

# RECLAIMING

## QUARTERLY

Witchcraft and Magical Activism



gender and sexism: a theme section  
the road forward  
pagan cluster at school of the americas  
the time of your life

No. 96 WINTER 2005 \$5.99

## Awaiting Imbolc

Our hope clings by the most fragile of threads

Tender spark of need-fire, forged on the darkest night, then  
Plunged into the depths of winter's cold:

Gather for us a minute more of daylight here and there  
to spin the web that spirals on unchecked from  
dark to light to dark to light

Call forth an echo of your brightness in the heart of  
each earth-bound seed

Wake tendrils of fire that creep through silent roots  
It is not yet, but it will be  
and that is enough

Bride, thou firey goddess  
Strike sparks from our frozen hearts  
Weave together a net of bright stars to waken our delight  
and nurse our small flames into a steady blaze  
that needs neither hope nor despair  
to endure

— by Marilyn R. Pukkila

no. 96  
Winter 2005

# RECLAIMING

Q U A R T E R L Y

## Reclaiming

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## Reclaiming Quarterly

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[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...

As we assess our situation in the aftermath of the Fall election, we're reminded of former Vice President Spiro Agnew's remark when a reporter commented on how deeply divided the United States was during the Vietnam conflict: "It's no worse than during the Civil War."

And so we count our blessings. Among which is the outpouring of feedback and well-wishing in response to our Fall subscriber questionnaire. We're still making our way through all of your comments, but a few trends were clear from the start:

- support for continuing a print edition of RQ, at whatever size finances will bear
- a desire to see such timely features as activism photos or Reclaiming rituals and classes online as soon as they are available, saving magazine space for more longterm features
- a groundswell of support from the Pagan masses for the Revolutionary Pagan Workers' Vanguard (see page 32)

We hope you'll enjoy our Winter issue — and watch your mailbox for news on our exciting plans for the Spring edition! Blessings as the Wheel turns to Winter.

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

There is no "deadline" for RQ. We accept articles at any point in our production cycle. Articles are sometimes held for several issue as space and topicality dictate.

We may edit for length, grammar, or readability. 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.

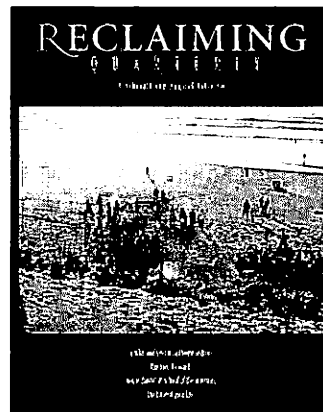
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1/4 page	(4.75" x 3.5")	\$95
1/2 page	(4.75" x 7.25")	\$185
Full page	(9.75" x 7.25")	\$360

Discounts for same ad in three or more issues. Send us camera-ready copy, or for electronic submissions, please contact us via email. Want RQ to design your ad? Call (415) 255-7623 or email [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org) — we're glad to discuss RQ advertising.



### COVER PHOTO

Winter Solstice at Ocean Beach, by Otter. Otter is a rock-worshipping and people-loving spirit living in the wilds of Southern California.

### 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.AMandaEcklund.com](http://www.AMandaEcklund.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 Calligraphist ..... Cerridwen  
 Assistant Situational Analyst ..... George Franklin  
 Assistant Pastry Contortionist ..... lily  
 Assistant Code Wrangler ..... Carol Gunby  
 Assistant AssMaster ..... Lynx  
 Assistant Levitation Specialist ..... Shadow Lotus  
 Assistant Political Consultant ..... Jade Paget-Seekins  
 Assistant Chronotographer ..... Jonathan Furst  
 Assistant Native Plants Advisor ..... Lisa Dillon  
 Assistant Animal Handler\* ..... Ruby  
 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, Aimee, Jim, Lothlórien, Snow, Panthera, Madrone, Urania, Tia, Kala, Starhawk, Macha, Vibra, Anne, Elfin, Ambar, Riyana, the Spiral Dance cell, and Church Street house.

**Regional Pages Credits** — see page 16

# Having the Time of Your Life

by Conny Jasper, MA

Think of time as a journey. Consider that life is a continuous voyage through time. How long do you think that you will live? Are you living your life to the fullest? What are you doing with your time? How can you have the time of your life? How can you make the most of this journey?

## PERCEPTION OF TIME

Time is just one dimension of human existence. Sometimes it seems to move slowly. Sometimes it seems to move quickly. How we perceive the movement of time, depends on what we are experiencing in the moment. Do you feel like you are "doing time," like a prisoner? Or do you feel like you have the freedom to realize the fullness of your existence?

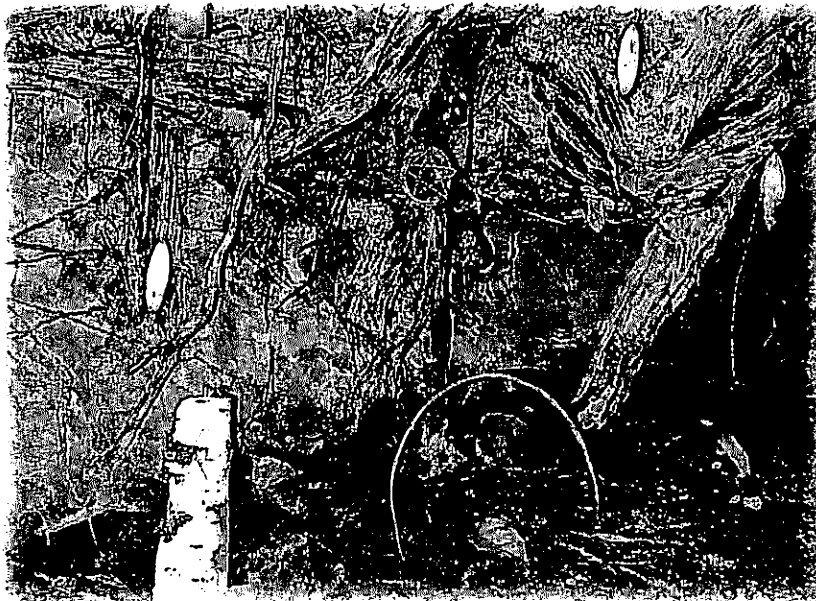
## WANTING TIME

Time is a valuable resource. How often do you find yourself wishing you had more time, or that your time would have more quality? In what ways have you created situations in your life that rob you of your time? Sometimes we over-extend or over-commit ourselves. How can you make your life more simple and less complicated?

## MAKING TIME

Most of us are familiar with the concept of being in the moment. But how much do we really practice it? Sometimes being in the moment means being aware of one's discomfort. So we avoid being in the moment in order to avoid feeling

uncomfortable. We keep ourselves busy or distracted, moving from one task to the next. However, once a person slows down and acknowledges their distress, they can then begin to take the necessary steps to alleviate it in a creative way.



## SAVING TIME

We cannot collect units of time to be used at a later date, but there are ways to live that do not waste the time that we have. How can you use your time wisely? Are you too rigid in your expectations? It is important to be flexible with your plans and goals. The sooner that you recognize when it is time to make a change, the more time you will save.

## SPENDING TIME

You have a limited amount of time to live this life. How much time do you spend doing things that you think you are supposed to be doing, rather than doing what you really want to be doing? Where and how do you want to spend the time that you have? What are the

distractions that keep you from doing what is really important to you? What do you need to get rid of or let go of?

## AWARENESS OF TIME

Time is a continuous flow of cause and effect. Our bodies and minds carry the past into the present and into the future. So we are always impacted by the past at any given moment. How do you let past experiences interfere with your enjoyment of the moment?

Over time, everything goes through cycles and transformations. Are you aware of the transitions you have gone through during the passage of time? Do you let yourself flow with the changes that you experience?

Allow yourself to see past the prevalent social beliefs concerning time. Think beyond the confines of consensus, and gradually expand your awareness of time. What happens when you let go and receive this consciousness?

## HAVING TIME

How much of your time really belongs to you? How much of it do you give away to others or to ineffective situations? Having time means having boundaries. It means knowing what your limits are and setting them in a way that is empowering. Having time also means being able to create a balance in your life. Ideally and realistically, how do you envision a balance in your life?

*Conny Jasper is a counselor and writer in Somerset, NJ. Find her online by searching for Earthcraft Enterprises.*

## Deregulating Nuclear Waste

### *Bringing the Radioactivity Home*

PUBLIC OPPOSITION has stopped numerous efforts to reclassify nuclear waste as if it were not radioactive, and so mix it into the general waste-stream.

Still, it is certainly cheaper to dump radioactive waste at a local landfill than to manage it at a regulated nuclear site. So pressure to alter the law continues. Nuclear waste trickles out now, but the floodgates could open if it were made legal.

The Nuclear Regulatory Agency and the Environmental Protection Agency are considering changes which would allow more types of nuclear waste to be reclassified as non-nuclear.

At the same time, the Department of Energy is in the process of reversing its ban on recycling radioactive metal.

Public comment periods will be held in 2005. This process has helped stop toxic dumping in the past (see coverage of nuclear waste issues at [www.groundworknews.org](http://www.groundworknews.org))

The website of the Nuclear Information and Resource Center — [www.nirs.org](http://www.nirs.org) — is another resource.

*By Diane D'Arrigo (edited by RQ).*

## Grassroots Journalist Arrested in Palestine

### **RQ writer arrested documenting Palestinian and Israeli peace activists**

PEACE ACTIVIST and grassroots journalist Kate Bender-Raphael — a regular contributor to RQ and other progressive publications — was arrested in Palestine in mid-December covering a story in the village of Bi'l'in. Numerous Palestinians, four Israeli activists, and two other internationals were also arrested.

Villagers of Bi'l'in and international peace activists had organized a peaceful protest against the construction of the

illegal Israeli Wall that began two days earlier. The Israeli army is preparing to destroy the village residents' trees and land in order to make way for the Wall.

The peaceful protesters marched to the construction site and were met by Israeli soldiers and other security personnel. The army began throwing sound bombs and shooting rubber-coated steel bullets at the protesters.

Israeli occupation forces began arresting Palestinians. International activists were beaten and arrested as they tried to intervene nonviolently. Bender-Raphael was arrested as she filmed the actions. As RQ goes to press, she faces possible deportation.

For information and updates, contact International Women's Peace Service at +972 (0) 546 853 225, [iwpseurope@gmx.net](mailto:iwpseurope@gmx.net)

For more information about IWPS and the international nonviolent presence in Palestine, visit [www.iwps.info](http://www.iwps.info)



*This 2002 photo of international peace activists confronting an Israeli armored troop carrier in Bethlehem was taken by Kate Bender-Raphael just before the APC opened fire with rubber bullets. See story in RQ #87, available online at [RQ.org](http://RQ.org)*



### GUARDIAN UK

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### EARTH FIRST! JOURNAL

International activist news. EFJ sets the standard for grassroots publications. PO Box 3023, Tucson, AZ 85702. Or visit [www.earthfirstjournal.org](http://www.earthfirstjournal.org)

### INDEPENDENT MEDIA CENTERS

Up-to-the-moment, locally-based activist news from around the world. Visit [www.indymedia.org](http://www.indymedia.org), which has links to dozens of local sites

## Help RQ cover the news!

WE AT RQ make it our job to cover all the news we can get to. The photos on our website show the recent results of our efforts.

But our budget can't get us to every event that we want to cover.

We are counting on you. Wherever the next action is — help RQ cover it! Your writing or photos could reach hundreds of people via RQ, our website, and Reclaiming listserves.

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

# The Road Forward

By Starhawk

ON ELECTION NIGHT, I felt an intensity of grief, rage and anguish that rivaled any of the worst nights of my life. Not so much that Kerry lost, but that millions of people could vote for Bush, apparently because they define “morality” as preventing two people who love each other from making a legally-recognized commitment, while turning a blind eye to a regime that has invaded another country for totally invalidated reasons, lied to the American people, legitimized sexual torture, and all the rest of it.

It's enough to challenge one's faith not just in Americans, but in the essential goodness of human beings. Can we apply to join another species? The wolves, perhaps?

I want to acknowledge my own grief, rage and despair. People often look to me for words of hope—and I have some—but they come only when I let myself feel just as rotten and awful as I'm sure you do. Van Jones, organizer of Books Not Bars here in the Bay Area, says we need to learn to grieve as a movement, and also to celebrate — and the two are linked. This is a moment to grieve, which means also to yell and scream and be mad as hell, to question whether life makes any sense at all, and then maybe to crawl under the covers and rest, for a bit.

