

RECLAIMING

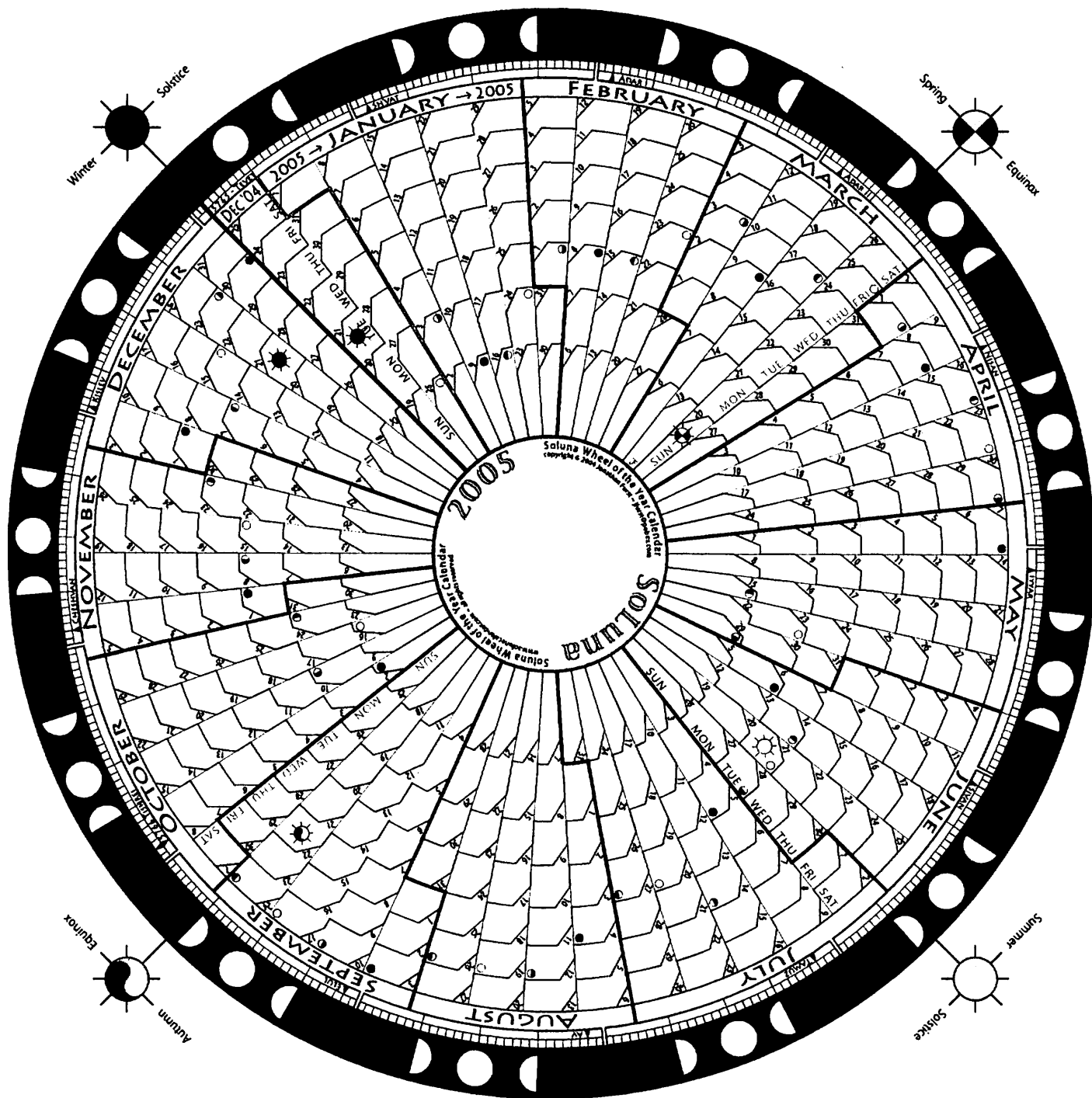
QUARTERLY

Witchcraft and Magical Activism



advanced work in community - soluna calendar 2005 - revolution is our pleasure

No. 97 SPRING 2005 \$5.99



SolLuna™ 2005 Wheel of the Year Calendar

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no. 97
Spring 2005

RECLAIMING

QUARTERLY

Reclaiming

P.O. Box 14404
San Francisco, CA 94114
www.reclaiming.org

Reclaiming Quarterly

(415) 255-7623
quarterly@reclaiming.org
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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This issue's theme section was coordinated by folks from the Portland Reclaiming community, working in cooperation with the RQ cell in San Francisco. We think you'll agree the experiment was a success!

