafaring Greeks is filled with sea goddesses, nymphs and monsters. We get our word dolphin from the sea god Delphinus. Oceanus was the Titan of

the sea. The Olympic god Poseidon, called Neptune by the Romans, rode white steeds that were the roaring waves, or rode in a seashell chariot pulled by seahorses. Aphrodite was foam-born. The Yoruba people of West Africa, and later the African diaspora in the Americas and the Caribbean, worship Yemaya, a goddess who loved mirrors and pearls, and who appears dressed in blue skirts with white ruffled underskirts, suggesting the waves meeting the shore.

Many peoples are fed by the oceans and rivers. For instance, the one-eyed goddess Sedna lives at the bottom of the ocean with the fish and the seals. If she is not propitiated, she will not provide food for the Alaskan people.

Not only seawater but fresh water is sacred. Around the world people see the

*continued on page 22*



Photos this page and opposite — A "Living River" procession in San Francisco made its way from City Hall to the world headquarters of water-privatization advocate Bechtel Corporation. Photo by Luke Hauser.

# Water Awareness

Excerpts on water from Starhawk's forthcoming book, "The Earth Path"

## WATER AND AWARENESS

MEDITATING BY a lake one day, I heard the water say to me: "All water is one, one whole, one awareness. All water is continuously aware of all the other water in the world."

That insight profoundly changed my relationship to water. Instead of thinking of it as a physical substance, I began to perceive it as a flow of life-giving awareness, constantly cycling through the world. To be a Witch, to be someone who has consciously accepted the challenge of serving the powers of life and balance, we must bring ourselves into right relationship with that pervasive consciousness. Only through a balanced relationship with water can we have abundance and thriving life.

And water knows. Water spirits, water Goddesses and Gods, however we

want to name that intelligence which is so different from ours, something knows and feels when we approach with love and respect.

So to begin exploring the teachings of water, let's start by expressing our gratitude and making an offering.

## OBSERVING WATER

OBSERVING WATER is a meditation in itself. Just watching a flowing river or a running stream can help us feel calm and renewed. Swimming, floating, being in or near water is one of the basic ways human beings relax and replenish our energies.

Following are three suggestions for observing water.

(1) Ground and come into your senses. Look around at the form of the land, the plants, the shape of the hills, the creases and crevices. Become aware of the

presence and traces of water, of the flows which have shaped the land, smoothed the rocks, of the water which permeates the soil, the water encompassed in the bodies of plants and animals. Observe the presence and flow and movement of water.

(2) Sit beside a running stream, or a swift river, or the ocean. Watch the movement and form of the water. Notice the shapes and patterns that it makes, where it runs fast and where it slows down, where there are standing waves and where there are slow eddies. Notice the way the patterns of movement form and reflect the shapes of the land. The visible motion of water is only the surface layer of more complex movement below. What can the surface tell you about the depths?

(3) Get into water. Go swimming in a river or body-surfing in the ocean. Be sure to be safe, have a buddy, and be aware of currents and undertows. Feel the force of the water on your body. Notice how you move in the water, how the waves and ripples feel. Dive down and feel the difference between the motion below and the motion above. Feel the temperature changes from the depths to the surface. Close your eyes, and observe the water with your skin, your muscles, your deep bodily senses.

*More extensive excerpts from Starhawk's writings on Water accompany the online theme section for the current RQ. Visit our site — [www.reclaimingquarterly.org/95](http://www.reclaimingquarterly.org/95) — for more articles, poetry, and images of Water, as well as many other online features.*

*"The Earth Path" by Starhawk will be released by Harper San Francisco in Fall 2004. For more information on the book, as well as a teaching/travel schedule and other writings by Starhawk, visit her website, [www.starhawk.org](http://www.starhawk.org)*

Thirst: a documentary on water

## Is Water a Human Right or a Commodity?

Is water part of a shared "commons," a human right for all people? Or is it a commodity to be bought, sold, and traded in a global marketplace? *Thirst* tells the stories of communities in Bolivia, India, and the United States that are asking these fundamental questions.

Over a billion people lack access to safe drinking water. Each year, millions of children die of diseases caused by unsafe water. The numbers are increasing.

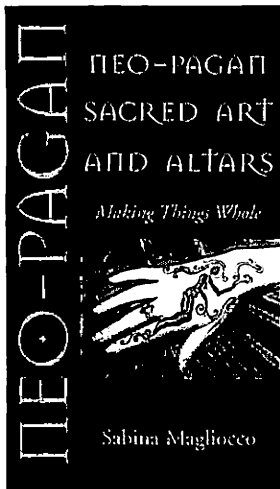
In Bolivia, we witness a full-scale insurrection against a water privatization contract with the U.S.-based Bechtel Corporation. In Stockton, California, residents create a grassroots coalition to oppose a proposal to give control of the water system to a consortium of global corporations. In India, a grassroots movement for water conservation has rejuvenated rivers, literally changing the desert landscape while opposing government efforts to sell water sources to companies like Coke and Pepsi.

Water activists from Bolivia, Stockton, and India all meet at the World Water Forum in Kyoto as part of a new movement against global water privatization. As the Forum reaches its final day, water issues build toward an explosive outcome.

Directors Alan Snitow and Deborah Kaufman see water as the leading battleground in conflicts over privatization. "Water is up for grabs in the U.S. for the first time in a century," says Snitow. "It's an issue of democracy. Who gets to decide?"

*Thirst* aired in July as part of PBS's "P.O.V." series. Visit [www.thirstthemovie.org](http://www.thirstthemovie.org)





## Neo-Pagan Sacred Art and Altars

Sabina Magliocco

If Margo Adler's *Drawing Down the Moon* is the comprehensium of Pagan history, ideology, culture, and practice, then this gem by Sabina Magliocco is the IDG-type synopsis. It distills all that is essential in, characteristic of, and beautiful about Paganism. But whereas IDG resorts to reducing the Akashic record to digestibles "for Dummies," this well-written book amounts to Paganism for Smarties.

The book is divided into two main parts: a section on altars and ritual, and a section on costume and jewelry. The unifying theme is the threefold nature of sacred art and its creation by individuals and communities — a consciousness-altering act of devotion, meditation, and

union with the Divine. It is an act of exuberant creativity for the sheer joy of it, and a magical working undertaken to focus will and intent, raise energy, and manifest tangible physical changes in the material world. In addressing all three purposes, Magliocco says, "The creation of [...] art [is] a sacred act in and of itself. ...It is the creative process itself which is the core of religious experience. ... Because creativity and artistry involve transformation, these processes become analogous and equivalent to magical acts: the artist is by definition a magician."

Because life imitates art, a study of Neo-Pagan ritual necessitates backward chaining from its sacred art forms to the history, philosophy, symbolism, and contemporary cultural contexts of the Pagan movement, as diverse and multilithic as it is. Magliocco shines as a folklorist and professor of anthropology whose field studies at festivals and in the homes of artists result in the ethnologist's credible, dispassionate yet appreciative, and agenda-free descriptions.

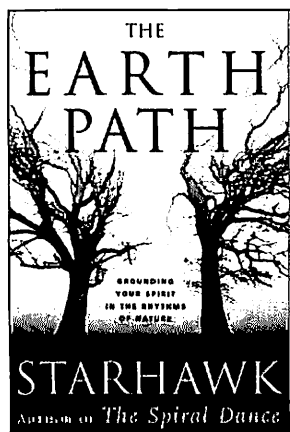
The one missing link in this book's great chain of being is the omission of any reference to the considerable body of theory and research in academic parapsychology that substantiates and clarifies the relationship between emotion, intent, and physical result. In several places the author alludes to how altars "work" (to create magic) and how magic "works" toward a result. But the reader runs into a cul-de-sac that could be opened up by a few sentences on recent psychokinesis studies. Mention of

paranormal phenomena would have been no more tangential than the brief digressions into the philosophies of the Enlightenment, positivism, and Romanticism, into feminist ideology, and into Wiccan roots in Gardnerian tradition. Future editions could also benefit from an acknowledgement of Aleister Crowley's role in establishing the vernacular of praxis in the interplay of art, consciousness, and ceremonial magic.

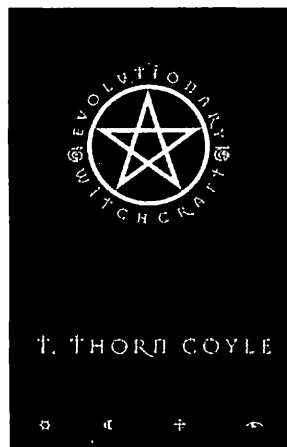
It must have taken some ritual magic to banish the publisher's typical resistance to including so many color photographs. There are multiple drawings and black and white photos, as well as color plates of Spiral Dance altars, personal altars, and beautiful hand-made artifacts. The photographs of the Bast cat goddess sculptures by Catherine Farah and the Neolithic-style carvings by Reva Myers are so evocative that one could make altar pieces of the pictures themselves.

This is not only a charming and yet substantive book for those in the "movement," as Magliocco repeatedly calls Paganism. It is also wonderfully appropriate for those uninitiated smarties who need an antidote to mass media misrepresentations of Paganism. In this book Paganism is happily recast in the light of positive aesthetic and meaning. A gift idea for those in or out of the Pagan movement — the latter including teenagers, the curious, or parents who are unclear on the concept — would be this book plus some small starter artifact for the recipient's first altar.

Reviewed by Beverley Kane, MD.