THE DAY AFTER the election, I really didn't want to get out of bed, but I went to the demonstration anyway. I would have liked to curl up in fetal position and sleep for possibly the next four years, but I roused myself to go down to the plaza and join those hardcore souls who had planned to rally and march for health care regardless of who won. I did it because I felt it is exactly what we need to do, the counterintuitive thing—

advance instead of retreat, carry on, see our friends, support each other, share our grief, rage and shock. It felt good, to march down Market Street, to stop at the hotels where workers are striking and support them, to make some small,

need to make are deep and systemic, that no politician's victory will make them for us. Had Kerry won, I believe we would be on an easier road. Now the way ahead will be hard and stony, but it may be clearer and there may be

unexpected twists and turns ahead. And it may yet turn out to be steeper but shorter than the easier path.

Many good things happened in the last few weeks. We mobilized many, many people to become active and engaged. Many progressives set aside their own deep disappointment with many of Kerry's positions to work hard to assure access to voting for all, and to prevent the worst abuses of the electoral process. We strengthened many of the coalitions we will need to transform power in this country and the world. Although the media and the Republicans will try to spin this as a mandate for the worst of Bush's policies, we have built a broader, deeper, more committed opposition than we have seen in this country in a long, long time. Now we must nurture those alliances and turn opposition into a clearer, positive alternative vision—and a

longterm strategy for getting there.

We need time to reflect. It is easy to rush into analysis and blame and learn the wrong things. So I want to be cautious in offering thoughts prematurely on what we should do now.

However, one lesson I take away from is this: As progressives, as radicals, those of us who are far left of the left, anarchists even, cannot afford to ignore or disdain the electoral process. Not because we see it as fair or just or

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For more on post-election and counter-inaugural organizing, visit [www.reclaimingquarterly.org](http://www.reclaimingquarterly.org). Photo by Luke Hauser/RQ.

renewed effort at continuing to build the alliances we need.

All day I kept thinking about the vision I had at our Spiral Dance ritual a few nights before — the certainty that we are on the good road. I remembered that John Kerry said, “You can be certain and still be wrong.” But I also remembered the voice I heard in the vision saying over and over: “The good road does not look very different, at its beginning, from any other road.”

We all know that the changes we

Pluto in the chart of the USA

# The Power of Money

by Jessica Murray

THE ELECTION this past November has certainly clarified things. Our country has now opted, officially this time, for a regime whose most telling feature is xenophobia with religious overtones. Soul-troublingly wrong as the scenario feels to be, it is nonetheless astrologically appropriate. Planetary symbolism can be very helpful in times like these, elongating our perspective from the partisan to the global to the universal.

Pluto has been in Sagittarius since 1994, intensifying and polarizing belief systems as part of a great cosmic purge. Its function is to get rid of obsolete assumptions in the mass mind. Religious wars constitute a low-level example of this transit at work; as does the election of a simple-minded leader who reduces complex moral issues to Sunday-School clichés while wreaking havoc upon civilizations he knows nothing about. Hidden between the lines of the apocalyptic imagery invoked by our president's ludicrously shallow spiritual advisers is a cosmic process that far outstrips their understanding.

Pluto uses life-or-death tactics to force the human race into breakthroughs of awareness. Let us use its placement in the national chart to help us identify the toxic aspects of our national group-think, as a first step in getting a sense of our place in all of this.

## POWER AND RESPONSIBILITY

TRANSITING SATURN is opposing Pluto in the chart of the USA<sup>1</sup> through the Spring of 2005. In November 2004, during election week, the aspect peaked for the first time in its cycle. This is the same combination of planets which prevailed in 2001, changing the numbers 9/11 from a date into a mythos. We are now

getting a reverberation of that momentous teaching, which was and is about the *responsible* (Saturn) *use of power* (Pluto).

## THE USA'S MONEY ISSUES

WHAT DOES it say about our collective karma that this country was born with Pluto in the 2nd house? Pluto represents the forces of regeneration which manifest as takeovers and

---

With each new phase of spiritual maturity, we get another chance to become aware of cultural blindspots and transcend them

makeovers. The second house governs resources and ownership. This placement, whether in the chart of an individual person or the chart of a country, links the planet of control together with the activity of possessing. If your natal Pluto is in this house, you are familiar with the intensity it puts into your financial dealings. Group entities with this placement also grapple with intensified financial dealings. Our country is destined to go through economic hell (Pluto) and — if we're smart — climb back up into the light, having matured as a culture.

Meanwhile, we are fixated on both the presence and the absence of wealth. America has been using her Pluto like a nonstop partygoer, eating and drinking herself into oblivion and then shopping for the next round. From our frenzied consumerism to our obsession with security, we focus on material without any sense of what it means in the big

picture. This winter's transit will challenge us to admit that, as a nation comprising a mere five per cent of an increasingly impoverished world population, we harbor some rather incongruous beliefs about wealth and entitlement.

It is not that money and possessions are fated to be a problem; the problem is the attention we give them. Our cosmic lesson is not even about resources per se; it is about *right use of power*, as it is expressed through resources. But until this is understood, money and power become equated in the mass mind: an equation that buzzes with significance but is rarely subjected to dispassionate analysis. Pluto governs taboos,

embarrassing subjects that are ever-present but left undiscussed. Materialism is America's elephant in the middle of the room.

Pluto's function entails tremendous power which, unless mindfully tapped, waxes destructive. At best, Saturn opposed to Pluto exposes to the clear light of consciousness those diseases that have been destroying their host from within. As a first step in getting in touch with our power, we have to look at how we misuse it.

Does America misuse the power of money? Most of us don't like to think about the fact that *six million dollars an hour* is going into the war in Iraq. Or that tax cuts are being doled out to the already preposterously wealthy profiteers who put our leaders into office, while the country staggers beneath several trillion dollars in debt.

It is time for America to raise its

*continued on page 22*



Pagan Cluster takes part in direct action

# Protesting War at School of Americas

*Text and Photos By Barbara J. Graham*

PROTESTERS including the Pagan Cluster experienced an alarming evolution in security techniques deployed at the School of the Americas peace rally and prayer vigil, November 19-21, 2004 at Fort Benning Military Base in Columbus, Georgia.

Some 16,000 people participated in the annual vigil, one of the largest SOA Watch protests recorded.

The crowd included more college-age protesters than in the previous 14 years, SOA Watch organizers said. They attributed that presence to a greater awareness of the paramilitary training, and to the increasing violence in Iraq. SOA Watch founder Father Roy Bourgeois was joined by actors Susan Sarandon and Martin Sheen and musician Amy Ray of the Indigo Girls at the two-day demonstration.

The SOA Watch Rally has always been peaceful, making the heightened security presence incongruous and



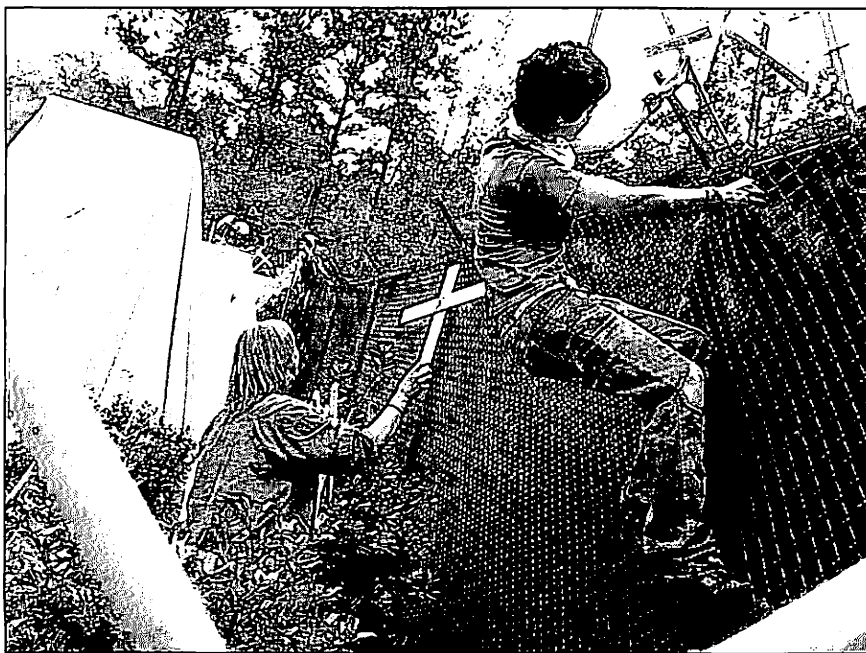
unnecessary. An increased number of police patrolled the crowd, while overhead a low flying helicopter kept up aerial observation. A skybox for stationary semi-aerial observation was also erected close to the stage.

The Pagan Cluster for this action was made up of Witches and Pagans from across the country who are called by conscience to vigil at the SOA. Engaging in magical activism, the Cluster helped build a web of life and encouraged people to write prayers of transformation upon the cloth strips. Others chalked peace labyrinths and blessings on the street. The web was provided by Vida of The Fifth Estate. The Cluster's presence at SOA protests over the years has provided increasing opportunities for expressions of Earth-based spirituality for many vigilers, and has been welcomed by SOA Watch organizers.

## **POLICE HARASS PAGAN CLUSTER**

ON SATURDAY, police converged on the Cluster's banner and ordered the removal of its pole, citing security restrictions classifying it as a weapon. SOA Watch Legal Observers quickly joined the Cluster, questioning what was happening. Banner-bearer Zotlynn calmly negotiated a compromise for the pole's disposition.

Later in the day, police pressured



*Top: A Witch chalks a peace labyrinth. Nearby, Pagan Cluster members meditate.*

*Bottom: Pagan Cluster and other SOA activists attach crosses to barbed wire fencing.*

*continued on page 23*

# Undoing Sexism

## Gender dynamics in Reclaiming and other progressive communities

*In the following pages, RQ gathers a range of views on sexism and gender relations — not just in the broader society, but as they operate in progressive communities such as Reclaiming, where the nuances are often more subtle. To join this discussion, see page 10.*

by Lynx Adamah

THERE IS A commonly held belief that sexism, as well as other “isms” like racism and homophobia, don’t exist in progressive communities. Unfortunately, this simply isn’t true.

While most of us are liberal, open-minded, and well-intentioned folks, the reality is that we all have some work to do freeing ourselves from old, deeply rooted beliefs and feelings towards other groups of people, be they people of color, women, queer and/or trans folks, Jews, etc. It would be nearly impossible for us as individuals raised in this very oppressive and dehumanizing culture to not have recorded at least some of these messages, somewhere within us.

While it’s not our fault that we struggle with such messages, it is each individual’s responsibility to take on the work of eliminating oppressive behavior and transforming the beliefs. To effectively move forward in our struggle as humans to end all oppressions, it is crucial that we

be willing to name these oppressions and speak openly and honestly about them. It is from this place that I address sexism in our community.

### WHAT IS SEXISM?

SEXISM IS any mistreatment of women, ranging from violence against women, to the treatment of women as inferior, to the objectification of women. Any time a woman is treated in any way other than as a brilliant, powerful, respected human being, it is sexism.

When women do not stand up for themselves, tolerate abusive behavior from men, mistreat other women, or deny their own intelligence, internalized sexism is occurring. After being systematically bombarded with sexist misinformation, many women internalize these messages, start believing them, and act out of this hurt place. Though women in our community have done much empowerment and healing work here, we still have more to do, myself included. The

more women free themselves from internalized sexism, the less power and impact men’s sexism directed at us will have.

Thankfully, in our community, most forms of overt sexism are not present — violence against women, sexist language, sexual coercion, male domination. So many men in our community are incredibly loving, kind, open-hearted, generous, strong and gentle, compassionate, caring, expressive — beautiful models of what is possible. These men have clearly done some work around sexism, and have consciously chosen to be part of a community where women are valued, respected, and empowered leaders; worlds away from the current sexist model of our dominant culture. This is a huge step, and has been incredibly inspiring and hopeful to me. The deep, loving, and strictly platonic relationships I’ve developed with men in our community have been some of the sweetest relationships of my life. They have fed me deeply, been huge contradictions to sexism for me, and in many ways, have given me the strength and inspiration to continue on in the struggle for women’s liberation. These nurturing relationships have left me hopeful that not only will sexism end in my lifetime, but that many men actually want it to end and are willing to be allies to women in ending it.