We would like to see this become a regular feature of RQ — groups of Witches around the Reclaiming network joining together to brew up an RQ theme section. Contact RQ if you are interested, or if you have questions or suggestions — quarterly@reclaiming.org, (415) 255-7623.

To Our Readers...

Welcome to the Spring RQ – and yet more changes!

This issue grows from 32 back to 48 pages. Even though survey responses showed support for 32 pages, we found that once we factored in advertising, table of contents, and regional listings, we had far too little room for “content.” Going back to 48 pages means a lot more articles and photos.

But a bigger change is afoot in this issue. Folks from the Portland Reclaiming community assembled and edited a theme section on “Advanced Work in Community,” gathered photos and artwork, and shipped the material down to our production crew in San Francisco. The experiment was a great success, and the result is one of the richest and most engaging issues we have yet produced.

We hope you’ll be inspired to help coordinate a theme section for a future RQ! Is there a topic that your community could share with RQ readers? We’re open to ideas ranging from activism to magic to culture. Drop us a line if you have ideas, questions, or suggestions.

As always, RQ counts on your support to continue publishing. Please contribute online, or respond to our Spring mailing.

— Spring blessings, 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) 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 issues 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 or submitted to RQ may be posted on the Reclaiming Quarterly website. If you do not want your article or name to appear on the web site, please let us know in writing at the time you submit it.

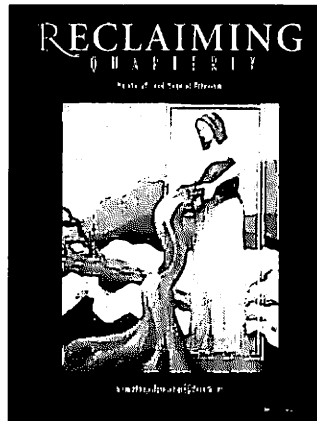
Send to — quarterly@reclaiming.org – or mail it to RQ, PO Box 14404, San Francisco, CA 94114

RQ Advertising Rates (as of January 1, 2005)

Display Ads — Sizes & Proportions

1/8 page	(business card)	\$55
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 — we’re glad to discuss RQ advertising.



COVER PHOTO

Inanna McGraw is a Portland-based artist, Witch, and priestess. She celebrated her Croning last Summer. Her artwork is inextricably linked to her spirituality. See more at www.inannamcgraw.com

BACK COVER DESIGN

by AManda J. Ecklund. AManda is an artist who celebrates women and finds magic in the mundane. Her artwork can be seen at www.AMandaJEcklund.com

Reclaiming Quarterly is a volunteer effort. To help, please contact (415) 255-7623 or quarterly@reclaiming.org. The RQ deadlines are 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 this publication, the following are responsible for this issue:

Publisher, Editor-in-Chief, and Mortician	Sunshine Moonbeam
Associate Mortician	Esmeralda RagingWitch
Associate Code Wrangler	Carol Gunby
Associate Animal Handler*	Ruby
Associate Calligraphist	Cerridwen
Associate Pastry Contortionist	lily
Associate AssMaster	Lynx
Associate Phenomenological Analyst	George Franklin
Associate Levitation Specialist	Shadow Lotus
Associate Political Consultant	Jade Paget-Seekins
Associate Chronotographer	Jonathan Furst
Associate Native Plants Advisor	Lisa Dillon
Associate Image Acquisitionists	Otter, Luke Hauser
Associate Arboreal Graphicist	Bob Thawley
Associate Oregonists ...	Scott, Lilith, Rowan, Dawn, Inanna, Nikole, Ravyn, Topaz

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

Special RQ kisses to:

Elka, Rain, Kat, Fern, Aimee, Jim, Lothlórien, Snow, Panthera, Madrone, Urania, Tia, Kala, Starhawk, Macha, Vibra, Anne, Elfin, Ambar, Meredith, Riyana, the Spiral Dance cell, Church Street house — and to all our generous subscribers!

Regional Pages Credits — see page 30

RQ Reader Survey

Subscribers sound off on the future of Reclaiming Quarterly

RQ's reader survey

RQ sent out a two-page survey to past and present subscribers last Fall. We're still absorbing all the comments — but on this page we share a first sampling of the results. Contact us if you have any questions or comments.