## New books this Fall from three Reclaiming teachers

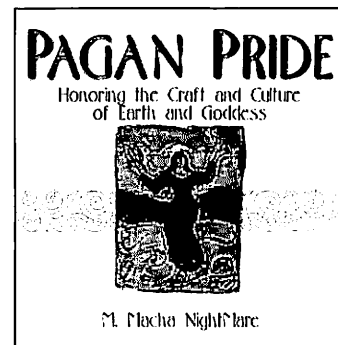


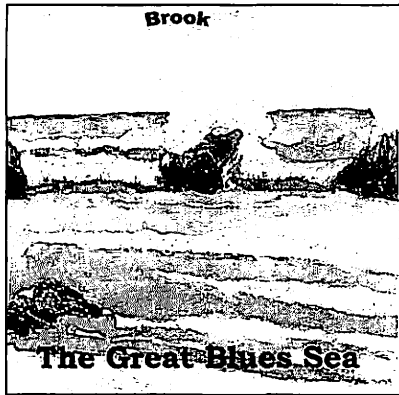
Three new books by Reclaiming teachers are set for release in early Fall 2004. RQ will review these books in future issues. For now, here are the titles and the authors' websites for more information.

*Pagan Pride: Honoring the Craft and Culture of Earth and Goddess*, by M. Macha NightMare ([www.machanightmare.com](http://www.machanightmare.com))

*The Earth Path: Grounding Your Spirit in the Rhythms of Nature*, by Starhawk ([www.starhawk.org](http://www.starhawk.org))

*Evolutionary Witchcraft*, by T. Thorn Coyle ([www.thorncoyle.com](http://www.thorncoyle.com))





## The Great Blues Sea

Brook

We say we're Earth-based Pagans, but when it comes to our music, it's often long on the inspiration of air and fire, and short on "earth."

That's why I had to like a Pagan CD that is not only firmly grounded in traditional blues — but includes covers of songs by Elmore James and Muddy Waters. Earth-based, indeed.

The highlight of *The Great Blues Sea* is not so much particular songs, but the rootsy blues guitar of singer-songwriter Brook. Brook has had a hand as musician and producer on a number of Reclaiming CDs, including *Let It Begin*, the soundtrack to the Spiral Dance ritual. This is his first solo venture, where he gets the space to open up on guitar. From finger-picked acoustic ragtime to wailing electric bottleneck blues, this is a first-rate guitar recording.

The songs are well-crafted, with a mix of personal, political, and Pagan lyrics. My favorite number is "Summerland," a tongue-in-cheek look at the afterlife. The CD could use a little more of this wry humor in dealing with its heavyweight topics.

If you're looking for "earthy" Pagan music, this is the CD for you. You can hear song-samples and order the CD from [www.magicbrook.com](http://www.magicbrook.com)

Reviewed by Bill Dewey.

## Be an RQ Reviewer

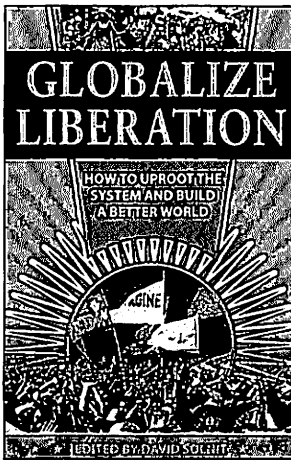
RQ welcomes music, book, film, opera, festival, theater, and TV reviews up to 200 words — even a single paragraph! So start typing — see page 2 for submissions info, or email us at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

## Globalize Liberation How to Uproot the System and Build a Better World

Edited by David Solnit

Globalize Liberation is a collection of essays inspired by the worldwide movement against the growing corporate control of...everything — exemplified by such institutions as the World Trade Organization and corporations like Bechtel and Chevron. Editor David Solnit has been a tireless organizer for over two decades, and he taps the wisdom of a wide array of people he's worked alongside, letting them speak for themselves.

Solnit says the stories, strategies, and voices in this book are a "new radicalism,"



challenge us to embrace seeming opposites in need of reconciliation. Starhawk points out the need for us to embrace the "hard" and the "soft," the "compassionate as well as the hard-core," the "fighter and the healer." Revolutionary Chris Carlsson challenges us not to dichotomize too severely "radical" and "reformer" in his essay "Assuming We Refuse, Let's Refuse to Assume." People working for "total transformation" and those focusing on "incremental change" need to embrace, or at least not belittle, each other's work. Throughout the collection we see groups trying to do both "prefigurative" visioning and nitty-gritty work.

A fundamental problem that impedes positive social change is the need to fill the vacuums that would be created by the success of protest. If we get rid of oppressive institutions and power dynamics, what will replace them? Without exception, the authors name "capitalism" as a problem, but old-school communism or socialism

aren't held up as solutions either. What emerges is a vision of "making change without taking power." I embraced these concepts, but I'm not sure that the less politicized masses will trust in something as amorphous and grand as "direct democracy" or even "consensus process." *Globalize Liberation* makes me feel more hopeful that they can, and in fact already do.

Reviewed by Jim Haber. A longer version of this review will be posted on the RQ website — see issue #95.

## Roll of Thunder

Spiral Rhythms

This chant album, from a Georgia-based Pagan band, opens with an *capella* rendition of P. J. Seale's "I Am The Goddess," artfully weaving female and male voices. This song is destined to be learned by Witches everywhere.

"Maiden Mother Crone" features a dijeridoo. "Children's Totem Chant," with human voices mimicking the sounds of animals, will be welcomed by anyone raising kids in the Goddess tradition.

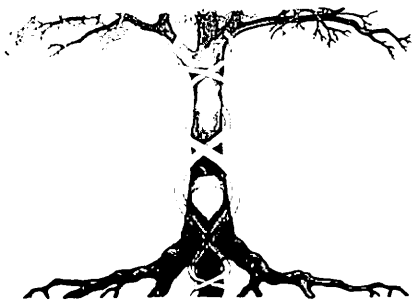
"My Country Tis Of Thee," sung in Pagan choir-harmony style, back to back with Christian Williamson's "Freedom," bring a fresh take on an old standard and on Pagans' place in our nation.

On "Om Jam," a trance-like piece of humming and toning, a rainstick, dijeridoo, and drums encircle the singers. This cut is reminiscent of Gabrielle Roth.

The chants on this album have a professionally-produced sound. Good harmonies and excellent timing make it a standout among Pagan chant albums. You'll be transported to bonfires past, while learning new songs for bonfires future.

From *Musiphysical Productions*, [www.spiralrhythm.net](http://www.spiralrhythm.net). Reviewed by Irish Flambeau.





Winter Witchcamp in Minnesota

# Come and Live in the Mystery Mystery

by Paul Eaves and Teri Parsley Starnes

Winter Camp took place nestled in a pocket valley of Whitewater State Park in the bluff country of SE Minnesota over Valentine's weekend. Temps were in the teens at night. The nights were especially enchanting as we wended our way through a candle-lit snow labyrinth beneath starry skies, serenaded by crooning owls. A special intimacy was created by the winter beauty. By the end of our four days of magic we had developed relationships of co-creation with Mystery as well as within our human community.

This year at Winter Camp we worked with the Norse story called *Loki's Children and the Binding of Fenrir*. An ancient seer has told Odin, the High King, that his doom will be upon him when the wolf Fenrir is loosed. Odin enlists the gods to save their world, Asgard, by binding Fenrir, the wolf. It is a story of friendship, oaths, and betrayal. No-win choices and what one would sacrifice in order to preserve the worlds as they know it. We called on Odin, Tyr, Fenrir and the Norns to guide us through this story. Their wisdom and presence was evident as we explored our own choices and obligations. Are choices as simple as this or that, or are

there other choices that may lead us down an unknown path?

As this camp progressed we utilized a new model for community co-creation that is being developed by the Diana's Grove Mystery School, located in Missouri ([www.dianasgrove.com](http://www.dianasgrove.com)). Four members of the teaching team had been trained at Diana's Grove so we took the opportunity to experiment with that

make the covert overt — to acknowledge the archetypal power of 'Teacher' and empower personal authority, to demystify the process of creating and facilitating ritual, to be inclusive and thus make accessible to all — the magic of community. Co-creation entails acknowledging that we all are and have always been co-creators. We invite each member of this community to bring

awareness, transparency, and intention into the ritual of these four days. To weave today what we choose for the future. So mote it be."

During the camp orientation we outlined our process of co-creation and followed through on it during camp. Each night, affinity groups invoked sacred space, by planning and enacting one part of the invocations. Each evening, before dinner, the whole camp

community reviewed the intention for the night's ritual. The teaching team presented the intention. In a focused conversation of no more than 15 minutes, the community fine-tuned our group intention.

We also invited folks who were interested in co-creating a ritual for the



*Working with the elements as they presented themselves, Winter Witchcampers built snow altars and a snow labyrinth in the fields of Minnesota. Photo by Paul Eaves.*

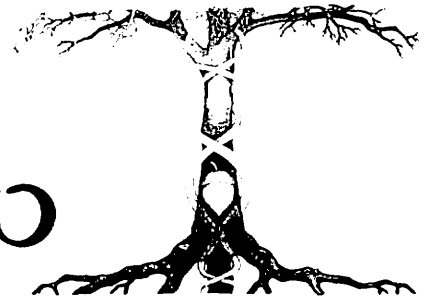
style of co-creation in a Reclaiming Witchcamp experience.

To begin the work, the teaching team created a co-creation statement of intent. It read: "Our intention for Co-creation at Winter Camp is to foster collaborative efforts between organizers, teachers, campers, and the many realms to work the magic of camp. We intend, with the help of this community, to

*continued on page 23*



# Money, Power, & Free Witchcamp



July 2005 in Southern Oregon

by Andy Paik

*I was over at my friend's house. We were talking about possibly going to Republican National Convention protest in New York. "You know," I said, "you really need to go to Witchcamp this summer." I'd been working with him for a few years, but there was so much stuff he didn't know. How to work energy in large groups, or even that there was a different order of energy in a big group than he had experienced before. Working magical connections with strangers. Energetic healing. Skills that would help him stay safe and sane in New York.*

*Things not covered in the 2-hour "Magical Activism" workshop.*

*"How much is it again?" he asked. "\$500, but if you apply really early, you might get a scholarship space. Then it would only be \$250." "\$250, and a week off from work." He looked down at his 2-year old daughter, thought of the food they got from the food bank yesterday. He remembered how the transmission in the car was going out. The rent would be late again this month. Thinking of that, he just laughed. "Maybe next year..." he said. I looked down at his daughter, my Goddess-daughter, and hoped "next year" would be soon enough.*

LAST APRIL, the Dandelion Gathering represented the first attempt at bringing all of Reclaiming together since it became an international network. There were 150 or so people there, from all around the continent, and a few from outside it. Rich and poor people, street activists and kitchen Witches, crones and small children. It was a great opportunity for mixing outside our local communities and meeting people. Many great discussions happened and lots of fun was had by all.