While many men in Reclaiming have come a long way, there is still work to do. Even within Reclaiming, sexism still exists. While we are rarely faced with men perpetrating overt forms of sexism — though this does occasionally happen — sexism in its more subtle forms is actually a fairly common occurrence.

### SUBTLE SEXISM

SOME OF THE subtle forms that sexism can take include:

- men yelling at women
- interrupting women
- not listening to women or taking women seriously
- making women repeat “no”

## What Men Can Do About Sexism

- The most important thing that men can do is listen. Listen to us as women, and if we challenge you on something, be willing to look and see what’s there for you.
- Be proud to be men! It is far more empowering to have you as proud male allies willing to take on sexism, than for you to feel bad about yourselves as men or apologetic to us for being male.
- Read *Men’s Work*, by Paul Kivel.
- Join a men’s group to connect with other men and safely work on anger and any patterned feelings towards women you may have.
- Get involved in co-counseling, an organization committed to ending all oppressions. Go to [www.rc.org](http://www.rc.org), or contact Lynx (she loves to talk about co-counseling)
- Check out the resource lists included in this issue.
- Know that I welcome you as allies!

- men always speaking first and/or for the longest amount of time
- confusing closeness and sex
- men pursuing connection with only the young, attractive women in our community or placing a higher value on connections with them
- not fully supporting women on our path to empowerment because it feels threatening to men
- repeatedly hitting on women who are half the men's age
- always being the aggressor or initiator of sexual relationships.

EVEN THOUGH these forms of sexism are not life-threatening, they are still damaging to women. They get in the way of women having big, full and empowered lives. They affect our self-respect and confidence, and

lead us to make choices around relationships, our bodies, and sex that we may not otherwise have made. All forms of sexism are to be taken seriously and actively campaigned against. To ignore subtle sexism is to give up on women's liberation.

That some men in our community still act out these sexist patterns at women doesn't mean that our community is bad, nor does it mean that such men are bad or even to blame. As I stated previously, it would be unrealistic for us to expect that men, having grown up in such a pervasively sexist culture, would make it through unscathed and not carry with them a piece of the patriarchy, no matter how unknowingly or unwillingly. While this is not men's fault, especially the subtle stuff, it is key that men take responsibility

for their sexist behavior and for releasing the patterns and unlearning sexism. I truly believe that no human being wants to behave oppressively towards another human, and this certainly includes men and sexism. But patterns won't just go away by themselves. They need to be actively worked on and transformed.

I am writing this article not only to shed light on sexism in our community, but largely to get the dialogue started around sexism. I want to hear people talking about this stuff, and not shying away from getting involved or making this struggle their own.

### SETTLING FOR LESS

THERE IS A way in progressive communities that we "settle," both as women and as men. We're so grateful that we're not subjected to overt forms of sexism, and that men here are more loving and open-hearted than the general population. We've stopped going after more for ourselves and from our men. We don't really talk about sexism. We let a lot of "undesirable" behavior go.

We need to talk about sexism. If we as a community and as individuals desire to grow, heal, and become truly empowered, it is crucial that we be willing to address a real and disempowering inequity among us.

We're not doing our beloved brothers any favors by not challenging them on their sexism. By naming and calling them on it, we give them a chance to identify an oppressive pattern, to work on it, and truly transform it. By ignoring it, we leave them stuck with a harmful pattern that serves only to diminish their humanity and their chances for real human connection. No man truly wants to be oppressive. When women are complacent around sexism, settling and putting up with it, we end up only perpetuating our own oppression. The reality is that sexism affects all of us.

As a planet, a country, a culture and a community, no one is truly free while anyone else is oppressed. Ending sexism is everyone's business and will free us all.

*Lynx Adamah is a fierce co-counseling crusader for women's liberation. She lives in West Oakland, CA with her AMazing wife AManda and their two adorable kittens. She loves to talk about co-counseling and eliminating sexism and can be reached at lynxylulu@hotmail.com*



An abridged version of *The Adventures of Flowy Bi Grrl and Super Dyke* unfolds over the next several pages. For the full story, complete with super-power charts, visit the RQ website, [www.reclaimingquarterly.org/96](http://www.reclaimingquarterly.org/96)

# Gender and Sexism: a Forum

## A roundtable discussion of teachers and organizers

*As part of our Gender and Sexism theme section, RQ asked a half-dozen teachers and organizers in our various communities to contribute their views on five key questions. A sampling of their responses is found on these two pages.*

*You can join this discussion either on the RQ website — visit the current issue, [www.reclaimingquarterly.org/96](http://www.reclaimingquarterly.org/96), — or mail us your responses of up to 50 words to each question on these two pages — see page 2 for submissions info.*

*To be part of future forums, contact us at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or write us at the address on page 2.*

### Forum Participants

**Donald Engstrom** is a Minnesota artist, gardener, and Witch involved with Mystery and the Spirit Peoples for over twenty years. His roots spring from Queer Spirit.

**Keith Hennessy** is a performance artist, dancer, Witchpriest, anti-war activist and director of Circo Zero.

**Melissa Moon** is a pre-op MTF transsexual, lesbian, activist, Reclaiming Witch and Vermont Witchcamp devotee who lives in north central Vermont.

**Phillipe Lewis** is a perspective shifter, sensual artist, and community builder based in San Francisco.

**Rose May Dance**, a San Francisco hypnotherapist and healer, has been teaching, writing, and making ritual in Reclaiming since 1981.

**Seed** is a Reclaiming priestess and teacher, who finds herself called to depth and mischief.

**Jonathan Furst** is a free-range magical Jew, currently practicing uncle and auntie skills in the wilds of Northern California.

### How does sexism show itself, overtly and subtly, in our community?

**Keith:** Sexism operates like a disease. No one in Reclaiming, even the youth who grew up in our community, are free of sexist conditioning, imagination, and practice — shame about one's body, alienation from the earth, sexual fantasies and pleasures. This is not entirely negative. For some folks, experiencing sexism in Reclaiming is a gateway to healing.

**Melissa:** Sexism shows itself in the predominant heterosexist paradigm evident in most of the myths chosen as Witchcamp themes. We need to create or find more queer positive or queer inclusive myths.

**Jonathan:** We often repeat stereotypes in our rituals, such as when the men drum and the women dance. Or when it's assumed we'll call in the god and the goddess. Are we redefining male and female divinity or institutionalizing gender roles? What about the Queer ones, the Great Mystery, the Stone beings without gender at all...

**Phillipe:** Overtly, I see it so little in this community compared to other communities. Subtly, I see it showing up in people's perception that something is or might be sexist when it really was not intended that way consciously or unconsciously by anyone involved.

**Donald:** Frankly, in many ways. The most striking is the way folks who identify as women dishonor each other and each other's work. They seem to often give folks perceived as male more breaks than folks they perceive as female. And those of us who are third-gendered are just simply invisible.

**Rose:** During Spiral Dance planning meetings we always noticed when men were present or absent. We got things done quicker with no men, yet there was a dynamism and charge when the men were present. This is neither good nor bad, but something to note, so we can be conscious of our interactions.

### How, concretely, do we interrupt and transform sexism?

**Keith:** Central to reclaiming goddess spirituality is a rejection and/or transformation of masculine-centric spirituality, culture, and politics. In Reclaiming the majority of the leadership (elders, teachers, and organizers) and the community are women. Gender queers and outlaws have been welcomed in Reclaiming community and imagination, furthering the reframing of oppressive cultural norms with respect to gender and sexuality. Many in Reclaiming celebrate empowered sexual pleasure for all beings, especially for women who have been denied, abused, or limited by patriarchal and dick-centric pleasure principles.

**Rose:** There's a song that goes, "I am breathing, I am open, I am willing." An attitude that is both questioning and loving is essential, or else the battle takes up again!

**Donald:** I have experienced some direct constructive talk. But in my experience, a passive-aggressive response or the old-fashioned rumor mill are the usual reactions to what may be sexist behavior.

**Phillipe:** By being in loving, open support of a shift in understanding and acceptance of all perspectives, and especially of how sexism has a negative impact on everyone. In practice, by listening, not judging, and sharing about sexism when it shows up in our perception or in conversation.

**Jonathan:** Speaking order is a great tool for de-institutionalizing lots of "isms": let people born outside the country talk or choose first, then people of color, queer identified, youth, elders, working class, etc. Within each category, women precede men, and trans-gendered before either.

### What is men's role in Reclaiming?

**Rose:** I appreciate when men are aware of the historical importance of "women's religion" — a place for women to shine and take leadership roles. How great there is a place like Reclaiming for men to share

with women. There is a place in Reclaiming for men to be both supportive and expressive.

**Philippe:** As individuals, it is whatever role that they feel safe, comfortable, and open in taking. For that to be possible, there must be space for them to do it, in terms of positive ways of being for men both towards each other and towards women in the community.

**Jonathan:** My first year in Reclaiming, I spent a lot of time wondering where I fit in. It would be nice to simply say “men and women are equal,” but the truth is that men hold a lot more power in the world, and we carry it with us wherever we go. We need to carry it well, learning when to step back and make room for others, when to step up and speak out.

**Keith:** Men’s role in Reclaiming is to practice a feminist and queer-inspired transformation of male identity, body, and imagination; to innovate and experiment with masculinity; and to integrate a reclaimed femininity into a whole self that is more creative, more sexually mature and alive, more intuitive and intelligent, more connected to the web of life and death.

**Donald:** I was not aware that men’s roles

were any different than anyone else’s. I thought all genders were actively working to find their own authentic roles within the tradition.

### **How does your concept of your own gender affect your spiritual work and connections in your community?**

**Donald:** In the classes I teach, gender is a central topic. I assign a bit of homework in which each person recognizes and declares their own gender without using either male or female identifiers.

**Rose:** I came to Reclaiming because it was a perfect place for my ministry and my spiritual expression, because it is founded in the reverence for Goddess. In Reclaiming, unlike in the Episcopal Church, I feel totally accepted and valued in my spirituality.

**Melissa:** My gender is a major part of my spiritual work. As a pre-operative transsexual lesbian Reclaiming Witch my very being challenges others to think about their gender, and it bonds me with my community of choice — a community that celebrates my uniqueness.

**Seed:** As a woman entering her crone years, it is such a huge relief to be in a

community that values the wisdom of older women. Every day, I am confronted with the attitudes of our society, in which older women tend to be discounted at best, and disrespected at worst. Having just one context in my life which holds an alternative view is such an antidote.

**Keith:** Claiming a male identity and celebrating a gay/queer sexuality have a big role in my experience of the divine. Ritual with men and gay sexual healing have been laboratories for magic and prayer, and for rediscovering art and activism as prayer. Reframing the mature man as Earth steward, as queer uncle and father to the world’s children, and as sensitive artist and healer, is integral to the process of my spirituality, including my participation in Reclaiming.

**Philippe:** Because of the prevalence of sexism in our society and how it affects us deeply, I think that it tends to affect us more negatively — or perhaps gets in the way — than when we take a more genderless approach to the spiritual work. But I do see how my concept of gender can be used in an empowering way while empowering others too!