What people liked

Favorites among respondents were:

- Think-pieces, in particular Starhawk's writings
- Humor and the Revolutionary Pagan Workers' Vanguard (although one person said we should drop the RPWW because it's "silly")
- Theme sections and magical practice — which we combine in the current issue

Less popular

- poetry and creative writing
- articles on Reclaiming's mission, structure, etc (people suggested using web and elists for this)
- Witchcamp news (ditto)
- regional contacts (we think they're important, anyway — see pages 34-35)

Mixed reviews

- current classes and events (many people checked "essential," but also said "put it on the website" — which is what we've decided to do)
- activism and Pagan Cluster news (many called it essential, while others were indifferent — the biggest surprise was that "general activist news" ranked ahead of Pagan Cluster news)
- Pagan and alternative history, deities, and tradition
- health and healing, food issues, and herbalism

RQ financial feedback

We asked for feedback on a half-dozen ideas for improving RQ's finances:

- "subscription drive" got little support, although a few people did offer to help
- "ask current subscribers for greater support" received solid backing
- "reducing size of magazine" got mixed reviews (we're trying a 48-page compromise this issue — let us know what you think)
- "another community or group produces RQ" got little support

Membership in Reclaiming?

The idea of some sort of "membership in Reclaiming," which has been discussed loosely in the past, came up again in informal discussions at last year's Dandelion Gathering. RQ decided to take the occasion of our reader poll to get some feedback on this issue as well.

No item on the survey provoked such radically divergent views. A solid group said "great idea," but just as many checked "forget it."

One supporter said, "yeah, let's walk our talk," while an opponent threatened to start a new spiritual tradition if Reclaiming adopted a membership format.

One person managed to strike a balance: "Do it as an option, like public radio."

RQ knows of no current proposals for a membership format in Reclaiming.

RQ Questionnaire

Please give us some feedback on the content of the magazine and how much it influences your support of RQ.

	Essential	Like it	OK	Don't like it	Don't read it	Other
Regional contacts, classes, and events						
Theme section (Water, Dance, Labyrinths)						
Activist photos and news in general						
Paper: Cluster organizing specifically						
Think-pieces by Starhawk and others						
Pagan Workers' Vanguard and humor						
Poetry and creative writing/artwork						
Pagan history, deities, traditions						
Magical tools, cracles, and practice						
Witchcamp, Regional highlights						
Reclaiming's mission, structure, etc.						
Healing, food, herbalism, etc.						
Seasonal photos and articles						
Other: _____						

where else do you get this news?

Dealing with RQ's Financial Shortfall — please rate these options. See main letter for details:

	Great idea	OK	Maybe	Probably forget it	Comments
Appeal to current donors for increased support					
Ask donors to make a quarterly pledge					
Subscription drive within broader Reclaiming					
"Memberships" in Reclaiming, partly to fund RQ					
Reduce to 32-pages, put more content on web					
Another community produces RQ with different focus					
Other: _____					

Give us feedback!

RQ is always glad to get feedback from our readers. Let us know what you think about articles, design, or the state of the world in general. You can email us at quarterly@reclaiming.org, phone us at (415) 255-7623, or send a letter to PO Box 14404, San Francisco, CA 94114.

It's Not About What

Each Spring in Seattle, there is a fabulous Beltane event called Ravenna Ravine. It involves manifesting the goddess, Ravenna Ravine, and ritually traversing an overgrown stretch of Ravenna park. How do Ravenna the goddess, Ravenna the event, and Ravenna the park intertwine?

Jack Davis interviews Patrick Dorman, who was there when it all began.

Let's talk about Ravenna Ravine and then we'll talk about the history. Where does it start, where does it happen?

Ravenna Park is a ravine in the north central part of Seattle. It has very steep sides and it still feels wild. There was old growth there up through about 1920. A stream that runs underground from Green Lake down to Lake Washington surfaces and flows through the park. When we are there in the Spring, there is lots of rain so it's bursting into its freshest, juiciest green.

It might be a mile from one end to the other and maybe a third or quarter of a mile wide. It's not a large place

physically, but it is a large place spiritually.

This event starts at one end of the park and goes to the other end?

Yes. We gather at mid-day on the first Sunday in May, in the meadow at the west end of the park. It's a pretty amorphous group of celebrants: queers, fags, queens, dykes, and more traditional families that have been coming for a long time. Some children who are now fifteen started coming when they were four or five, so the goddess, Ravenna Ravine, is equivalent to the Easter Bunny or Santa Claus in their childhood pantheon of mythic creatures.

There are lots of different spiritual vocabularies present. Mostly it's Pagan and Native American derivative. In the early years there were 35 or 40 of us. In 2004, we numbered around 135.

After we cast the circle, ground, and invoke the directions, we call the goddess out of the ravine. And when I say call, I don't mean metaphorically. I mean people are hollering for the goddess to please come out of the ravine and join us. We call her name. We call Ravenna, we call Ravenna Ravine, we call various endearments to her, to come and be with us. We are aspecting the goddess, Ravenna Ravine, in a mortal person on that day, but we are also calling to the powers and magic of the ravine.