From some of the discussions, it became apparent that there are a good number of people not served by the Reclaiming teaching system. People for whom the even the bottom end of the sliding scale is too much: single mothers, students struggling to get through college, traveling activists living on people's couches. Actually, poor people in general. It is one of the reasons that Reclaiming draws so heavily from the middle and upper classes.

I'm a teacher. I understand the need to be paid for my work. I know that classes cost money to put on. I remember that teaching-work, often done by women, has not been valued by society. And I remember the sense of empowerment the first time I was paid for teaching. But there needs to be a way for us to serve that part of our community that can not afford classes.

It takes a lot of money to put on Reclaiming Witchcamps. You have to rent the space. Food must be bought and kitchen staff paid. Teachers must be paid.

## AN EARTH FIRST! MODEL

IN DISCUSSING this situation with other activist friends, the reply was always the same: "Why not do it like the Earth

*continued on page 28*

## Threads in the web we weave

### ~ Dandelion Gathering by the Numbers

by Kira April

Reclaiming had never seen anything like the Spring 2004 Dandelion Gathering. I found myself wanting to know just who we were and where we came from. Here's a small sampling. A full analysis of Dandelion statistics can be found on the RQ website - [www.reclaimingquarterly.org/95/dandelionstats.html](http://www.reclaimingquarterly.org/95/dandelionstats.html)

#### Breakdown of Dandelion Attendees by Declared Affiliation

164 people attended the Dandelion Gathering. This figure includes 18 children.

With the event held in the Texas Hill Country, many declared an affiliation with Tejas Web (43). The next highest were affiliated with the Pagan Cluster (33).

Among local communities: Vermont Witchcamp (19), California Camp (15), SpiralHeart (9), BC Camp (8), Phoenix Reclaiming (6), Midwest/Diana's Grove (5), Solitaries (4) ReWeaving (4), Wild Ginger, NY Witchcamp, Ithaca Reclaiming Collective, Avalon, (3 each), Magnolia, Germany and Enchanted Spiral (2 each).

Three people identified as members of the original San Francisco-based Reclaiming Collective, and two as members of the Reclaiming Quarterly production cell.

Affiliations declared once each: teacher, RQ, Rhubarb, Turning Tide, Trilliam, Florida Reclaiming, Asheville Reclaiming, Living River, Blue Moon Circle, Portland Reclaiming, Winter Camp. One person listed her affinity as "everything."

*Lots more Dandelion stats — [www.reclaimingquarterly.org/95/dandelionstats.html](http://www.reclaimingquarterly.org/95/dandelionstats.html)*

Welcome to Reclaiming Quarterly's

# 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
Sarah Campbell, PA	Liz and Donata, Germany
George Franklin, CA	Maggie nicAllis, NJ
Teri Parsley Starnes, MN	lily, CA
Irish Flambeau, GA	Raven, NM
Midnight, TX	Yoeke, Low Countries

## Witchcamp 2004-05

*These are adult camps (some include age 16, or allow infants). Dates are for 2004 — for 2005 dates, come back next issue, or visit [www.witchcamp.org](http://www.witchcamp.org)*

### **MidWest/Missouri** • June 12-19

(505) 342-1553, [Camp@dreamweaving.org](mailto:Camp@dreamweaving.org), [www.dreamweaving.org](http://www.dreamweaving.org)

### **California** • June 27-July 4

(415) 789-7674, [madrone@mindspring.com](mailto:madrone@mindspring.com), [www.madroneproductions.com](http://www.madroneproductions.com)

### **Germany (women)** • July 9-16

[www.witchcamp.de](http://www.witchcamp.de), [waldschrat\\_ev@freenet.de](mailto:waldschrat_ev@freenet.de), 011-49-40-439-5636

### **Lorely (Europe)** • July 29-August 5

[pschatman@hotmail.com](mailto:pschatman@hotmail.com), 0031-6215-64111, [www.reclaimingloreley.org](http://www.reclaimingloreley.org)

### **SpiralHeart/MidAtlantic** • August 1-8

(202) 728-7510, [info@SpiralHeart.org](mailto:info@SpiralHeart.org), [www.spiralheart.org](http://www.spiralheart.org)

### **Avalon/England** • August 12-19

[camp@reclaim.demon.co.uk](mailto:camp@reclaim.demon.co.uk), [www.reclaim.demon.co.uk](http://www.reclaim.demon.co.uk)

### **British Columbia** • no camp in 2004

(604) 253-7189, [path@lynx.bc.ca](mailto:path@lynx.bc.ca)

### **Vermont** • August 28-September 4

(802) 899-3231, [info@vermontwitchcamp.net](mailto:info@vermontwitchcamp.net)

### **New York** • September 11-18

[www.wyldgoddess.net](http://www.wyldgoddess.net), (212) 293-4933, [camp@wyldgoddess.net](mailto:camp@wyldgoddess.net)

### **Samhain Witchcamp/Texas** • October 23-30

[www.tejasweb.org](http://www.tejasweb.org), [witchcamp@tejasweb.org](mailto:witchcamp@tejasweb.org)

### **Winter Witchcamp/Minnesota** • February 17-21, 2005

[winterwitchcamp@yahoo.com](mailto:winterwitchcamp@yahoo.com), [pryce@mindspring.com](mailto:pryce@mindspring.com), (507) 457-8168

### **Free Witchcamp** • Summer 2005 in Oregon

[pagan@resist.ca](mailto:pagan@resist.ca), (310) 399-5900

## Witchcamp

A week of Earth-Based Spirituality and Magic

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

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

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 next Family Camp season kicks off in June with the long-running Wild Ginger Camp. A European Family Camp may be added.

Dates are still being set for 2005 camps. 2004 months are listed below. Contact the specific camps to find out their focus, age range, and other details.

**Wild Ginger** — June in Eastern Canada. Contact [margaretrossiter@rogers.com](mailto:margaretrossiter@rogers.com), (519) 439-6252

**Cascadia Village Camp** — August in Washington. Contact (360) 379-6579, [CascadiaVillage@comcast.net](mailto:CascadiaVillage@comcast.net)

**Witchlets in the Woods** — August in Northern California. Contact [kalawitch@juno.com](mailto:kalawitch@juno.com), (510) 597-1540

# About Reclaiming

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



## Reclaiming Core Classes

These classes have evolved as the "core curricula" of many, but not all, Reclaiming communities. See next page for local contacts. To bring these and other classes to your area — see "RCRC," page 20.

*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.

## 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 contact listings beginning on next page. 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.

### 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.

### 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.

## Reclaiming Classes — General Information

Classes are offered in many regions (see next page for local contacts). Classes in other areas can be organized by arrangement with Reclaiming's "Resource," RCRC (See page 20 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.

Classes are announced through the year. Visit Reclaiming's website, [www.reclaiming.org](http://www.reclaiming.org), or see contact info for various regions in the following pages.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are not a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses nor for recommending treatments. Students are responsible for seeking professional help if they need it.





# Reclaiming Regional Contacts

Here are contacts for local Reclaiming communities. Events in these communities are featured on the preceding and following pages.

Local groups are anchored by Reclaiming teachers. To list your group, contact George, [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), (415) 255-7623.

## Vermont Witchcamp Community

### Vermont Witchcamp

Join us in the hills of Vermont. Contact [www.vermontwitchcamp.net](http://www.vermontwitchcamp.net), (802) 899-3231, [info@vermontwitchcamp.net](mailto:info@vermontwitchcamp.net)

### Burlington, VT

Public solar rituals at the Standing Stone garden on the Burlington Waterfront. Contact [mtmanvt@sover.net](mailto:mtmanvt@sover.net)

Reclaiming core classes (see page 37) in Burlington, contact [queen\\_pentacles@yahoo.com](mailto:queen_pentacles@yahoo.com)

### Wild Ginger

Wild Ginger, a community of Witches in Ontario, Quebec, and the northern U.S., offers an annual intensive mini-camp. Contact Connie Boles, (519) 439-6252, [connie.boles@lhsc.on.ca](mailto:connie.boles@lhsc.on.ca)

### Phoenix

Reclaiming-tradition Witches in the London and Middlesex area of Ontario. Contact (519) 438-8208, [b.e.jones.warrick@sympatico.ca](mailto:b.e.jones.warrick@sympatico.ca)

### Boston and Western MA

For Reclaiming core classes (see page 37) in Boston and in Western Massachusetts, contact Angela, [queen\\_pentacles@yahoo.com](mailto:queen_pentacles@yahoo.com)

### Classes in the Northeast

Classes in Reclaiming-tradition Witchcraft with BrightFlame and friends. Contact (610) 982-0448, [www.mysmagic.org](mailto:www.mysmagic.org), [brightflame@mysmagic.org](mailto:brightflame@mysmagic.org)

## New York Witchcamp Community

### New York Witchcamp

September 11-18 in the woods of New York, two hours from Manhattan. Contact (646) 250-3377, [www.wyldgoddess.net](http://www.wyldgoddess.net), [camp@wyldgoddess.net](mailto:camp@wyldgoddess.net)

### Long Island, NY

Classes and open events. Contact Asherah or Awe at [diamondfamily@juno.com](mailto:diamondfamily@juno.com), (631) 751-3477.