### **Any last thoughts?**

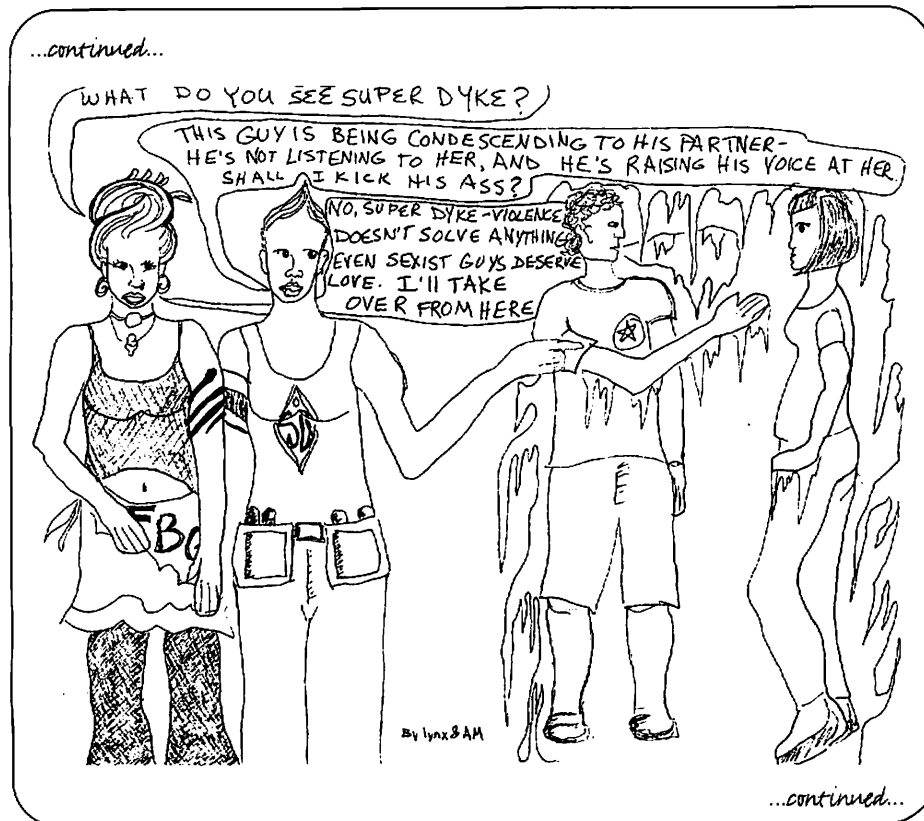
**Philippe:** What does a community beyond sexism look like?

**Rose:** Reclaiming should return to more fostering of separate womens’ and mens’ mysteries, to enrich what happens when we make ritual all together.

**Donald:** It has often been tough being a third-gendered person in Reclaiming. We are still stuck in a bi-gender worldview. When there are only two choices, many gender queers can never find a place to sit down no matter how many chairs are at the table. May we dare to embrace the ever-growing, fluid nature of the multiverse and all of Mystery.

**Melissa:** I am a pre-operative Transsexual Lesbian Reclaiming Witch. The unconditional love and acceptance I have received at Vermont Witchcamp has healed me into wholeness. Whereas the pull towards surgery and “gender conformity” is great, VWC is a place where I can embody “living between the worlds” and feel completely safe.

Join the discussion — see introduction on opposite page.



# Sex Work: Sex-positive or Sexist?

## Sex Work and Sexism

By A.

SEX WORK and sexism—how are they related? Or better yet, how are they *not* related? One way that sexism pervades our culture is the way we are bombarded with images of women's bodies to sell everything, including the women themselves.

Is sex work inherently sexist? I invite you to read on, and then choose the answer yourself.

I have many friends in this and other communities who have chosen either in the past or present to make money by being sexual. Most commonly, I find women who work at strip clubs, or dance privately, as well as women who give erotic massages, or do modeling for internet erotica or porn sites. As I do not have personal experience with other sex-work dynamics i.e.; men as sex workers, I will not speak directly to this, but I welcome all to read on and see if there is something for you here.

I have, at two points in my life, worked at strip clubs. I have also done modeling for internet erotica. As a woman who has done this work, and no longer sees it as the sex-

positive calling she believed it was, I want to give some perspective.

When I worked as a dancer, I really thought I was in integrity with myself and promoting sexual healing. I believed I was giving those men who were my customers an opportunity to be with a person who could show them what authentic connection was like. This was my product. In exchange for my product, I was given money.

First of all, there is the product I was selling. I strived to have this product be as real as possible, having authentic conversations and being myself, but that wasn't really the product I was selling: it was what I used to get someone to purchase my product. What I sold was lap dances. Lap dances can be described as simulated sex, or even sex through clothes. I may have been able to retain my integrity during my verbal and intellectual interactions with these men, but when I started selling my body, I was coming from a place of denial and hurt. I was denying that these men had any power over me. I told myself I was the one in power, and that this was my self-expression, even my way of bringing

*continued on page 28*

## The Unrepentant Whore

*An Interview with Carol Leigh, aka Scarlot Harlot, by Luna Pantera*

*Sex Work, or getting paid for work within the pornography, prostitution, erotic dancing, a.k.a. "the sex industry," brings up a lot of issues around body image, past sexual trauma or abuse, or the fact that women are "used" as mere objects for sexual pleasure.*

*Carol Leigh, also known as "Scarlot Harlot," is a longtime activist, artist, and self-proclaimed "Sacred Whore." She is the author of *The Unrepentant Whore*.*

RQ: Scarlot, I'm looking for a way to give our readers some insight into the sex work industry. In your book, you say that before you dedicated your life as a "Sacred Whore" you gathered a few of your friends in a circle and blessed the path you were undertaking. Do you feel this has strengthened and helped you in the work you do?

I believe that everything that I did to bring the female Goddess alive inside me has made me stronger. I did many candle offerings to find work before I got into prostitution. And once I made the decision to become a prostitute, things seemed to fall into place.

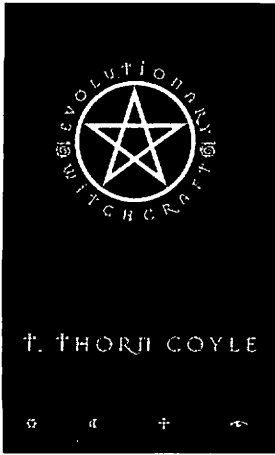
I identify with the libertine spirit of sexuality. To me that can be about deciding to support my art by being a sex worker. You might just like to have a lot of sex and not get paid. You might like to have sex that is seen as outside the "morals of society." It's about being who you are and being as comfortable as you can be with it. Sluts Unite!

RQ: Which brings up how we met. You joined the San Francisco NOW Sex Workers Task Force. Before that time I had no idea how divided women were in regard to sex workers' rights. Women could unite on almost every other issue of empowering women, but when it came to prostitutes, walls came up. Do you see a way we can bridge that gap?

Feminism is sometimes liberatory and sometimes repressive. In contemporary feminism we see reflections of the temperance movement. I would like to see feminism as free thinking and total

*continued on page 29*





## Evolutionary Witchcraft

By T. Thorn Coyle

Witch, peaceful activist, international teacher, dancer, musician with two albums of her own songs, Thorn Coyle has now penned *Evolutionary Witchcraft*.

While in process of publication, I asked Thorn what she was going to name her first book. When she told me, my heart stopped in joy.

Evolutionary — to evolve, to change from one level to another. The process of developing what is into what will be.

Through her 20 years of experience on the path, Thorn evolved from a young teenager exploring questions of *why*, and finding within herself the answers to spiritual and life directions.

Seeking knowledge and training under a Feri initiate who is also part of the Reclaiming tradition here in San Francisco, Thorn studied Sufi, worked in a Catholic soup kitchen where she applied the lessons in an everyday situation with the homeless, and closed the circle by studying with the late grand masters Victor Anderson and Cora Anderson.

Thorn not only was initiated in the Feri Tradition before Victor's departure from this Earth, but shares the black wand (highest level) with another initiate.

What is the Feri Tradition, and why is it spelled differently than "fairy?" Is this

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## 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)

something new? Why is Feri different and yet the same and yet different?

Within the pages of this book you will discover the answers to these questions, and also understand why this book was written at this time.

This tradition has the same basics of any Earth-based religion, but there is a firm emphasis on the alignment of the practitioner's shadow and the growth of her/his power over time rather than on seasonal sabbats.

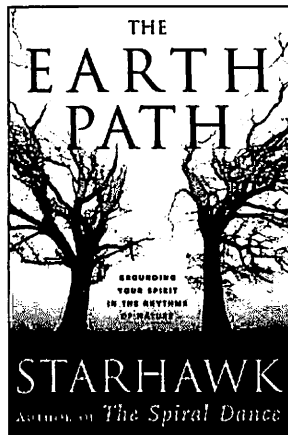
Instead of working with the basic four directions and the elements, the Feri practitioner works with seven directions/elements to complete a circle that is within and without.

The book features beautiful illustrations of dance movements/meditations that Thorn developed to correspond with the Iron Pentacle, Pearl Pentacle, and other tools of Feri.

Released with the blessing of Cora Anderson, this book makes the teachings of the Feri Tradition available to those souls who want to step into a new paradigm of Witchcraft.

Take a look at Thorn's website, [www.thorncoyle.com](http://www.thorncoyle.com), to discover how to expand your knowledge of the Feri Tradition.

Reviewed by Cerridwen.



## The Earth Path

By Starhawk

In between her writing ventures, I forget why and how much I admire Starhawk's work. Then her next book or essay is released, and I am reminded all over again of the reasons her philosophy grounds me in the profoundly sane dream of a better future.

Her most recent book, *The Earth*

*Path: Grounding Your Spirit in the Rhythms of Nature*, serves as a guide to developing awareness of the most basic (and, as such, perhaps most elusive) elements of the natural world. Retreating somewhat from the frenetic pace of the streets in *Webs of Power: Notes from the Global Uprising*, *The Earth Path* takes us to Starhawk's home in the Cazadero Hills and through a journey of observing earth, air, fire, water, and spirit — the elements that sustain all life.

The opening chapter uses the fairy tale of the Isle of Birds to illustrate the author's desired outcome for this journey. In the story, a king sends his beloved son to learn the language of birds. After twenty-one years, the prince learns to hear, to understand, and to respond. For some inexplicable reason, this angers the king (perhaps he expected his son to learn marksmanship?), but the moral of the tale (and subsequently the entire book) is the importance of deep awareness and the simple fact that such awareness requires time and attention.

Readers who have followed Starhawk since 1979, when she published her best-known work, *The Spiral Dance*, will delight in watching her evolve in her spirituality and its application. *The Earth Path* will not disappoint her fans and students. It remains as accessible and unpretentious as her previous writing, with the honesty and emotional vulnerability that has always left her readers feeling we know her. Of course, it also includes the insightful, ironic, and sometimes piercing wit for which she is known and loved. Don't pick up a Starhawk book if you expect to come away smugly comforted in your personal righteousness!

One key to expanding the imagination, according to Starhawk, is ceasing to care what others think, creating a space with the freedom to think about anything at all. As Pagans, we are in a privileged position to do this since we already exist on the fringes of the "respectable" institutions of Western society, such as academia.

I found myself both disagreeing and feeling challenged by this idea. On one hand, many Pagans have worked hard to bring earth-based religion under the umbrella of "respectability" — establishing Pagan traditions as legally-recognized churches, securing seats on

*continued on page 27*



# Kids at Witchcamp?

## Witchcamp, Village Camp, and the inclusion of children

by Jonathan Furst

A BABY in our daily path: how wonderful! This summer at Vermont Witchcamp, Martin and Sierra's request to bring their infant fit perfectly with our Sacred Science path, and enhanced the whole camp experience for many people (though not for all). I highly recommend letting babes-in-arms come to adult Witchcamp.

I also strongly advocate not bringing children older than one year to camp. This is based on several years of magical experience with kids, teens, and adults. I've taught at — and helped organize — adult Witchcamp and Witchlets family camps as well as an Elements for Teens class. I think it would be a disservice to bring children to most Witchcamps. Here's some of my thinking:

Family and Village camps are better choices, designed to include kids in community and ritual. These camps offer institutional support for kids and parents, and free-ranging aunts, uncles, and elders who come specifically to work and play with children. Plus, there's usually folks who have experience working magic with kids.

Witchcamp is where we do some of our most powerful magic, day and night — not just in path or at ritual. We may deal with sexuality, deep mysteries, brutality, and other issues that could easily bore or disturb children, and which they might interrupt. That's not to say we can't do deep magic with kids (indeed, it can be transformative for young and old to tackle these kinds of issues together) but it takes a lot of effort, experience, and willingness — from everyone involved — to make it work well.

Witchcamp is not always safe. We create a strong container to work with

powerful energies and issues. Folks get stirred up and sometimes act out. It's not fair to expose young people to these forces if they're unprepared or unwilling. Or to censor adults, since we tend to hold back



*Reclaiming Family Camps offer magical experiences for families and their children. Reclaiming Witchcamps do not allow kids under 18 (16 at some camps). Some camps have allowed infants under one year. For more information, see page 17. Photo by Loam.*

from engaging deeply or fully expressing when we feel we have to shield nearby children.

Adults need their own space, especially parents. Youth liberation demands we work on including young people in our communities (both Reclaiming and the wider world). But not everywhere all the time. Most parents have certain things they do not share with their children, like witnessing them having sex. For some adults, Witchcamp is the only week of the year they feel permission to be without children. This may be a burden to some parents, but it's freeing for others.