Months of preparation have gone into the moment when she emerges out of the ravine. This is the first vision

that most of the celebrants have of this year's goddess and her glamour is dazzling. She greets the circle with an invocation and then leads everyone into the ravine. Lots of people are dressed in elaborate costume, there are banners and parasols and drumming. The procession is very festive.



Traditionally there are a couple of stops in the ravine. One stop is usually at a boulder that was left by a glacier. It's huge, the size of a Buick, and has a well-situated depression in the top that holds water or other things. In the past this has been a place where the goddess gives a blessing.

How might the blessing manifest?

One year the goddess put nail polish

You Wear

on one finger of each celebrant.

That must have taken forever.

It took a long time. The goddess usually has a one-on-one blessing with each celebrant and the amount of time spent with her depends upon the goddess. Some years, she's quite aloof and contained. Other years, she's more personable and chatty.

She might give small gifts, handmade by the goddess herself. She might mark people with a splotch of mud on the forehead, a blessing of water and earth from the ravine. It's a physical



goddess. I went over to chat with the dads and saw that they had pentacles on their trucker caps. One of them said it would be really nice to have his son blessed by the goddess, but he was not up to waiting in line, so I ushered them through the express lane directly to the goddess for an audience. Their son loved it and the dads were grateful.

After the blessing, there is another stop I call the Papal Balcony, where paths leading out of the ravine come together. From one sWitchback, the goddess usually delivers a statement, overlooking the celebrants on the floor of the ravine. There have been years when the goddess has said simply be with your pleasure and be with the pleasure of Spring. Other times, she has not been so amiable. She might let us know she is outraged about the trashing of the Earth, both on the grand scale of worldwide nuclear waste and on the personal level of how we each deal with our own garbage.

This speech is the last stop of the procession through the ravine. From here the goddess leads us up to a big grassy area on the south bluff where we have a picnic.

After feasting, we lie around and socialize. There could be some small entertainments, songs, or poems. Then we magically charge the Maypole, weave the ribbons, and end with a spiral dance.

Where and when did the event, Ravenna Ravine, get started?

It started in the fall of 1988, around a Thanksgiving feast. There were six or eight of us at the home of some friends who lived on the ravine. People were musing about the little-known Celtic goddess, Ravenna Ravine. Looking forward to Beltane, we said that we needed to celebrate this goddess in our own queer way.

In the 1980s, I was on the edges of several queer spiritual circles that came together to help birth Ravenna Ravine. Risk of Change is a giant-puppet troupe that has been around since the late 70s. Most members are gay men — fags. Two other groups were the Big Hairs and the Drum, both informed by Native American traditions. The Big Hairs were five fags and the Drum included a lot of fags, but also women and men as well. Thrown into this mix was the vision of Radical Faeries: queens, sissies, and queers, people who walk between, who embody gender variance.

There was an aspect of intentionally creating culture, of manifesting who we are. We needed to perform ceremonies in order to help name ourselves. Witnessing our queer culture becomes more and more important as the mainstream strives to erase us through assimilation.

It was queer men who were involved with Ravenna Ravine from the first. We saw our gender and our sexualities as expressions of spirit,

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manifestation that you carry with you throughout the rest of the day.

Talk about the two dads who brought their son to the goddess in 2003.

Two middle aged men were coming through the ravine with their son, who was developmentally disabled. They stopped and observed the line of people who were waiting to go through a few stations before being blessed by the

LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

Hundreds still held at Guantánamo Bay prison

Despite a major international outcry and expert condemnation, hundreds of people of over 30 nationalities are still being held at the US Naval Base in Guantánamo Bay in Cuba, according to a report by Amnesty International.

Many people are held without access to any court, legal counsel, or family visits. Denied their rights under international law and held in conditions which may amount to cruel, inhuman, or degrading treatment, the detainees face severe psychological distress. There have been numerous suicide attempts.

Amnesty International is working to end the plight of the detainees and gain them trials in full accordance with international laws and standards, or gain their unconditional release.

An in-depth report can be found at www.amnesty.org (type "guantanamo" into the search box).

GLOBAL GULAG

The Washington Post recently reported that the administration is considering building jails in foreign countries such as Afghanistan, Saudi Arabia, and Yemen, to which it can secretly transfer detainees (unconvicted by any court) for the rest of their lives. UK Guardian

writer Jonathan Steele called it "a kind of global gulag beyond the scrutiny of the International Committee of the Red Cross, or any other independent observers or lawyers."