## SpiralHeart Community MidAtlantic Witchcamp Region

For information about SpiralHeart, please visit [www.spiralheart.org](http://www.spiralheart.org)

### Delaware Valley

The Delaware Valley Reclaiming Community draws from Pennsylvania, New Jersey, and Delaware. Contact (215) 862-3368, [info@delvalreclaiming.org](mailto:info@delvalreclaiming.org), [www.delvalreclaiming.org](http://www.delvalreclaiming.org)

### Lancaster and Landisville, PA

Classes and lunchtime meditation groups with Sarah Campbell. Contact [SarahC405@aol.com](mailto:SarahC405@aol.com)

### Atlanta, GA

Gaia Reclaiming is a Georgia community practicing magic in the Reclaiming tradition. Gaia Reclaiming Events Hotline: (866) 841-9134 x 5970, or visit [www.peregrineretreats.homestead.com](http://www.peregrineretreats.homestead.com)

### Gainesville, FL

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

### Tallahassee, FL

Ritual magic in North Florida. Contact DragonWing56@aol.com, (850) 524-1104 or (850) 575-5948, [www.magnoliacircle.org](http://www.magnoliacircle.org)

### Other MidAtlantic Events

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

## Midwest Witchcamp Community

### Midwest (Missouri) Witchcamp

At Diana's Grove near Salem, MO. Contact (515) 233-1216, [questions@dreamweaving.org](mailto:questions@dreamweaving.org), [www.dreamweaving.org](http://www.dreamweaving.org)

### Illinois

Chicago, (773) 764-3477, [catbirdgirl@yahoo.com](mailto:catbirdgirl@yahoo.com)  
Peoria, [autumnthewitch@insightbb.com](mailto:autumnthewitch@insightbb.com)  
Bloomington-Normal, [marshaster@prairiefirecoven.org](mailto:marshaster@prairiefirecoven.org)  
Wauconda, [pandoraalora@yahoo.com](mailto:pandoraalora@yahoo.com)  
Decatur, [star@mysticgrove.com](mailto:star@mysticgrove.com)

### Salem, MO

Diana's Grove is a 102-acre sanctuary which hosts **Mix**

Witchcamp and sponsors workshops and intensives all year. Contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, [www.dianasgrove.com](http://www.dianasgrove.com), [mystery@dianasgrove.com](mailto:mystery@dianasgrove.com)

### Kansas City, MO

Ancient Wisdom: A Center for Personal and Planetary Healing. Contact Vicky Combs or Sibyl Star, (816) 756-2743, or visit [www.ancientwisdomkc.org](http://www.ancientwisdomkc.org) — events are listed in the newsletter section.

### Minneapolis/St. Paul

The Reclaiming community in Minnesota has two groups: The Queer Guild and The Prairie Springs Teaching Circle. Contact Teri, (612) 729-4444.

## Texas Witchcamp Community

Contact [www.TejasWeb.org](http://www.TejasWeb.org), [info@tejasweb.org](mailto:info@tejasweb.org)

### Tejas Web Witchcamps

Tejas Web hosts an adult Samhain Witchcamp October 23-30, 2004. Contact Tejas Web — see above.

### Rituals in Austin

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

### Denver, Colorado

Reclaiming classes in Denver. Contact Kath Morgan, (303) 973-6807

### New Mexico

The Enchanted Spiral



## Reclaiming Regional Contacts

is New Mexico's thread of the Reclaiming web.  
Albuquerque: Molly, (505) 268-6068, or Raven,  
ravenredd@  
hotmail.com

Santa Fe: Anna, (505) 988-2583

### West Coast/California Witchcamp Community

#### California Witchcamp

Magic and ritual in the redwoods. Contact (415)  
789-7674, madrone@mindspring.com,  
www.madroneproductions.com/camp.htm

#### Witchlets in the Woods

Family magic in the California redwoods.  
August 7-11. Visit  
www.witchlets.homestead.com for registration  
form. Contact Kala, kalawitch@juno.com, (510)  
597-1540.

#### Los Angeles, CA

ReWeaving works together to teach and make  
magic — the art of empowering each other and  
ourselves. Contact Stayce,  
flmmkrad@aol.com, for information on  
rituals and classes.

#### Northern California

See listings for contacts, classes, rituals,  
and other events in San Francisco, East  
Bay, Marin County, the Central Valley,  
and Sonoma on following pages.

#### 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 our website at  
[http://home.attbi.com/  
~sea.turningtide](http://home.attbi.com/~sea.turningtide),  
or email  
sea.turningtide@comcast.net

### British Columbia Witchcamp Community

BC WITCHCAMP COMMUNITY is made up of  
communities of women and men in cities, towns,  
and villages throughout British Columbia,  
Alberta, other Canadian provinces, Washington,  
and Oregon.

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

#### BC Witchcamp

For camp brochure, send two #10 SASEs to  
BCWC, PO Box 21510, 1424 Commercial Drive,  
Vancouver, BC, V5L 5G2 (U.S. residents send \$2).  
Contact infobcwc@yahoo.ca or visit  
[www.BCWitchcamp.org](http://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](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

Jean MacLaren, (250) 247-8368,  
athene247@shaw.ca

#### Vancouver, BC and Lower Mainland

For classes, rituals, and political actions, contact  
PO Box 21510, 1424 Commercial Dr, Vancouver  
BC Canada V5L 5G2, (604) 253-7195,  
bcwcinfo@yahoo.ca

#### Kootenays Region (Southeastern BC)

Cathy Pulkinghorn, (250) 352-0023,  
csuccess@look.ca

#### Victoria, BC (Vancouver Island)

Christina Harris, cfah@shaw.ca, [http://  
groups.yahoo.com/group/victoriareclaiming/](http://groups.yahoo.com/group/victoriareclaiming/)

### Hawaii

Reclaiming-tradition classes and events at the  
Wisdom Way Center in Keaau, Hawaii. Contact  
(808) 966-8066, beverly@beverlyfrederick.org,  
[www.beverlyfrederick.org](http://www.beverlyfrederick.org)

### Germany

Events with Donata Pahnke and team in  
Bremen, Hamburg, and other cities. Contact  
Donata, selene@selene-institut.de, 011-49-421-  
257-6502, fax 011-49-421-257-6503.

#### Germany Witchcamp for Women

Conducted in English and German (with  
translation). Contact waldschrat\_ev@freenet.de,  
011-49-40-439-5636. [www.witchcamp.de](http://www.witchcamp.de)

#### Gespinnst Feminist 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 jennifer.altman@boltblue.com

### 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](mailto:camp@reclaim.demon.co.uk)

### Reclaiming the Lowlands

Contact BB@reclaiming.nl

### Loreley Witchcamp

Germany, July 29-August 5, for women and men.  
Contact Petra, pschotman@hotmail.com,  
[www.reclaiminglorey.org](http://www.reclaiminglorey.org), 0031-6215-64111

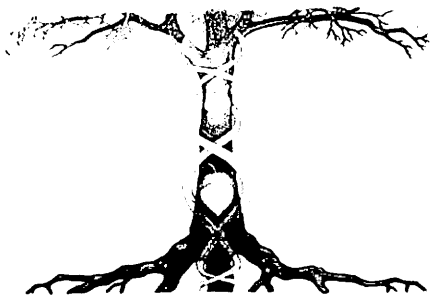
### Pagan Cluster

Visit [www.pagancluster.org](http://www.pagancluster.org) or email  
quarterly@reclaiming.org

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Events sponsored by these groups can be found on the preceding pages. For  
complete listings, contact the local community in your region.

Links to many local groups' websites can be found at [www.reclaiming.org](http://www.reclaiming.org)



# Reclaiming Regional News

## RQ wants to hear about your events and organizing!

The stories on pages 14-15 of this issue come from events sponsored by Reclaiming groups. We want to carry accounts from your city, region, or Witchcamp.

RQ welcomes articles, photographs, poetry, chants, and other creative work that shows Reclaiming groups "in action."

We are especially glad to receive unposed photos. If people's faces are visible, please be sure to get permission before sending them. We also welcome nature, urban, and artistic photos.

We'll select some material for the magazine, and carry more on our website, where you'll often find additional photos and articles on Reclaiming happenings.

Contact RQ — [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or visit our website, [www.reclaimingquarterly.org](http://www.reclaimingquarterly.org)

## 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.

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

**M. Macha NightMare** is a longtime Reclaiming teacher and author/co-author of several books, including *The Pagan Book of Living and Dying* and *Witchcraft and the Web*. Macha's travel schedule and more can be found at [www.machanightmare.com](http://www.machanightmare.com).

## Organize Classes in Your Area!

### RCRC — A "Resource" for Reclaiming

On the preceding two pages are contacts for about forty local Reclaiming local groups.

If your city or region is not listed, don't despair! Reclaiming Witches are standing by to help bring magical and activist classes to you.

The Reclaiming Community Resource Collaborative can help bring Reclaiming classes to your city or area. RCRC seeds and feeds Reclaiming communities by helping interested folks locate community mentors, guest teachers/artists, organizer mentors, priestesses and magical activism resource people.

Contact [www.reclaiming.org/rcrc](http://www.reclaiming.org/rcrc), [rcrcinfo@yahoo.com](mailto:rcrcinfo@yahoo.com)

## Free Witchcamp 2005 Cascadia, North America

"Pay if you will, don't if you must..."

At the Dandelion Gathering, a work group formed to address the needs of those people in Reclaiming who are currently priced out of the Witchcamp system — those for whom \$500 or even \$250 for Witchcamp is impossible.