If it's difficult for parents in your community to come to camp, consider supporting them with childcare, fundraising, etc. And if your family's needs aren't being met, maybe it's time to organize a Village or Family camp in your area. Or to invent a new model.

That said, I've been to two wonderful

camps (California and Vermont) that shifted to let parents come with their young babies. It's great to support parents and welcome new life in our communities, plus infants have the twin advantages of slumber and portability. If you're thinking of bringing your babe to Witchcamp, here's some tips from what I've experienced:

**No babies in trance.** A crying baby will instantly snap many people out of trance. Always find out what's planned for path and ritual, and ask if it will work with your child. Sleeping babies might be welcome at the edge of a ritual (for easy whisking away) and some walking trances are even enhanced by including active, burbling little ones.

**Get support before you come.** Talk with the organizing team and find out if babies are welcome. If not, activism may be appropriate. Or not, especially depending on the camp's theme. The birth of the Sun Goddess?

Great. Ragnarok? Probably not a good environment. When you come to camp, bring family, friends, and/or partners. If that's not possible, contact your camp community early to connect with people who would be overjoyed help out.

**Talk with your path.** Check in with the teachers to find out which paths (if any) would be open babies. It's also good to enroll your path partners in having your child attend. Be prepared for a strong response: you may need to consider switching paths or doing a one-day trial.

**Laundry.** Access to a laundry machine and dryer — or hot water and a sunny clothesline — can be a critical factor.

**Be flexible.** Not just with when and where camp works for your baby, but also with yourself. Witchcamp is intense, and you may find bringing your precious one to be unexpectedly challenging. Or delightful.

*Jonathan is a teacher, student, organizer, and ally, currently practicing magical Judaism in the wilds of Northern California.*



# Looking at Our Shadow



## Mothers, Children, and Reclaiming Witchcamp

by *bhakti*

THIS YEAR Samhain was a little different for our Coven. There were no passionate invocations to ancestors, no trance journeys to the Isle of Apples to commune with the Beloved Dead, no private mediations at the Altar of the Recently Passed with the rest of us softly chanting. There was no all night drumming, no copious weeping and no aspeking of Hekate.

Instead there was a simple invocation to Goddesses and Gods and Elementals, there was a meal in which we ate food enjoyed by our Beloved Dead and music played on the stereo they might have listened to. There was a beautiful Altar of the Beloved Dead, high up on a big dresser in the dining room. And there was a separate room, blocked off by a gate and a closed door in which an altar was set up which one could meditate in front of, do tarot readings or just light a candle on.

Why was this Samhain so different? Because in the Summer of 2002, two babies were born into our little Coven, and because our Coven would never for a moment think to exclude the babies or the Mothers from our celebrations.

Why would anyone in Reclaiming do this? Why is there such resistance to talking about the inclusion of families at Witchcamps?

I'd like to address three topics in this

heated issue. The first is the roots of this bias against mothers and children in our community. This leads into a discussion of why this issue is so hard for many to discuss. The final part is why children and families can be an important part of the Witchcamp experience, for everyone.

Many of us who live far from where the camps are held have no local Reclaiming community. Our only connection to our community is through the once a year contact at camp, email, phone, or personal journeys. Strong bonds are forged at camp, bonds that sustain many through the year.

Many of us who have chosen to become mothers or fathers have found ourselves excluded from our loving communities. Is the price of the wonderful Witchcamp community that some of us must be locked away for the crime of being a parent?

How can the larger community of Reclaiming accept this marginalization of mothers and families?

### TWENTIETH CENTURY FEMINISM

ONE REASON I see is the roots of Reclaiming. Late 20th century Feminism was very conflicted on motherhood. Not to simplify a complex issue, but Cultural Feminism said, "We need to be freed from the bonds of Motherhood, domesticity and childrearing and allowed to make our way

in the world just like a man." Feminism of Color, Third World Feminism, Ecofeminism and other more inclusive forms of Feminism strongly criticized Cultural Feminism for ignoring issues that directly affected women of color, working class women and women in developing countries.

When Reclaiming came into being, Feminism had not come to terms with motherhood (I'm still not sure it really has, but that's another issue). As a full-time step-mom attending graduate school in women's studies, I experienced firsthand the conflict of "mainstream" Feminism around the issues of motherhood.

This disconnect around women's roles as mothers seems to manifest on a purely unconscious level in Reclaiming. It seems to be a shadow issue, a blinking red beacon that says, "look here in the darkness at this thing that has been hidden since the birth of Reclaiming." But most of us, unwilling to heed the call of the shadow, refuse to look.

### LOOKING OPEN-EYED AT OPPRESSION

WHAT MAKES looking open-eyed at motherhood and the oppression of mothers so very difficult? We who claim to revere both the Creatrix and Destroyer goddesses seem frightened of looking at motherhood in all its magical and sometimes very boring and sometimes frightening aspects.

As we cannot ignore the history of Reclaiming as a whole, so we cannot ignore the histories of each person who makes up each Reclaiming community. Most of us have wounded pasts from the hidden violence in mainstream American childrearing practices. And for many of us our lives are witness to not-so-hidden aspects of childhood abuse.

In the traumatized and hurt psyche, time stands still, and a very wounded inner child resides in us. Many of us, very unconsciously, remove ourselves from any situations where our hurts can be poked at or made worse. And there is nothing like a

*continued on page 26*

## A Successful Model: Wild Ginger Camp

It might be worthwhile to look at the Wild Ginger Camp. Wild Ginger is a "not-quite-official" Witchcamp. It meets for four days in early summer in Ontario, Canada. Its organizers are also its teachers.

No distinction is made that it is a family camp. It is simply a mini-Witchcamp that includes children. There is a full-time childcare person, and there is a child-friendly path (children are not allowed at other paths). Some rituals include the children and some have a parallel children's ritual.

It all works rather seamlessly (though there are always issues that we have to deal with), and offers people both a Witchcamp experience and a complete community that doesn't exclude certain groups of people. I believe it to be a model from which larger camps could learn much.

For more information, contact (519) 439-6252, [connie.boles@lhsc.on.ca](mailto:connie.boles@lhsc.on.ca)



# Regional Pages

Regional Events and Classes in the Reclaiming Tradition

THE FOLLOWING pages highlight events and classes sponsored by regional Reclaiming tradition groups. These groups are anchored by Reclaiming Witchcamp teachers and organizers.

## What Is 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.

## Thanks for the Help!

The following people help gather regional news for RQ:

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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
Susan Farley, England	Sunshine Moonbeam, Earth

## Witchcamp 2005

These are adult camps (some include age 16, or allow infants). For specific dates, visit [www.witchcamp.org](http://www.witchcamp.org)

**Winter Witchcamp/Minnesota** • February  
[winterwitchcamp@yahoo.com](mailto:winterwitchcamp@yahoo.com), [pryce@mindspring.com](mailto:pryce@mindspring.com), (507) 457-8168

**Winter Witchcamp/Europe** • February  
[morgaine@sie.es](mailto:morgaine@sie.es)

**MidWest/Missouri** • June  
(505) 342-1553, [Camp@dreamweaving.org](mailto:Camp@dreamweaving.org), [www.dreamweaving.org](http://www.dreamweaving.org)

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

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

**Lorely (Europe)** • July-August  
[pschotman@hotmail.com](mailto:pschotman@hotmail.com), 0031-6215-64111, [www.reclaimingloreley.org](http://www.reclaimingloreley.org)

**Free Witchcamp** • Summer 2005 in Oregon  
[pagan@resist.ca](mailto:pagan@resist.ca), (310) 399-5900

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

**Avalon/England** • August  
[camp@reclaim.demon.co.uk](mailto:camp@reclaim.demon.co.uk), [www.reclaim.demon.co.uk](http://www.reclaim.demon.co.uk)

**British Columbia** • August  
(604) 253-7189, [path@lynx.bc.ca](mailto:path@lynx.bc.ca)

**Vermont** • August-September  
(802) 899-3231, [info@vermontwitchcamp.net](mailto:info@vermontwitchcamp.net)

**New York** • September  
[www.wyldgoddess.net](http://www.wyldgoddess.net), (212) 293-4933, [camp@wyldgoddess.net](mailto:camp@wyldgoddess.net)

**Samhain Witchcamp/Texas** • October  
[www.tejasweb.org](http://www.tejasweb.org), [witchcamp@tejasweb.org](mailto:witchcamp@tejasweb.org)

## Reclaiming Family Camps

Reclaiming Family Camps are all-ages Witchcamps. A European Family Camp may be added. Contact the specific camps to find out their focus, age range, and other details.

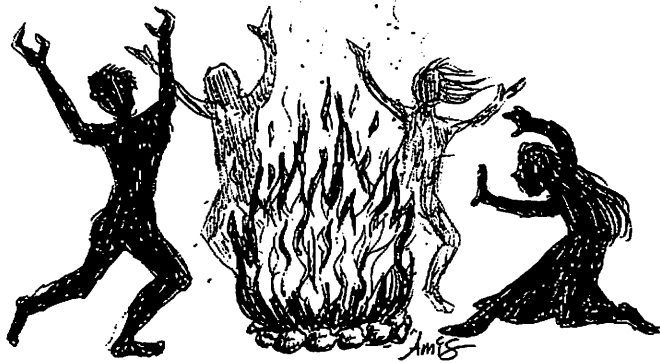
**Wild Ginger** — Late Spring in Eastern Canada. Contact [margaretrossiter@rogers.com](mailto:margaretrossiter@rogers.com), (519) 439-6252

**Cascadia Village Camp** — Summer 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.

## 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, and most begin at under \$100 per class. 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.

## 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 often call the cross-quarters by Celtic names.

For local dates, see contact listings beginning on next page. All Reclaiming events are clean and sober. No alcohol or drugs, please.

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

### Winter Solstice

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

### Brigid/Candlemas/Imbolc

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

### Spring Equinox

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

Children are a special part of this ritual, and a hunt for colored eggs follows the ritual.



# 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 [mtnmanvnt@sover.net](mailto:mtnmanvnt@sover.net)

Reclaiming core classes (see page 17) 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 17) 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](http://www.mysmagic.org), [brightflame@mysmagic.org](mailto:brightflame@mysmagic.org)

## New York Witchcamp Community

### New York Witchcamp

September, 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 [asherahscauldron@msn.com](mailto:asherahscauldron@msn.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

Midwest 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.TexasWeb.org](http://www.TexasWeb.org), [info@tejasweb.org](mailto:info@tejasweb.org)

### Tejas Web Witchcamps

Tejas Web hosts a Samhain Witchcamp in October. 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, or Diane Feiler, (303) 780-7744.



# Reclaiming Regional Contacts

## *New Mexico*

The Enchanted Spiral 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](mailto:madrone@mindspring.com), [www.madroneproductions.com/camp.htm](http://www.madroneproductions.com/camp.htm)

### *Witchlets in the Woods*

Family magic in the California redwoods. Early August. Visit [www.witchlets.homestead.com](http://www.witchlets.homestead.com), or contact Kala, [kalawitch@juno.com](mailto: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](mailto: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, or visit [www.reclaiming.org](http://www.reclaiming.org)

### *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](http://www.portlandreclaiming.org)

### *Seattle, WA*

TURNING TIDE is a Seattle-based group in the Reclaiming tradition. Visit <http://home.attbi.com/~sea.turningtide>, or email [sea.turningtide@comcast.net](mailto: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](mailto: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](mailto: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](mailto:bcwcinfo@yahoo.ca)

### *Kootenays Region (Southeastern BC)*

Cathy Pulkinghorn, (250) 352-0023, [csuccess@look.ca](mailto:csuccess@look.ca)

### *Victoria, BC (Vancouver Island)*

Christina Harris, [cfah@shaw.ca](mailto:cfah@shaw.ca), <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](mailto: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](mailto: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](mailto: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](mailto: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](mailto:BB@reclaiming.nl)

## **Loreley Witchcamp**

Germany, late July-early August 5, for women and men. Contact Petra, [pschotman@hotmail.com](mailto: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](mailto: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

## 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)

## 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 photos. We prefer unposed shots of people *doing* things, not posed group shots. 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 find additional photos and articles on Reclaiming happenings.