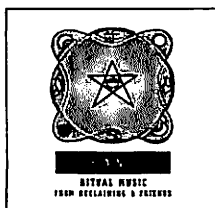
We decided to put on a Free Witchcamp next Summer in the Cascadia bioregion. It will be based on the Earth First! Rendezvous model of camping in national forest land for a week. Everyone will be camping. People will be responsible for their own food and needs, but we hope to work with groups like Food Not Bombs to provide community food as well.

See article on Free Witchcamp on page 15 of this issue.

For more information, contact Andy Paik, [pagan@resist.ca](mailto:pagan@resist.ca), (310) 399-5900, to get involved with this project.

## Sounds of the Reclaiming Tradition

[www.serpentinemusic.com](http://www.serpentinemusic.com)



### Chants

1987. 21 chants in all, performed by a small chorus with some hand drumming. All lyrics included.

CD \$16 CS \$11



### Let It Begin Now

1992. 11 songs and chants from the Spiral Dance ritual are played in both a capella and full choral styles.

CD \$16 CS \$11



### Second Chants

1994. Arranged with teaching in mind, yet musically varied with a host of instruments. All lyrics.

CD \$16 CS \$11

- The Pagan Book of Living & Dying BK \$18
- Starhawk's "Way to the Well" CS \$11
- Circle Round: Raising Children in Goddess Trad. BK \$15
- "Circle Round and Sing!" by Anne Hill CD/CS \$17/\$11
- "Through the Darkness" by Beverly Frederick CD/CS \$16/\$11
- "In the Arms of the Wild" by Beverly Frederick CD \$17
- "Face of a New Day" by Thorn Coyle CD \$16
- "Give Us a Kiss" by Thorn Coyle CD \$16
- "Devotional Dance" Video by Thorn Coyle VHS \$30
- "Bhakti" by Suzanne Sterling CD \$16
- "Skyclad" by Suzanne Sterling & Joe Diehl CD/CS \$16/\$11

**Serpentine Music Productions**  
P.O. Box 2564 Sebastopol, CA 95473  
707-823-7425 phone 707-823-6664 fax

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

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

**Lucifer "Larry" Hieronymus** organizes Pagan revolution and fights crypto-romantic deviationism at the local and the global level. His website is permanently under construction. Contact him at (415) 255-7623.

**Other Reclaiming teachers** — If you are teaching outside your home area and want folks to see your online schedule or be able to contact you, drop us a line at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)



# Reclaiming Bay Area News



## San Francisco Bay Area Rituals

See descriptions on preceding pages.

Visit [www.reclaiming.org](http://www.reclaiming.org) for updates and to confirm locations and times, or call these numbers in the week before the ritual:

Sonoma Events Line: (707) 793-2183

RQ's Bay Area Rituals Line: (415) 255-7623

Attended children are always welcome at Bay Area rituals. Food to share is also welcome. All events are drug and alcohol free.

### Autumn Equinox

**Marin** — Saturday, September 25, Limantour Beach. Gather 1 p.m., ritual begins 2 p.m.

Sliding-scale donation \$10-20. No one turned away for lack of funds. Contact Georgie, (415) 454-8744, [gdennison@hotmail.com](mailto:gdennison@hotmail.com)

**East Bay** — visit [www.reclaiming.org/rituals/eastbay.html](http://www.reclaiming.org/rituals/eastbay.html)

**San Francisco** — Sunday, September 26. Gather noon, ritual 1 p.m. Magic Meadow, Golden Gate Park. Bring flowers, food, and non-alcoholic beverages to share. (*Enter park at Lincoln and 41st Avenue. Two blocks to parking lot on right. Enter lot, walk around trees to your left to enter meadow. N-Judah Muni-line to 41st Avenue.*)

### Samhain/Halloween

**San Francisco** — Saturday, October 30 — see detailed listing at right.

**Other events** — [www.reclaiming.org](http://www.reclaiming.org)

### Winter Solstice

**San Francisco** — visit [www.reclaiming.org](http://www.reclaiming.org) for update, or call (415) 255-7623 the week before Solstice. Ritual will be at Ocean Beach in San Francisco around dusk.

## Cauldron of the Valley

Cauldron of the Valley offers Reclaiming magic in California's Central Valley. Visit [www.rcotv.org](http://www.rcotv.org) for current info on classes. Join our announcement list, [www.rcotv.org/elists.html](http://www.rcotv.org/elists.html), to get emailed directly. Email [revpanthera@hotmail.com](mailto:revpanthera@hotmail.com) for information.

**This page is sponsored by Bay Area Reclaiming groups, who help pay for printing and production of RQ. We need support from your area. Please contact [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org) for information on how you can help — your support of our magazine can make the difference!**

## 25th Annual Spiral Dance

### Witches' New Year

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

### Saturday, October 30th

**Herbst Pavilion, Fort Mason Center, San Francisco**

**Doors open 6:30pm • Ritual 7:30pm • Come early for live music and viewing altars**

2004 marks the 25th anniversary of the Spiral Dance ritual. The first ritual in 1979 celebrated the release of *The Spiral Dance*, by Starhawk. The rituals were held for many years at The Women's Building in San Francisco's Mission District. After searching for several years for solutions to the growing number of participants, the ritual relocated in the early 1990s to an historic pier at Fort Mason, just inside the Golden Gate on San Francisco Bay. The ritual has been held at Fort Mason most years since then. The ritual honors and works with the beloved ancestors, and includes a majestic spiral dance of up to 1500 participants.

**\$15 to \$50 Sliding Scale • Proceeds benefit the Reclaiming Community's work**

Advance ticket purchase recommended. Wheelchair Accessible. Reclaiming events are clean and sober. No drugs or alcohol, please. Children are welcome, but there will be no childcare.

Honor the cycle of death and rebirth by submitting names of those who were born and those who have died during the past year:

Beloved Dead: [rbdnames@yahoo.com](mailto:rbdnames@yahoo.com) • Babies: [rbbnames@yahoo.com](mailto:rbbnames@yahoo.com)  
Or call the Spiral Dance Hotline with names, (415) 820-3238

Volunteers needed — call (415) 820-3238, or email [SpiralDanceVolunteers@hotmail.com](mailto:SpiralDanceVolunteers@hotmail.com)

**Spiral Dance Hotline (info, directions, etc) — (415) 820-3238**

**Samhain web page — [www.reclaiming.org/rituals/samhain.html](http://www.reclaiming.org/rituals/samhain.html)**

**Tickets available at the following stores**

San Francisco: Fields, Scarlet Sage, Sword & Rose • East Bay: Ancient Ways, Change Makers, PremAlaya  
Santa Cruz area: Sacred Grove, Air and Fire, Avalon Visions • San Jose: Sisterspirit • Sebastapol:  
Milk & Honey

## Bay Area Reclaiming Classes Now Online

**Visit [www.reclaiming.org](http://www.reclaiming.org) — RQ welcomes feedback on new listings**

Reclaiming Bay Area teachers offer core classes (see page 17) plus courses in spellwork, music and drumming, meditation, dreamwork, and many other topics. Classes are offered in San Francisco, East Bay, Marin, and Boulder Creek.

Reclaiming teachers often team up with other teachers to bring a variety of approaches to their classes.

In past issues, RQ has tried to carry a roster of upcoming Reclaiming classes. However, since the majority of classes are announced after we go to press, our listings have not been very extensive in recent years.

As part of revamping the magazine, we have decided to try listing classes only online at [www.reclaiming.org](http://www.reclaiming.org)

When we announced the discontinuation of the

old events phonenumber last year and asked callers to give us feedback, we heard from about eight-to ten people who said that they did not use the internet and objected to listing events only online.

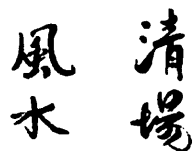
With all respect to those people, RQ is currently losing money (see "To the Readers," page 2) and can no longer afford to subsidize print listings when free or cheap internet access is available at most Bay Area libraries and in many cafes and copy-shops.

If using these public resources is not an option and you want to find out about Reclaiming Bay Area classes, call RQ, (415) 255-7623.

For an up-to-date listing of Bay Area classes, rituals, and other events, visit Reclaiming's website, [www.reclaiming.org/classevents/](http://www.reclaiming.org/classevents/)

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## Classes in Wicca, the Old Religion Incorporating Feng Shui Principles

Rebecca (Reba)- Johnson, Redwood Valley, CA

Class I begins Friday, October 15 and Class II begins Friday, October 22, 6:30-8 p.m. (Saturday morning classes a possibility.) Ongoing classes (a year and a day) twice a month. Each class limited to six people. Classes \$22 each. First introductory class is free.

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## Holy Waters

*continued from page 10*

magic of rivers, lakes, ponds, streams and waterfalls. Our Pagan ancestors saw the feminine divine in rivers. For example, the Boyne in Ireland is the river of the cow goddess Boann, and the Seine in France is the goddess Sequana. The ancient Babylonians situated temples to the moon goddess Ishtar in natural grottoes where springs emanated. Many wells and streams are the home of ondines, water nymphs, and other beings.

Sacred springs that bubble up from under the earth have healing properties. The ancient Celts built shrines to the goddess Sulis at the hot mineral waters at Bath, where people have gone to take the waters for seven thousand years. When the Romans later expanded their empire into Britain, they built a temple there to Sulis Minerva. Springs sacred to the goddess Bridget are found throughout Ireland; pilgrims leave offerings and pray to be healed with the water. At the Gallo-Roman Fontes Sequanae sanctuary at the source of the Seine, two hundred ancient carved oak figures representing all or part of the human body have been left by people seeking healing. People travel to the Dead Sea to bathe in its waters, which are especially efficacious for healing diseases of the skin.

Water purifies and renews, and can bring about powerful transformations. Bathing in the sacred River Ganges frees the bather from blemish. It is the custom in most initiatory traditions for the candidate to bathe to ritually purify herself prior to experiencing the mysteries and taking vows. For instance, pilgrims to the Eleusinian Mysteries in ancient Greece purified themselves in the sea prior to initiation.