Contact the RQ production cell at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or visit our ever-evolving website, [www.reclaimingquarterly.org](http://www.reclaimingquarterly.org)

## Dandelion Gathering 2006

The second all-Reclaiming Dandelion gathering is being organized for next year, probably in the Spring Of 2006.

The first Dandelion, in April 2004, drew over 150 people from several dozen Reclaiming communities as well as Pagan Cluster activists in North America and Europe. The Southern Texas gathering helped weave our far-flung network into a more cohesive web.

Newer regions got support and assistance from the more established areas, while the older groups drew inspiration and fresh energy from the newly-seeded areas.

The Pagan Cluster used the Dandelion as a networking rendezvous, and the Pagan Cluster ritual inspired the entire gathering with a vision of transformation.

For updates, visit [www.dandeliongathering.org](http://www.dandeliongathering.org), or email [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org) for info

## 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).

**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** is the author of *Evolutionary Witchcraft*. She 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" Hieronymous** 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 to share your online schedule, drop us a line at [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

## 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

# Reclaiming Bay Area News



## Bay Area Rituals

Rituals are held in San Francisco, the East Bay, and the North Bay. See descriptions, page 17.

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

### Winter Solstice

**San Francisco** — Monday, December 20, Ocean Beach near Taraval. Gather 3:30, ritual 4pm. Bring clean firewood (no pallets, nails, painted or treated wood), food or non-alcoholic drink to share, and a towel if you want to plunge. (*L-Taraval Muni train to Taraval and 46th, walk three blocks to beach.*)

**East Bay** — Sunday, December 19, RiteHere annual Yule ritual (details TBA). Tuesday, December 21 — Singing up the Sun, at Inspiration Point in Tilden Park. Contact Selchie at [Selchie54@aol.com](mailto:Selchie54@aol.com)

### Brigid/Imbolc

**San Francisco** — Saturday, January 29, at Cellspace, 2050 Bryant. Details TBA.

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

### Spring Equinox

**San Francisco** — Sunday, March 20, Golden Gate Park. Children especially welcome at this ritual. Gather noon, ritual 1pm. Bring food to share and flowers. (*Enter park at Lincoln and 41st Avenue. Two blocks to parking lot on right. Enter lot, look for sign. N-Judah Muni-line to 41st Ave.*)

## 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!**

## San Francisco 2005 Rituals

*The San Francisco Reclaiming community observes all eight sabbats of the Wheel of the Year. Some of our rituals have evolved annual traditions (Samhain, Brigid, Beltane, and the Solstices). Others vary from year to year.*

*Reclaiming's San Francisco rituals are organized by a volunteer cell. People who have taken part in Reclaiming rituals for a year and a day, and have either taken core classes (see page 17) or attended Witchcamp, can help plan rituals. Talk to ritual organizers before or after rituals, or contact Ewa, [ewalitaue@sbglobal.net](mailto:ewalitaue@sbglobal.net)*

*A great way to meet ritual organizers is to stay around afterwards and help with clean-up!*

**Brigid** Saturday, January 29

**Spring Equinox** Sunday, March 20

**Beltane** Sunday, May 1

**Summer Solstice** Monday, June 20

**Lammas** Sunday, July 31

**Fall Equinox** Saturday, September 24

**Samhain (Spiral Dance)** Saturday, October 29

**Winter Solstice** TBA (eve of Winter Solstice)

## Faerie Masque Ball '05? — it's up to us!

ONE OF THE most frequent questions we get here at RQ Central is, "Will there be a Faery Masque Ball this Spring?"

To which we answer, "Only if you help it happen!"

The 2003 event was organized by a volunteer work group of a dozen people. Those of us from RQ are excited about working on the

## Reclaiming Quarterly Survey

This Fall, RQ sent a reader survey to our subscribers outlining our financial situation, with several possible solutions to a shortfall of about \$5000 to \$8000 per year.

While we are still making our way through the voluminous comments on the more than 100 surveys mailed back, several trends emerged.

First, support for a 32-page RQ if necessary to balance the budget. Within those pages, these topics received especially strong support: Starhawk's articles, the humor pages, and magical practice. Less popular were history, healing and food issues, and poetry.

Activist news got mixed reviews — but many checked it as "essential."

Most respondents approved of placing class and ritual listings online.

Watch for a full report next issue!

## 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, permaculture, 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 carried a roster of upcoming Reclaiming classes. However, since many classes are announced after we go to press, readers have long counted on the website to supplement the print listings.

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

Free or inexpensive 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, and one of our cheerful staff will be glad to assist you.

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

## The Road Forward

continued from page 5

empowering — which it is not — nor even a potential arena for power, but because it is a powerful arena for mobilizing people and build-

ing the alliances we need to transform power.

There are some things we can do immediately. We can contact our senators and representatives and demand a full and thorough investigation into all the voting irregularities, especially the voting machines that gave results

so mysteriously at odds with the exit polls. Whether or not the number of missed votes would have elected Kerry this time, we need to push for clean and fair elections for the times ahead.

We can support each other. As I've been traveling around the country, I see many progressive groups faltering or splintering not over deep political divisions but out of frustration with interpersonal conflicts. Maybe it's time to take a deep breath, think of one irritating ally you have trouble getting along with, and resolve to allow them just a little more leeway for being imperfect and human. We will never have the luxury of building a movement solely of likeable, congenial friends. We need to develop more skills for resolving

conflicts among us, and a realization that even annoying people can still have common goals and take common action together. Now, more than ever, we need to strengthen our solidarity, give each other comfort and succor, know that we are all in this together, and together we can make it through.

We can start thinking about how to build our base, proactively. The right wing came to power by starting small and local, taking over school boards, organizing door to door and house to house. We can create living examples of alternatives in our communities, making our positive visions real. We can turn our frustration, rage and disappointment into creative action.

Last night, we had a beautiful march of maybe five thousand people, all the way through San Francisco from downtown out to the neighborhood where I live, exuberant, defiant, saying, "We're still here!" We came back home, shared food and conversation and frustration and sorrow with good friends and neighbors, experiencing the healing balm of community.

And I remembered, marching, that we are on the good road when we choose to be, with each step. When we choose compassion, choose freedom, choose hope, choose to resist injustice, choose to serve life. We do have a hard road ahead, and making those choices will not be easy. It will require an effort of will, like it did to get out of bed and go downtown to march. It will require sustained, stubborn effort when times get tough. Making systemic change is like home renovation—it always takes at least twice as long and costs twice as much as you expect.

But we can still step out onto that good road, if we refuse to give up, refuse to go back, refuse to hide, refuse to flee. And instead, with courage, with hearts open and open eyes, let us take hands and go forward together.

Starhawk is an activist, organizer, and author of ten books, including her latest, "The Earth Path." She teaches Earth Activist Trainings that combine permaculture design and activist skills, and works with the RANT trainer's collective, [www.rantcollective.org](http://www.rantcollective.org). For teaching/travel schedule and other writings by Starhawk, visit [www.starhawk.org](http://www.starhawk.org)

## The Power of Money: Pluto and the USA

continued from page 6

collective hand, like at a twelve-step meeting, and say: "I have a problem with money."

### SHARING IN AMERICA'S KARMA

IF WE BELIEVE that there is no such thing as an accident of location any more than there could be an accident of birth time, it follows that every one of us who identifies as an American

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incarnated into this society in order to learn lessons about materialism. For our own mysterious karmic reasons, we chose to share this particular cultural wound.

We were born into the collective illusion that our financial lives are governed by a different set of laws than those that govern everything else. We were brought up to think that a piece of gold, or a paycheck, or a stock quote, possesses a special kind of power that can either make or break us. We have sought truth as best we can in an atmosphere of slavish devotion to material.

But the awareness of the individual is what moves the group forward. With each new phase of spiritual maturity, we get another chance to become aware of cultural blindspots and transcend them. This transit insists that we honestly ask ourselves in what ways we might have absorbed our society's neurosis, so that we may now become free of it. In so doing, our soulpath intersects with the mass mind, and our awareness becomes the contribution we make to healing the whole.

<sup>1</sup> For an analysis of the Saturn-Pluto opposition of 2001-02, see "Facing Our Shadow," *Reclaiming Quarterly* #85 (Winter 2002), online at [www.reclaimingquarterly.org/85/](http://www.reclaimingquarterly.org/85/)

A longer version of this article will appear online at [www.reclaimingquarterly.org/96/](http://www.reclaimingquarterly.org/96/)

Jessica Murray has practiced astrology in San Francisco for over 25 years. Contact (415) 626-7795, [Jessica@Mothersky.com](mailto:Jessica@Mothersky.com)

## School of the Americas

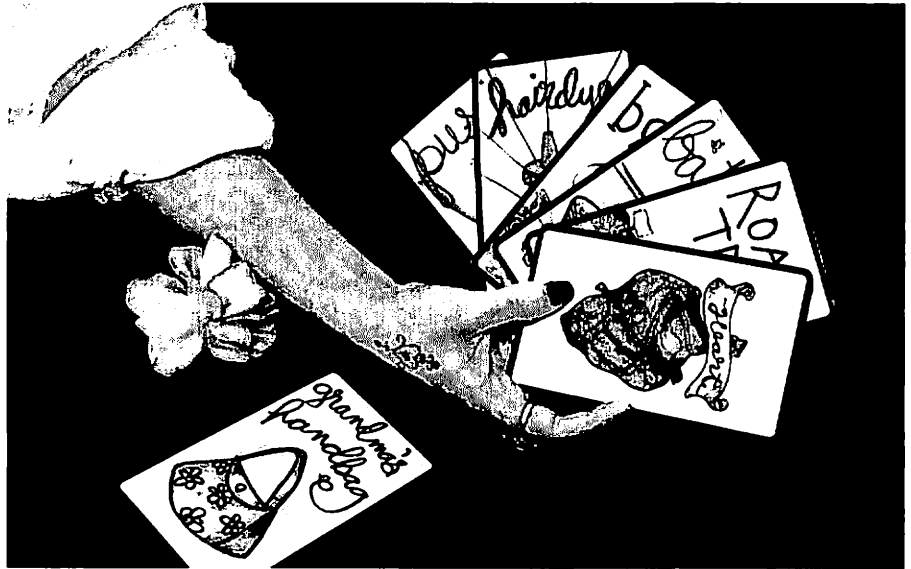
continued from page 7

the Cluster to end the Web of Transformation ritual, using a cruiser as intimidation. In a moment of delightful irony, one policeman who had picked up a corn puppet which was marking the East, rocked in and out along with the Cluster as they pulsed to charge the web. It may have been the fastest ritual the Cluster ever had at SOA, and it was clearly one of the most

continued on next page

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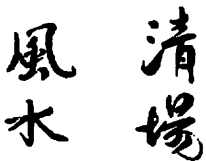
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## School of the Americas

*continued from preceding page*

intense.

On Sunday, following the solemn and deeply moving funeral Presenté procession where the names of all the dead are called, the Cluster danced a slow and dignified Spiral Dance at the gates of Fort Benning, then scaled the fence to attach the Web of Transformation.

### ACTIVISTS OPEN "RABBIT HOLES"

THREE CLUSTER activists managed to open two "rabbit holes" beneath the fence which guarded the fort's massive stone sign. Aided by other

vigilers who used their bodies to obstruct the view from police and media, the three activists scurried beneath the fence attaching crosses and pictures of victims to the tarpaulin which covered the sign. Seeing them, other vigilers quickly joined in peeling off the tarpaulin and planting a garden of crosses in the barbed wire and holly bushes. Exiting the "rabbit holes" as quickly as they had entered, the three were safely absorbed by the crowd.

The year 2000 saw the last time vigilers were allowed onto the Base, where they had traditionally staged die-ins with scores of coffins. Vigilers carrying crosses with the names of the murdered victims of SOA-trained gradu-

ates would peacefully walk deep within the Base where they were arrested, handcuffed, and processed. Most received "ban and bar orders" restricting them from entering the Base for a period of time, along with a hefty fine. Some received months-long prison sentences for their offense against a federal installation. Members of the Pagan Cluster were among those arrested.

By 2001 the Fort's gates were fenced off, preventing protester's access to the Base. In 2002 vigilers were wanded, handbags searched, and anyone wearing a bandana which veiled their face was required to remove it. In 2003 police began carrying gas masks. This year, while wanding and searching of vigilers was discontinued by court order, a doubled fence layer was erected at the Fort's gates, and an auxiliary line of chain link fencing marched down Torch Hill Road restricting access to bathrooms and shade.