The river can be a boundary between worlds. The dead must pay a coin to Charon to ferry them across the Underworld River Styx. The bodies of the dead in ancient Egypt were taken from the east to the west side of the Nile for burial on the other side. Throughout the world, the dead are washed with clear

## Between The Worlds A Grand Magickal Congress

November 4-7, 2004  
Wyndham Hotel, Wilmington, DE

Between The Worlds is a major interfaith esoteric conference sponsored by the Assembly of the Sacred Wheel, a Wiccan nonprofit religious organization. Between The Worlds is not an annual event. After this one the next BTW will not be until 2007. Don't miss this rare opportunity for deep learning and dialogue.

### A Grand Magickal Gala

In addition to the conference, there will be a Friday evening gala filled with dancing, merriment, and an auction to benefit

The New Alexandrian Library Project  
([www.sacredwheel.org/nal.html](http://www.sacredwheel.org/nal.html)).

### Warding The Turn Of The Age

The BTW main ritual will be Saturday night and will focus on calling protection and blessings for the transition from the Age of Pisces to the Age Of Aquarius. This will be a major working and participants will be asked to attend a preparatory workshop prior to the ritual.

### Featured Teachers:

Aeptha • Andras Corban Arthen • Page Bryant  
T. Thorn Coyle • Ivo Dominguez, Jr. • Lon Milo DuQuette  
Skip Ellison • Selena Fox • Orion Foxwood  
Judith Harrow • Diana Paxson  
Mark Stavish • Shakmah Winddrum

and more great teachers...

### For Information & Updates:

[www.sacredwheel.org/btw](http://www.sacredwheel.org/btw)  
(302) 855-9422  
[sacredwheel@sacredwheel.org](mailto:sacredwheel@sacredwheel.org)

water to prepare them for the Otherworld. Kanaloa is the old Polynesian sea god of death, darkness, water, and squid.

Some springs, wells and streams are sources of oracular wisdom. The sacred stream near Demeter's sanctuary at Patras in present day Jordan provides an infallible divination mirror. Drinking of magical water gives the gift of prophecy.

Today, as we have for thousands of years, we drink water from springs such as Evian and Perrier in France, Pelligrino in Italy and Calistoga in California, for its healthful benefits. Yet in some places the people don't have enough clean drinking water. We have used our oceans as a global garbage dump; we have filled our rivers with contaminants. This desecrates the very source of life. Without a reawakening on the part of all people everywhere to the sacredness of water we as a species will vanish from the earth like six of the Seven Wonders of the Ancient World.

*Excerpted from Pagan Pride: Honoring the Craft and Culture of Earth and Goddess, by M. Macha NightMare, Citadel Press, September 2004.*

## Winter Witchcamp

*continued from page 14*

third night to join us for afternoon Tea Times. In order to facilitate this co-creation with planning, enacting, and feedback afterwards, we asked for a commitment to attend all 3 Tea Times. At the first Tea Time we divided into three groups — those called to storytelling, those called to trance, or those called to energy work. A pair of teachers facilitated each group. They were given the ritual intention and aspect of the story we wanted to explore for the 3<sup>rd</sup> night's ritual. At the first meeting each group planned how it would ritualize the intent within their area of the ritual. We made plans and assigned roles. The teachers were responsible for supporting the campers who chose to be part of the co-created ritual and were responsible for communicating between the groups so that transitions and flow went smoothly. At the second afternoon's Tea Time, we finalized plans for that evening ritual. And then we had the ritual. It was amazing, and the post-ritual enthusiasm that emanated from that ritual bonded and deepened our camp community. The final Tea Time was an important time to connect with each other again after co-creating the ritual. We gave and received feedback about the process and the ritual.

We also reflected upon what we were happy about and what we would do differently and celebrated each other's courage and creativity. The magic of co-created, or collaborative ritual is not something new to Reclaiming, But this level of attention to facilitating it and opening it up to this level is perhaps new, a growing edge.

OPENING TO relationship with Mystery is another aspect of co-creation. This also occurred in unanticipated ways at Winter Camp. The

*continued on next page*



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- 1 am a licensed minister in the western mysteries tradition.
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continued from preceding page

story we were working with did not include the goddess Freya, yet over and over Freya spoke to members of the community in dreams, whispering voices, and hooting owls. Freya insisted in very polite tones that she wanted to be heard at the final night's ritual. Freya's powerful presence was embodied in one of the campers who strode about the darkened ritual space and spoke:

"I am Freya, the Viking goddess of love, one of the few survivors of Ragnarok, the apocalyptic battle between the gods and their enemies.

"I lived in the Mystery of the story and that was how I survived. I lived in the Mystery,

that deep dark place, and I found that Mystery was where all the possibilities meet. In the Mystery that surrounds everything there are infinite possibilities. Come, live in the Mystery, and you can listen for them.

"Ecstasy is within myself, within my journey. I hope you may know deep Ecstasy in this life, and that whatever pain you encounter will cycle through you and then on to other places where it may know transformation."

LOKI ALSO MADE a guest appearance. After all, Loki's child was a main impetus for the story. He challenged campers to celebrate their hu-

man bodies and asked to be called the prince of hard truths rather than the prince of lies.

Remembering Winter Witchcamp, we are struck by the multi-layered nature of co-creation. One level involves an open process that fosters the wide-scale participation of campers. As the participation broadened, it also deepened the magic of camp by engaging the interest and participation of mysterious ones such as Freya and Loki. Co-creation is an integral part of the Winter Witchcamp culture. If you long for a magical mystery tour in a beautiful winter environment, join us next year in the snowy, chilly wonderland of Winter Witchcamp.

The next Winter Witchcamp runs February 17-21, 2005. Contact (507) 457-8168, winterwitchcamp@yahoo.com

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## Rio Grande

continued from page 9

read: "Rio Grande River died in 2003 because she was tired, sick, and broken hearted. She just could not do it anymore. She could not watch another child/species of hers die from the pollution. She could not be used, even one more day, to keep her people from each other. She could no longer carry E. coli, agricultural run off, pesticides, and toxic waste from cities and factories to the sea."

But no, this all makes the Rio Grande seem like a victim. Let us reframe.

It is not a coincidence that the Rio Grande stopped flowing 10 years after NAFTA was passed. This was also the year the U.S. department of Homeland Security firmly closed the last of 300 informal border crossings where people have legally crossed between the U.S. and Mexico, to work, be with family and friends, share food, culture, and education since before she was ever used as a border. The border patrol (la migra) is forcing her to be a rigid barricade despite her flowing watery nature, and she will not comply.

This tombstone could read as follows: "The Rio Grande stopped flowing this year as a direct action to show the illegitimacy and failures of corporate globalization. She demands:

- The border between U.S. and Mexico is open
- NAFTA is void
- Aquifers are never mined for profit
- The tamarisk is eradicated along her banks
- Only permaculture agriculture is done in the desert
- The timber industry in the Copper Canyon is stopped."
- Chemical production/use, the corporate



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cattle industry and industrial agriculture are stopped and no toxins are dumped or allowed in the river.

*April Cotte has been learning and teaching about ecological and socio-political issues on the U.S./ Mexican boarder since 1997.*

**WATER RESOURCES**

[www.polarisinstitute.org](http://www.polarisinstitute.org)  
[www.wateractivist.org](http://www.wateractivist.org)  
[www.waterstewards.org](http://www.waterstewards.org)  
[www.blackmesawatercoalition.org](http://www.blackmesawatercoalition.org) (indigenous water issues)  
 In Canada, [www.bueplanetproject.net/english/](http://www.bueplanetproject.net/english/)  
 Website contacts courtesy of Cathy Holt — see her report on water issues at the Boston Social Forum in our online edition, where you'll find more articles, photos, poetry, and resources for water issues — [www.reclaimingquarterly.org/95](http://www.reclaimingquarterly.org/95)

**The Magic of Moving**


*continued from page 3*

cast the formal circle before actually moving in, taking the time to connect with the spirits of the land and buildings in the new place, honoring them and making offerings. If you can't physically visit your new place before moving in, spend some time visualizing it, asking that the cool, strange energy of your new home begin to match the soft, warm energy of your current home.

In addition to asking friends to help pack, load or unload your belongings, get someone to hold space for you while you do these things. Moving is by nature a very chaotic process. Even the most methodical Virgo (ahem) will find

*continued on next page*

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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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continued from preceding page

herself acting uncharacteristically slapdash, abandoning half-packed boxes to run to the Post Office to fill out one of those mail forwarding forms. Two of my friends literally kept me grounded in during my last move. Shana sat beside me, reading to me while I sorted and organized files, while Colleen sat in the center of

my apartment holding a grounding cord for the move. Seeing her sitting in the same place while I tromped up and down three flights of stairs kept me grounded when all else about me was in motion. Expanding the definition of "helping someone move," be it by holding space or offering prayers, is a great way for non-physical people or those at a distance to help in the process. The non-traditional ways in which folks

can help are endless: supporting you while you negotiate with movers, adopting beloved items you can't keep but don't want to give to Goodwill, sitting with you while you pack, or doing ritual with you to focus the intention of your move.

Release the things you no longer need. Be real. If space is tight, do you really need to take

that medicine cabinet full of eighteen different kinds of decongestants? Prioritize. What is most important to you? I would rather leave furniture behind than to get rid of my books. Another friend of mine refuses to leave behind cleaning supplies. Think about how you are getting rid of things you no longer need. In the process of moving, it is tempting to just toss stuff you don't want into the garbage. Is there someone else who could use it? Can you donate it? Remember that releasing the physical can also open up space in our hearts and spirits.

Remember that your stuff will carry the energy of how you have left a place. Perhaps you had no choice but to get out quickly, throwing everything into pillowcases at the last moment. Make sure to take a moment when you get to your next place to cleanse your belongings as you unpack. Make unpacking a slower, more intentional practice.

Use the actual transportation of all your stuff to weave a spell. Has a flock of friends descended with pickup trucks? Then weave a spell of community around yourself and your belongings. Are you using a professional moving company for the first time? Then honor yourself for knowing your physical limitations and for wisely using your resources. Perhaps you are putting all your stuff into storage while you search for something more permanent. Use this time to connect with all the possibilities involved in not being tied to rent, mortgage, phone lines, and pet ownership. Part of the reason I chose to leave the Bay Area for Nebraska was to return to a slower pace of life. But when I first started pulling my rented U-haul trailer behind my low horsepower car, I had a tough time letting go of my "need for speed." Most of the time I could go no faster than 45 mph. Since the move was about slowing down in general, the process of getting there was an opportunity to meditate upon what slowing down felt like.

When cleaning out the place you are leaving, take some time to pull back the energetic forces you want to take with you and to cleanse away the things that didn't work for you in this space. Nobody likes to clean out a place they are leaving. But all that putting, scrubbing and

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wall-washing is a chance to gather the love and work you have put into your house and to let go of the stuff you won't need anymore. A few years ago I left an apartment I had lived in for five years. I loved the place, but had always had miscommunication problems with the landlord. While scrubbing the walls, I chanted: Love and laughter, come with me; miscommunication, let it be. Children playing, come with me; heartache and resentment, let it be, etc. I asked that the next tenant have good communication with the landlord.

Be aware of "moving patterns." A friend of mine found herself to be out of integrity in her sexual relationships during a big move. So she asked her circle of moving friends not to let her sleep with any of them, no matter how right it might seem in the moment — because she recognized the pattern and saw that connecting with folks sexually was the way in which she tried to maintain balance and connection when everything else was up in the air and she was feeling completely freaked-out.

Take reminders of the place you are leaving. These can be permanent or temporary. I have a "dirts of the world" jar, containing dirt from all of the people I love in the Bay Area. When I arrived in Nebraska, I sprinkled some of this on my family's land, and added some of

my native soil to my collection.

Moving is messy. I'd love to be able to say I always follow each of the above suggestions, resulting in a serene and graceful move each and every time. But I don't. For me, moving always involves a significant chunk of time when I am not present in my body, when I cannot bear to feel the various emotions associated with leaving not just an apartment behind, but a whole geographical area. Sometimes a witch just needs some chaos in her life, whether she wants it or not. Says Ariel Gore, my favorite Hip Mama, in her book *The Mother Trip*, "Chaos is good news. It's movement. It's change. It's revolution. It's scary. But like intuition, I think we can trust it."

If you can't do anything else in your next move, trust that chaos.

Kara Valkyrie (Gall) recently moved to her home state of Nebraska. The material for this article is excerpted from her book-in-progress: "The

*Witch's Guide to Finding Home.* Email your Witchly moving stories to [kgall@inkstage.com](mailto:kgall@inkstage.com)

## Fox News Poll: RQ Favorite Jail Reading of Pagan Activists!

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## Free Witchcamp

continued from page 15

First! Rendezvous or the Rainbow Gatherings? They don't charge money."

For those who don't know, the Earth First! Rendezvous is the yearly national gathering of Earth First!, the environmental activist group. They go out and take over a section of national forest somewhere for a week. (Unfortunately

always the same week as California Witchcamp.) It is primitive camping with NO facilities. No toilets except the pit toilets they dig. No power. No water. No permits, and no money. You drive or carpool out. Rides are arranged. It is always next to a logging road, so getting there isn't a wilderness hike.

People camp out and are responsible for their own food and water, although Food Not Bombs is usually there cooking for the camp.

The week is full of trainings, workshops, and skill-shares put on for free by people who are called to share what they know. There are lots of parties and the occasional ritual (or both) at night. The medics make sure everything is sanitary, if not particularly "clean," and the forest defenders make sure the woods are in better shape after we leave than they were before we arrived. A donation can be available when

you check in, and a hat is passed around at every meeting to cover expenses.

It is another world, a model of an alternate way of life. People come and they share what they have. Everyone takes care of each other. Teaching is an offering to the group, just like cooking in the kitchen, digging a new pit toilet, giving back massages, or doing the bio-remediation at the end of the Rendezvous.

### FREE WITCHCAMP 2005

CAN WE DO a Witchcamp with this model? I don't know, but at the Dandelion Gathering, a group of us agreed to try. Sometime in the Summer of 2005, we are going to have Free Witchcamp, a Witchcamp based on the "take over a forest and camp out" model.

Free Witchcamp will be free, but we will ask for donations to cover our expenses. We have a wonderful location for the camp, a beautiful old forest by a lake in southern Oregon. We are thinking about a late July timeframe, so we will not conflict with other camps in North America. We are hoping to work with Food Not Bombs to cover food.

Personally, I want to see a full Witchcamp with a theme, different paths (classes) and the nightly ritual arc. But all that will need to be determined by the teaching team — as will the degree and role activism will play at the camp. So far many of the people most interested in



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coming to Free Camp are activists, as are the teachers who are interested, but that could just be a bias of the people I tend to talk too.

Since many of the people who can't afford Witchcamp are parents, Free Camp will be a child-friendly camp like Dandelion was, with children welcome, but not catered to like at a Village or Family Camp. Maybe there can be one path for children.

In our world today, learning magical skills is not a new age, fluffy bunny way to while away a weekend. Magical skills are survival skills. Having a firm anchor to your open and aware state can mean the difference between moving out of an area before the circle closes and being beaten by riot cops. These skills need to be available to everyone, not just to people who can write a check. In fact, the people who can't afford the classes and camps are probably the people who need those skills the most. Free Camp is a way getting those skills out there and a model of the world we want to live in.

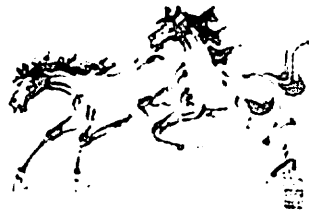
In talking with people at the Dandelion Gathering, several Reclaiming teachers who have taught at other camps have said they want to teach at this camp as a service to the community. But we need more teachers. We hope to cover

all the teachers' travel expenses with the donations.

Anyway, I'm the point person for Free Witchcamp, so if you would be like to teach, organize, or otherwise be involved, email [agan@resist.ca](mailto:agan@resist.ca) or call (310) 399-5900. Everything I've said here is completely open to change,

and there is lots of room to incorporate other people's visions.

*Andy Paik is a pagan activist, witch, and teacher who has been part of Reclaiming since 1994. He is part of ReWeaving in Los Angeles and can often be found in Crazy Person's affinity group at the front lines of many major protests.*



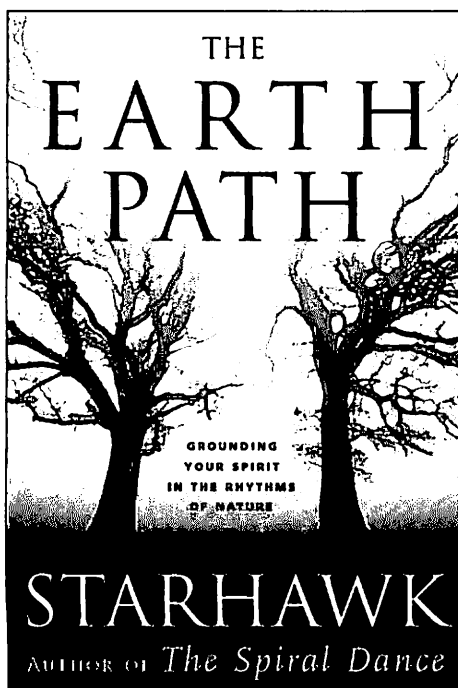
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## USA and Neptune

continued from page 6

accompanies war.

Nation-states no less than individuals have troubling feelings which must be raised to awareness and worked through, lest they fester and cause psychic harm to the host. Much has been written about the wounds that linger in our national psyche from the abomination of slavery, and from the disaster that was the Viet Nam War. It is now more important than ever before in American history to understand the workings of our collective unconscious. With every month that passes, more wounds are inflicted upon the American soul, due to our current government's launch into pre-emptive violence, a decision with immense karmic reach in which we all participate knowingly or unknowingly (Neptune makes no such distinctions).

Americans have not yet found a workable way to use our 9th-house Neptune to purge collective feelings like grief and guilt. We have no tribal keepers to ritualize sorrow, no funerary priestesses to dignify and release our national pain. We have not come up with a galvanizing artform such as the trancelike mass dancing South African demonstrators used to transform their suffering into the creative will to break apartheid. With no means to process these energies, what happens to them?

They manifest as public sentiment, which has no movement in it, and no ability to heal us. Sentiment is not true sadness. It is a thin substitute, arising from ignorance of the role tragedy plays in the deepening of the soul. Another telltale symptom of stagnated Neptune is depression, which has reached epidemic proportions here in what we call the First World. New drugs are invented every year to suppress this mass inundation of feeling, but it is like trying to dam up the ocean instead of learning the ocean's laws. Psychotherapy and groups like Alcoholics Anonymous may help us on an individual level, but we lack a mechanism to do so as a nation. Instead of confronting our traumas

as a group and ennobling ourselves through meaningful catharsis, we numb out, alone, in front of a television set, or drive to a murder victim's house and leave teddy bears on the sidewalk.