### WHAT IS SOA AND WHO IS SOA WATCH?

THE SCHOOL of the Americas (SOA), in 2001 renamed the "Western Hemisphere Institute for Security Cooperation," is a combat-training school for Latin American soldiers. Over its 56 years, the SOA has trained over 60,000 Latin American soldiers in counter-insurgency techniques, sniper training, commando and psychological warfare, military intelligence and interrogation tactics (for more information, see [www.benning.army.mil/whinsec](http://www.benning.army.mil/whinsec)).

SOA Watch was formed in reaction to the massacre of six Jesuit priests, their co-worker and her teenage daughter on November 16, 1989, in El Salvador. A US Congressional Task Force reported that those responsible were trained at the U.S. Army School of the Americas (SOA) at Ft. Benning, Georgia. SOA Watch states that from its beginning, the mission of the SOA has been to train soldiers to protect the interests of multinational corporations and maintain the economic status quo for the few rich and powerful in the US and their cohorts in Latin America.

In 1990 SOA Watch was begun in a tiny apartment outside the main gate of Fort Benning by Father Roy Bourgeois. Starting with a small group of people of faith, SOA Watch quickly drew upon the knowledge and experience of many in the U.S. who had worked with the people of Latin America in the 1970s and 80s. Today, SOA Watch is a large, diverse, grassroots movement, rooted in solidarity with the people of Latin America.

The goal of SOA Watch is to close the SOA/WHINSEC and to change U.S. foreign policy in Latin America by educating the public, lobbying Congress and participating in creative, nonviolent resistance. The Pentagon has responded to the growing movement and Congress' near closure of the SOA with a PR campaign to give the SOA a new image. In an

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attempt to disassociate the school with its horrific past, the SOA was renamed the Western Hemisphere Institute for Security Cooperation in January 2001.

According to evidence gathered by SOA Watch, among those targeted by SOA graduates are educators, union organizers, religious workers, student leaders, and others who work for the rights of the poor. Hundreds of thousands of Latin Americans have been tortured, raped, assassinated, "disappeared," massacred, and forced into refugee by those trained at the School of Assassins. The Army previously has

held news conferences to deny protesters' accusations — this year, no response was issued.

*For more information on the School of the Americas and SOA Watch, visit [www.soaw.org](http://www.soaw.org). More photos from the action are posted on the RQ website for issue #96.*

*Barbara J. Graham is a Unitarian and a Reclaiming-Tradition Witch living in Gainesville, FL. Barbara is a member of the Pagan Cluster, and has covered numerous direct action protests for RQ, Z Magazine, Indy Media, and the Gainesville Sun.*

## RQ Again Tops Reading List for Jailed Pagan Activists

For the seventh year in a row, Reclaiming Quarterly was voted #1 reading material for jailed Pagan activists. From the School of the Americas in Georgia, to Washington, DC, to the streets of San Francisco, RQ is there with the news and the photos.

For the latest Pagan Cluster reports, visit [www.reclaimingquarterly.org](http://www.reclaimingquarterly.org) — or read the next issue of RQ.

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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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## Shadow: Kids and Camp

continued from page 15

bunch of unruly kids to poke at someone's inner pain that comes from a traumatic childhood.

When people speak of needing to do "work" at Witchcamp, work which they claim cannot be done around children, they reveal that the deepest "work" they need to do is with

healing their own inner child. Having children around when we are in such an open and vulnerable place can seem frightening, but it can also point to our deepest wounds and our deepest hidden resources. We cannot look away from the way we have all been taught to perceive children and families in Western society.

### A FAMILY CAMP SOLUTION?

SOME PEOPLE seem to think that family camps are the answer to this dilemma. I see these camps as ghettos where families are segregated away from the community at large. Communities are not made up of "all families" or "no families." How can that be an authentic camp experience?

Families have an essential place at Witchcamp. It is painful to me that I am not

allowed to share who I am at camp with my son and that my Witchcamp community is not able to share a "me" that is a Mother. I have lost count of the people that I wanted to share my infant son with. Now he is two, and that opportunity will never exist again.

The most basic reason children belong at Witchcamp is so that the Reclaiming Community can get Real. Children are as real as real gets. They push boundaries by challenging each of us to look squarely at our deepest issues and reveal our truest selves. They are deep wells of love and creativity and genuine awe and wonder with the world around them. They are quick to forgive, and they give affection genuinely. Children teach us over and over again just how spiritual the most mundane acts of daily living can be.

For those that have grown children or no children, the opportunity to be in ritual space and interact with a child might be a lesson or experience of a lifetime. Sure we would need to adjust things and figure out problematic issues and make accommodations. Hard work, but isn't that something we would do for any member of our beloved community?

Nothing has been the same for me the moment my son was born. Some things in my life became impossible, other things that had been closed to me, suddenly became a place of all possibilities. Likewise, things that we all took for granted in our Coven came to a screeching halt.

But the opportunity to walk a whole new magical path was created. This change has been frustrating, painful, maddening, boring, blissful, joyful, silly, ecstatic, poignant, awe-inspiring and amazing. Now that our Coven has been forced to get creative with our celebrations, it has breathed new life into our magic in ways we could not have imagined.

It might not be my idea of a magical nirvana, but we are trying, and growing in the process. It's a model of what might happen at Camp if we became open to having families attend as full community members.

I challenge the entire Reclaiming Community to look more closely at that which is preventing us from dealing head on with this

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issue. Silence will not make it go away. Like any shadow issue, it will only get bigger and bigger until it is examined in the full light of day.

*bhakti is rowan's mama, morrigan's partner, co-founder of Threshold and a member of the Vermont Witchcamp community.*

## Review: Earth Path

*continued from page 13*

various ecumenical councils, organizing Pagans in military and police ranks, educating the courts, employers, and general public as to the relatively "normal" lives of most Pagans, right down to changing the dictionary definition of the word "Witch." Cultural behemoths, like academia, are, indeed, slow to change. But they do change, and I don't believe we're as far removed from academic respectability as Starhawk suggests, especially considering that many of today's Pagan leaders are highly educated. I see academia as similar to the places Starhawk talks about where two ecosystems meet and their diversity creates a mutual benefit and richness for both.

On the other hand, this question of respectability is a good reminder not to compromise what sets us apart from our predomi-

nantly alienating and exploitative culture. Religious movements tend to start out loosely organized, culturally marginalized, and socially radical. As they gain numbers, prominence, and respectability, a vicious circle of compromise to gain acceptance is set into motion (usually with a hard lurch to the political right; the Mormons are America's most recent example of this phenomenon). Starhawk's words challenge us not to compromise our values or who we are for public acceptance.

Overall, *The Earth Path* gives us a practical ethos of questioning how any given action will impact the whole, using deep attention to each element as a guide. Interwoven with this ethical paradigm are some treats new to Starhawk's readers. The text includes the clearest explanation of grounding and anchoring I've ever heard. The author's courage in defending meat-eating (is there a hotter topic anywhere in Paganism?) is testament

to her honest and principled character — the reader may not agree with her, but after taking such a risk, it's impossible not to trust her.

At times, the book's intended audience is a bit unclear. Much of the language and ideas seem aimed for the Pagan community. However, at other times, the text slips into explanations of the simplest Pagan history and theology — the basic explanation of the Sabbats is probably redundant for most readers. For anyone needing that basic information, the rest of

*continued on next page*

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continued from preceding page

the book will likely be confusing.

In the end, such minutiae is inconsequential. This is easily the best nonfiction I've read in 2004. I encourage readers to find their favorite outdoor spot to curl up with *The Earth Path* and allow it to open their attention to the life cycle around us that is so important and so pervasive that it is too easily forgotten.

For those returning to Starhawk's work, *The Earth Path* will be a welcome addition to their collection. For those who haven't yet had the pleasure — run, don't walk, to introduce yourselves to the challenging work of one of the most important philosophers of our time.

Reviewed by Jennifer Martin-Romme.

## Sex-Work and Sexism

continued from page 12

healing to the world.

Some people may say, "I do sex work, and I really am healing my customers in my time with them." I ask you to take a good, hard look at what is given as product, and how incredibly precious it is, and what is received in return. Since gaining distance from doing sex work myself, I realize it didn't serve me. I actually find that it undermined my personal power.

I INVITE ALL SEX WORKERS (and those who love sex

workers) to take a look at this. Maybe there are ways to make it healthier. Here are some questions I have asked myself in re-considering my prior belief that I was doing sex work from a clear and powerful place.

- What is my relationship to money? Am I truly choosing this work, or do I feel that society provides no other way for me to support myself?
- Have I, or do I suspect I have been, sexually, physically, or emotionally abused? Is putting myself into a position of compliance or submissiveness with a person with financial power over me a perpetuation of this earlier hurt?
- Do I feel that I could be contributing to the dynamic of women and their bodies being goods for sale?
- Do I think the objectification of women can co-exist with women's empowerment?
- What is being sex-positive? Is disconnecting sex and intimacy promoting a world where all beings are respected and self-expressed?
- As a Witch, what spell am I casting over myself and the world in doing this work?

THOSE OF US who look at distant history for information on how to have a goddess-centered world come across temples where priestesses possibly gave or received sex as a form of god-

dess worship. We want to embrace the Sacred Whore. We may think that we could emulate these women in doing sex work. But I think our society is too far removed from the possibility that sex for money can be rooted in respect.


Then there is the question of what the phrase "Sacred Whore" can mean. What if "whore" wasn't originally a word to describe a woman who sells sex, but really means a woman who is empowered and thinks for herself? In this case, emulating the Sacred Whore in the sexist context of our "adult entertainment industry" seems inappropriate and misunderstood.

Since I have stopped selling my body and images of my body, I have had so much more access to healing. I have been able to see how I lived my life in a way that perpetuated my own oppression. This is not an easy road. The questions above are not easily answered. To honestly answer them requires a certain readiness to heal sexism in ourselves. As Witches, and people committed to healing our world and the people in it, we know the power of what is possible when we let go of what is consuming our powerful transformative energy. May the questioning of our personal assumptions lead to the liberation of ourselves and all people.

A *is an artist, doula, and student midwife who lives in Oakland, CA with her righteous babe wife I and their two kittens.*

meet the woman who sparked the Goddess movement  
archaeologist Marija Gimbutas  
a new documentary by Starhawk and Donna Read

# Signs Out Of Time



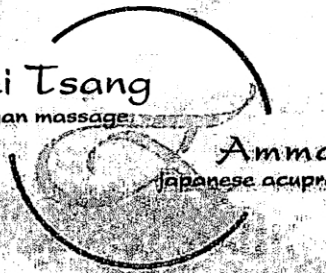
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## The Unrepentent Whore

*continued from page 12*

empowerment. The reality is that feminism reflects the biases and prejudices of society at large. In the last ten years, fundamentalist Christians have co-opted a large portion of the feminist movement. The right wing fundamentalist Christians are quoting the anti-sex-work portion of the feminist movement almost verbatim. If you read my last chapter, you'll see how fundamentalist Christians and contemporary anti-sex feminist have joined forces within the Bush administration. I invite progressive-minded feminists to take a look and see who they are "getting in bed with," in regard to the issue of prostitution. I see it as Gloria Steinem verses Angela Davis. Angela, a local resident endorsed our recent decriminalization efforts and Gloria Steinem endorsed the opposition, actually part of a campaign against the sex worker rights movement. Angela Davis has taken into consideration the criminal injustice system, the racism in arrest, conviction, and sentencing - while Gloria is still attached to the anti-porn, anti-prostitution views.

RQ: Your mother is very supportive of your work. Do you think it helps to have parents who are supportive?

My mother's support has strengthened my dedication to sex work. Part of it has been observing her strength in the face of oppression. My father was verbally abusive, and I watched her suffer and overcome. That gave me great strength and wisdom, because she shared a lot of her experience with me. My mother is a very loving Goddess. With her support, unconditional love, and strength, I felt very supported.

RQ: One of the many arguments to decriminalize prostitution is that under the present system, women have no protection or recourse from the violence they have to face. Do you have stories such as these?

I was raped while working at a massage parlor, and the owner and other workers persuaded me not to file a report since it would close down the parlor and put both me and my friends out of work. I also was aware that by going to the police I probably would not have been treated fairly. If you are raped in your home, we might fear that we can be put on a list of "known prostitutes," which could make it more likely for you to get busted. So women are definitely not encouraged to report acts of violence and even rape to the authorities.