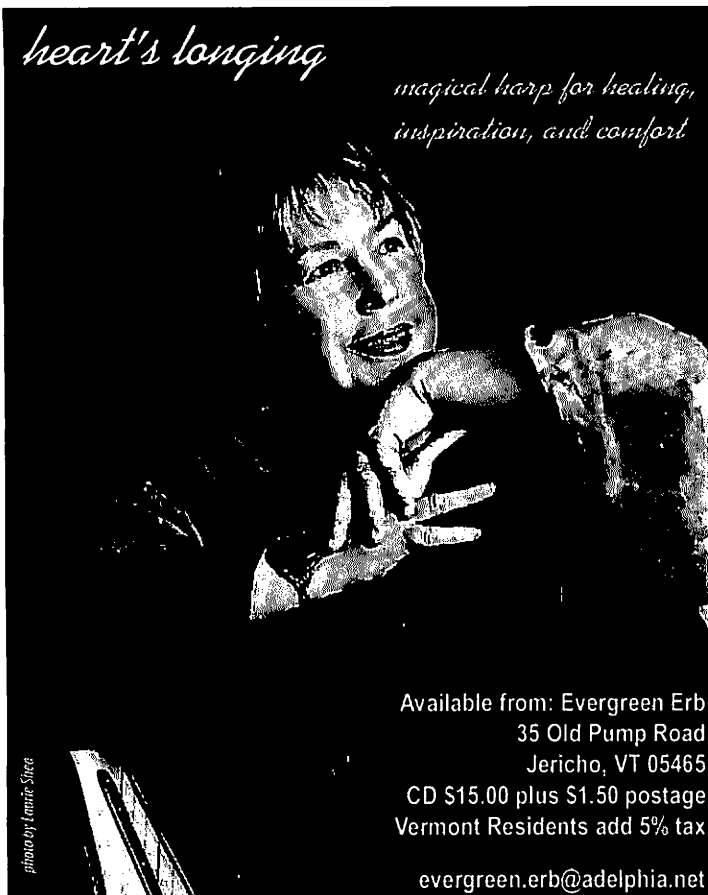
Mass feeling is a formidable force, which shifts unpredictably like the weather at sea. An example of healthy Neptune occurred when, shortly after 9/11, an unprecedented sense of togetherness opened hearts in this country and around the world in a soulful period of mass grieving. But our unscrupulous leaders moved quickly to harness the power of these tears, jerking them ever so effectively in order to justify completely unrelated foreign and domestic agendas. For Neptune also governs the stagecraft of politics, the confetti and balloons and giant flags flapping against a blue sky. Neptune's swelling chords and cinematic imagery can provoke a flood of group fantasy, impelling otherwise rational citizens to support the insanity of war. Neither reason (Mercury) nor pragmatism (Saturn) has anywhere near the impact on a crowd.

At issue is the Bush administration's campaign to inflict great harm upon innocent people all over the world with whom the ordinary American citizen has absolutely no quarrel. It is an old story. In order to cajole consensus opinion, warmongers in every age have appealed to ideals of racial purity and national superiority. As extravagant as they are utterly vague, such notions constitute a vulgarization of Neptune's quest for spiritual meaning. Without the illusions of distorted Neptune, people would vote for life over death every time.

It is time to take a sober look at the phenomenon of nationalism. The patriotic fervor this country has indulged in for almost two years became even more of an issue with the transit of Saturn over the USA's sun cluster in Cancer (late 2003-2004). Cancer is associated with security, home, and native land. In its highest expression, Cancer inspires a genuine identification with the land — as when we connect emotionally with our country's purple mountain majesties and amber waves of grain. But Cancer, especially when paired with Saturn, is also the sign of fortifications, defenses, and walls. The upcoming transits could create more visionaries like Julia Butterfly Hill, or more glorified prison wardens like Tom Ridge. It is critical that we understand the forces behind this planetary signature so as not to fall further into its shadow guise when the Neptunian swoon comes upon us.

Many of us derive inspiration from certain shared American values, such as democracy, a worthy and elegant concept if there ever was one. But Neptunian idealism needs to be balanced or it takes over and jettisons critical thinking. An affectionate yet reasoned approach to democracy would involve watching it at work, keeping it healthy and having the wit to notice when it is being taken away. By contrast, the patriot's championship of democracy is all too often accompanied by an utter obliviousness as to whether his own government is acting democratically. With no grounding in historicity or moral relativism, nationalism has degraded the idea of democracy until it becomes as flat and meaningless as a Hallmark card.

Taking off the blinders of negative Neptune would allow us to confront the fact that nationalism has become anachronistic. In today's world of multinational corporations, where entire islands are bought



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and sold to the highest bidder, and whole countries are used by others as banking vehicles, nationalism is no longer a motivating reality for the uppermost captains of industry and government. The corporate billionaire may shed a tear when the flag is unfurled at a civic event, but his accountants know — even if the public does not — that his allegiances belong to no one country.

Indeed, even the patriotic hysteria that gripped the American public in the wake of 9/11 did nothing to disturb the chummy transnational alliances between Bush's oilmen and Saudi Arabia's oilmen, despite the astounding fact that fifteen of the nineteen vilified hijackers were Saudis. This would seem to be a blatant tip-off that our leaders claim exemption from the simplistic, with-us-or-against-us nationalism they encourage and exploit in the masses. That this irony was not immediately denounced as such by the public is a testament to nationalism's irrational power. Neptune is an emotional planet, not a mental one. Upon the collective mind it can function as a mass narcotic.

With origins in tribal survival, nationalism as a human organizing device started out as a reasonable enough way to service a sociological need. But the world is smaller now. Nation-states are no longer the sine qua non of group identity. The bottom line in global survival is that an identification with one's country must no longer trump an identification with the human race.

Over the past couple of centuries, the vision of our shared residency on a fragile planet has begun to replace the old chauvinisms. It is a vision that has given rise to human rights organizations, to the peace and justice movement, and to environmental groups worldwide, all of which prioritize global cooperation over the caprices of governments. It is to universalism that we must now pledge our primary allegiance.

A potent symbol entered our collective visual vocabulary in the

1960s when the first NASA photographs of Earth were sent back from the moon. No longer a gaggle of distinct countries and tribes, we were jolted into seeing ourselves as a single unified world, iconized by a delicate little blue ball that was alive, precious, and home to us all. That picture may become a powerful consciousness-raiser over the next few years: it is the modern world's link to the ancient dictum that all people everywhere are inextricably connected.

Every spiritual system the world over promotes some version of this idea, and it is far closer to the essential truth of Neptune than any of the various other crowd-rallying sentiments in currency. It is to be hoped that the visceral poignancy of the upcoming Cancer transits will further support this viewpoint, arousing within us the same urgency when we consider the fate of the Earth that a child feels when its mother is in danger.

No other version of Neptune will work anymore. The prospect of replacing nationalism with universalism has about it a sense of evolutionary inevitability. Among the world's visionaries the campaign is well underway. It is a perspective that is spiritual but not necessarily religious. Even a secular society like ours could accommodate it. As Americans, we can further this effort by refusing to be seduced by the expressions of distorted Neptune all around us: in our popular culture's obsession with the illusory, in the media's preoccupation with the maudlin.

Behind these grotesqueries is a hunger for higher meaning. To bring Neptune back into balance, we need to use this hunger as a starting point.

*Jessica Murray has practiced astrology in San Francisco for over 25 years. Contact (415) 626-7795, Jessica@Mothersky.com. This article was first published in The Mountain Astrologer.*

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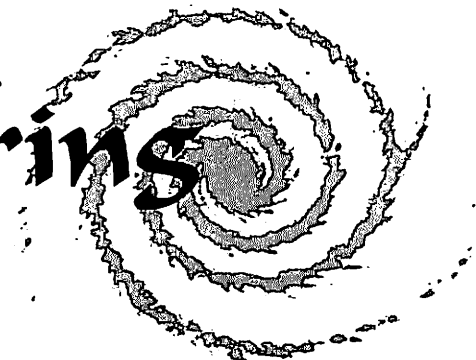
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*Robert Moss is a world-renowned dream teacher, a shamanic counselor, a novelist and a former professor of ancient history. His fascination with the dreamworlds springs from his early childhood in Australia, where he survived a series of near-death experiences. He teaches Active Dreaming — his pioneer synthesis of dreamwork and shamanism — all over the world and is the founder of a contemporary Dream School. His many publications include "Conscious Dreaming," "Dreamgates," "Dreaming True," the audio training course "Dream Gates," the video series "The Way of the Dreamer" and his forthcoming book, "Dreamways of the Iroquois." Visit [www.mossdreams.com](http://www.mossdreams.com)*





## Vanguard Seeks Input!

The RPWV is seeking your input on how to make our publication a more effective force for global Pagan revolution. Please take a minute to answer these questions:

1. What three Marxist thinkers have most influenced your spiritual development?
2. List the five pseudo-Trotskyist deviations which most aggravate you.
3. Lenin said, "You cannot make a revolution in white gloves." Was he prefiguring *Dreaming the Dark* or making a fashion

*continued on page D-167*

## Drug Test Foils Olympic Trancing Champion

Lucifer "Larry" Hieronymous, whose stunning victory in the Hallucinogenic Trancing competition brought the Pagan Olympic community to its collective feet, has been disqualified after failing a random drug test.

Tests conducted by Reclaiming Alchemical Laboratories confirmed that the Crystal Medal winner was not under the influence of the mandatory psychedelic mushrooms, but apparently had ingested a dangerously large quantity of Peanut M&M's just prior to trancing.

The Trancing competition is not well-known to Reclaiming sports fans. Given its no-drugs-no-alcohol policy, Reclaiming Television Network generally declines to cover such events as Hallucinogenic Trancing, Spliff-Rolling Pentathalon, or Synchronized Beer Chugging, which are hugely popular in many parts of the Pagan world.

But the latest scandal involving Hieronymous, who was disciplined last year for failing to have sex on Beltane,

*continued on page D-142*



*In a spectacular feat of street magic, Pagan Cluster activists caused a Green Bloc flag to materialize out of the back of an unsuspecting audience member at the Reclaim the Commons actions. Photo by Luke Hauser.*

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