There is more organizing going on among sex workers to provide support to report acts of assault to the police. There are bad-trick lists circulated among prostitutes on who to look out for.

What you need to do to protect yourself from the rapist is the opposite of what you need

to do to protect yourself from the police. The situation is set up to make you vulnerable to either rape or arrest. That's why I go crazy with feminists who organize to keep prostitution illegal. By keeping it illegal, it puts women who are sex workers at more risk of being attacked and victimized.

RQ: In your book, you suggest that feminists should be attacking the things that force women

into the sex business against their will: economic injustice, poverty, etc.

Decriminalization is not the cure all for prostitution. It's a much deeper situation. We need to have economic and gender equality. Jobs for all women where they can support themselves and their families.

RQ: How do you address women who might  
*continued on next page*

## Let Us Go Forward Together

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*from 50 Years of the War Resisters League Peace Calendar*



PREFACE BY HISTORIAN HOWARD ZINN

Changemakers like Aung San Suu Kyi, Abbie Hoffman, Rosa Parks, and Ani DiFranco, and groups like Children of War and Women in Black — among many others — speak to nonviolent activists through the generations.

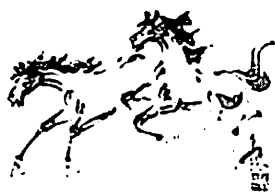
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*continued from preceding page*

have gotten into the business from a place of pain around childhood abuse, and who may carry the added burden of being victimized again?

Friends who are sex workers have told me that they have healed a lot of past trauma through their work. This is a very controversial topic. We need to respect each woman's "survival strategies." Poor women might find prostitution to be their best option for supporting themselves and perhaps their families. For woman who have survived abuse, if this is their way to reclaim their power and sexuality, who are we to say they are wrong or demented?

The survivors' community is as divided on these issues as other communities. It comes down to sex work being good or bad. There is a rising voice of pro-sex work survivors, those that respect survivor strategies. There are also survivors who understand that for all women to be safe, some form of decriminalization is mandatory. It's very easy to point to sex work as one cause of abuse in our society. And it doesn't help that prostitution/sex work is still very much taboo. Until we take the stigma out of this type of work, we may never have a true and open discussion.

A lot of women enter the sex work industry as erotic dancers/ strippers. For some people, in some situations, it definitely takes a toll - degradation, humiliation, and intimidation from management. Some

women had been pressured into prostitution while working at the strip clubs in recent times in my city, in order to keep their jobs. Instead of targeting working conditions, some former sex industry workers target prostitution, porn, etc. Sex work, being a "slut," is a deep taboo. I can understand how some lash out against this part of culture. Some women look back and say, "That was really horrible and I would never go back. It's bad for women." But many of us are "slut identified," identifying as part of a broader community of sexually transgressive, queers, trans people, people in sexually alternative communities, etc. Being a sex worker is part of our identities. Sex work is part of our culture, so we try to improve our lot with political action, sex workers rights and by building sex worker culture.

I see myself as a "spiritual healer" in general, mostly as an artist and cultural worker. I believe that sexual work can be healing work, under the right circumstances. As one can have a priest for spiritual guidance, one can have a spiritual-sexual facilitator for sexual healing and enlightenment. There are many movements of erotic healers around the world.

I don't believe that all sex work is healing work. A lot of sex work at this time is about women being oppressed with no other options. The link between sex work and poverty is there. Being forced into sex work, being criminalized and then stigmatized by society, is not a desirable situation. While people are in this position they should be as safe as possible, and be given the same rights and protections as other people in our society.

**RQ:** Do you think the shift from male-centered pornography to female-centered and empowered erotica is the wave of the future?

Sexual liberation and experimentation has definitely given rise to women-owned sex businesses. Unfortunately, now we have another battle. Like all major businesses, the sex industry is being taken over by corporations. Most of the major strip clubs in San Francisco are owned by corporations, which makes it harder to organize and unionize. It's easier to get blacklisted for doing that.

**RQ:** What words of wisdom would you give to any young women thinking of getting into the sex work industry?

This is such a complicated question with so many variables. People can write to me at [harlot@unrepentantwhore.com](mailto:harlot@unrepentantwhore.com) because the answer to that question is very personal.

**RQ:** Any last words of wisdom to share with us on how to get involved in sex workers' rights?

There are many people in the sex work industries who are Pagan and not able to be "out," because they are afraid of prejudice and being stigmatized in their own community. Within your own group of friends, community, or coven, perhaps it would be wise to assume that there might be sex workers among you. Be respectful in how you talk about the work. You have to be proactive and welcoming to make sex workers feel comfortable and included. Because of the anti-sex worker discourse and political strategies by some feminists it will take a lot of work to open some doors of trust. I want people to look at the history of prostitution criminalization and notice the last century of alliances between repressive Christian movements and feminists. Women and progressive movements should take some responsibility for the criminalization and support these efforts to fight for our rights and for justice within the sex industries.

For more information on these issues, visit Scarlot's website, [www.bayswan.org](http://www.bayswan.org). People can also check out [www.unrepentantwhore.com](http://www.unrepentantwhore.com), or email Ms. Harlot at [harlot@unrepentantwhore.com](mailto:harlot@unrepentantwhore.com). Scarlot also presents the San Francisco Sex Worker Arts Festival from May 4-8. Visit [www.bayswan.org/swfest.html](http://www.bayswan.org/swfest.html).

Luna Pantera is an activist, Reclaiming Witch, and mother. As a Daughter of Oshun, Orisha of Beauty and Sensuality, she has found and is reclaiming her "Sacred Whore."



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# Yule Cake

by lily, with guest Kitchen Witch Sylvia Rose

This issue's recipe is submitted by a fabulous RQ reader, and was a hit when I tested it out! You can choose your ingredients to make it vegan, sugar free, and wheat free. My version included dried pears, dried apricots, dried cherries, cashews, walnuts, pecans, cloves, nutmeg, ginger, coriander, cardamom, allspice, rice flour, soy flour, garbanzo flour... it was delicious, dense and hearty, and sweet without sugar. This is now one of my favorite recipes! — lily

## YULE CAKE

THIS is my favorite cake to make. All ingredients are approximate, and the point is to use up whatever you have in your cupboard from the old year that would otherwise go stale. So long as the eventual consistency is right, you can throw in whatever you want. Be creative!

Preheat oven to 325 degrees F/170C.

In a large saucepan, place three cups assorted dried fruit, chopped reasonably small. Add half cup of oil, and water or fruit juice to cover. Simmer for ten minutes. While simmering, stir in

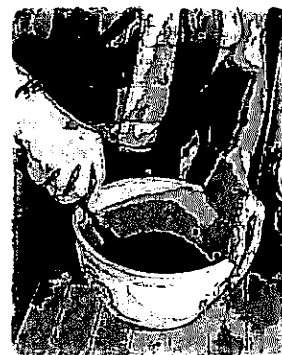
a cup or more of seeds and chopped nuts, a cup of fresh or canned fruit, and lots of spices —whatever needs finishing up. Coriander seeds, nutmeg, cardamom, and cinnamon are all very good. Stir the mixture

widdershins (counterclockwise) and think about what you are leaving behind in the old year.

Remove from heat and stir in at least 2 cups of flour, buckwheat, rye, etc., until the mixture is stiff but still moist. Stir deosil (clockwise) and wish in your hopes for the new year.

Transfer the batter to a well-oiled cake tin, decorate the top with sunflower seeds in the design of a pentacle, and bake for about two hours, until the cake is well-browned at the edges but still a bit sticky in the middle. Merry Yule!

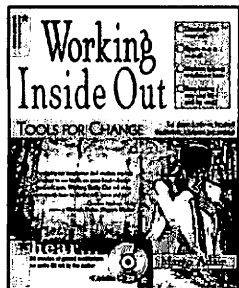
You can be RQ's Kitchen Witch for a season! Send your favorite recipe to [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or PO Box 14404, SF, CA 94114.



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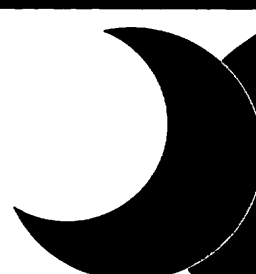
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"When the Women Heal ... the Earth Heals"

Breaking News

## SWEBRPPC Controversy Threatens Magickal Unity

Reclaiming's Wheel went into marathon sessions to avert a magickal crisis that was triggered when the SouthWest East Bay Ritual Planning and Performance Cell announced plans to invoke Center first instead of last among the directions.

SWEBRPPC already faced possible excommunication for a 2002 attempt to speed up ritual invocations by throwing all the elements into a cauldron and making a few stirring motions. The latest

*continued on page D-147*

Public Service Announcement

## VisionQuest® Recycles Used Visions

Cleaning off your altar, but hesitant about burning those wonderful old spells and visions? "I bet there's still a lot of life left in that old inspiration," you think. "What a shame to throw it away."

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And how satisfying will it feel that an impoverished Witch, who could probably never afford a new vision, will draw inspiration from one that you almost torched last Solstice?

Call today for pickup! Extra charges may apply for love spells gone awry.

VisionQuest® also recycles used ancestors for a small handling fee.

## Pagan Cluster: Stop Commercializing Solstice

Reclaiming's Pagan Cluster has called an international boycott of MallMart stores to denounce the mega-chain's crass commercialization of Solstice and other Pagan holidays.

Whereas most merchants wait until after Thanksgiving to mount holiday window displays, shoppers at MallMart were confronted with Solstice carollers the morning after Samhain. And last Spring, a flaming wickerman was on display in many stores almost two months before Summer Solstice.

"We accept that Solstice towels, shortest-day candles, and other holiday gimmickry will be increasingly marketed by mainstream chains," said Reclaiming Spokeswitch Sunshine Moonbeam. "But selling pre-burnt wickermen before Beltane and singing Solstice carols when the veil has barely closed from Samhain

is just bad shopping magic."

A spokesperson for MallMart denied over-commercializing Pagan holidays. "Our Beltane Maypole displays didn't go up until after Imbolc last year. And it wasn't until almost Equinox that we hired models to perform the Great Rite in our display windows. I think that shows great restraint on our part, and

*continued on page D-192*

## Politicos Call Dandelion '06

The second Dandelion Gathering will be held in 2006. At the 2004 Dandelion, the Politico faction raised its unique blend of anarcho-socialism and tarot to a dominant position among the ruling junta. But resistance from astrology-based activists

*continued on page D-164*



Tire-tracks through our labyrinth are just one of the distractions that RQ proofreaders face at our central San Francisco headquarters. RQ is considering moving to a remote rural location and starting a cult based on frequent subscription renewals. Contact [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org) to join!

# ReclaimingQuarterly.org

Current RQ website features include:

Dia de los Muertos\*  
Earth People in Sacramento\*  
Witchcamp Chants Book  
Pagan Cluster at the School of the Americas\*  
Clown Anarchy\*  
Pagan Pride Parade\*  
Witches Opposing War\*  
Garden Lockdown at Reclaim the Commons\*  
Five-Minute Labyrinth  
Revolutionary Pagan Workers Vanguard and other humor  
Back-issue archives  
Links to Reclaiming rituals, classes, and Witchcamps  
(\* - RQ online photo-features)

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You can subscribe or renew to RQ using PayPal, or print a form and mail us a check. Or both!

## Help Shape the Site

Help us create a site that you want to visit regularly. Send us your feedback and suggestions ~ [quarterly@reclaiming.org](mailto: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 | Submissions". The main content area is divided into two columns. The left column features a "BREAKING NEWS ..." section with "LATEST ADDITIONS TO OUR SITE" listing "Five-Minute Labyrinth" and "How to Draw a Labyrinth". Below this is the "RQ ONLINE FEATURES" section, which includes links for "Grassroots and Alternative News", "Photo features of the Pagan Cluster, Clown Anarchy, Art and Revolution", "Witchcamp Chantbook", "Pagan Cluster Spell", "Revolutionary Pagan Workers Vanguard", and "Contests, games and quizzes". A small photo 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. The bottom of the screenshot shows a "Subscribe or donate now!" section with text about supporting the site through subscriptions and advertising.

## 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.



## Reclaiming Quarterly

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