Look to the Post or UK Guardian for follow-up — see box below — and Amnesty International, www.amnesty.org, as a resource on global civil rights issues.

Greenpeace enforces Kyoto accords

Oil trading was interrupted in the world's second largest energy market when 35 Greenpeace activists invaded the International Petroleum Exchange in London on the day the Kyoto global warming treaty came into effect.

The treaty commits 38 rich countries — excluding the US and Australia, which refused to sign — to cut

emissions of greenhouse gases, mainly caused by burning fossil fuels.

Activists hung a banner declaring "Climate change kills: Stop pushing oil."

See caption at left for contact information.



Volunteers in Kyoto, Japan launch Greenpeace's "Solar Generation" project. The Kyoto accords, limitations on greenhouse-gas emissions agreed to by most of the world, went into effect on February 16th over the opposition of the U.S. government. For more information, visit www.greenpeace.org, or the UK Guardian website (see box below). Photo ©Greenpeace/Jeremy Sutton-Hibbert.



GUARDIAN UK

The #1 source of daily international news in English, with good US coverage — www.guardian.co.uk

EARTH FIRST! JOURNAL

International activist news. EFJ sets the standard for grassroots publications. PO Box 3023, Tucson, AZ 85702. Or visit www.earthfirstjournal.org

INDEPENDENT MEDIA CENTERS

Up-to-the-moment, locally-based activist news from around the world. Visit www.indymedia.org, which has links to dozens of local sites

Adopt-an-Activist

Turning emotional support into financial solidarity

When corporations have millions of dollars and millions of people working full-time to advance their agenda, it's vital for the movement for global sustainability, peace, and justice to move beyond individual volunteers' spare time and spare change.

Adopt-an-Activist is a community-supported activism program that funds individuals working on the frontlines of authentic democracy. Our goal is to increase the impact of activism by providing a financial base for full-time, effective organizers.

For more information, contact Meddle, meddle@riseup.net

Notes from Inside

Grassroots journalist expelled from Palestine looks at foreign workers and Israeli apartheid

by *Kate Raphael Bender*

On December 14, after spending most of a year and a half living in the Occupied Palestinian Territories, I was arrested at a demonstration against the Segregation Wall in Belain, Ramallah. It was my first time in that village.

I was arrested along with another U.S. citizen, Kelly Minio-Pallueto, and a British man named Tom. Four Israelis were also arrested on the charge of being in a closed military zone.

The border police were primarily interested in getting the Israeli activists out of the line of fire, either by chasing them away or arresting them, both with a fair amount of violence. Kelly and I filmed the soldiers attacking Israelis, internationals and Palestinians, and especially the severe beating of a teenage Palestinian. The soldiers took Kelly, and Tom tried to stop them. I filmed their arrests as well. The soldiers ignored me completely, even when I grabbed their batons to keep some of the blows from hitting the

youth. Some time later, while the boy was still being abused, a man in plain clothes and a police hat came and asked for my ID. He said I needed to go with him because my visa was expired. I told

After five days in Hadera, we were transferred to Tsochar, a new immigration prison in the south, near Gaza. I ended up spending five weeks in custody. I learned a lot about the so-called

legal system through which 100,000 foreign workers have been deported from Israel in a year. And I have learned about the worlds that these economic refugees from Asia, Africa, Latin America and Eastern Europe inhabit. I also learned a lot about myself, about time, about my friends, about the human psyche, and about the concept of freedom.

Compared to my previous work in Palestine, fewer of the women I met this year were part of Israel's international sex trade. More of them were domestic workers, hotel

workers and farm workers. More of them had come on work visas which were expired, rather than on the treks from Egypt and Jordan, and more of them had been living on their own or with Israeli partners, rather than in houses with other migrant workers.

Last year the average time people being deported had been in the country seemed to be about two years. This year it was probably four or five. It makes sense, that when they began this massive deportation effort two years ago, they went after the people who were easiest to

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This photograph of an International Solidarity Movement march in Bethlehem was taken by Kate Raphael Bender on a prior stay in Palestine, and appeared in RQ #87, available online.

him I had a valid visa, and offered to show him. He wasn't interested.

It seems likely that both Kelly and I were targeted because we were recognized from our previous stays in Palestine, not because of anything we were doing at that time. After questioning by the secret police (SHEBAK), Tom and the Israelis were released, and Kelly and I were taken to the immigration police station at Talpiot, Jerusalem to be deported. I was told that I was being deported because I had been demonstrating in a closed military zone.

Past stories available online

Kate Raphael Bender's reports from Palestine have appeared in RQ over the past several years. See the back issues on our website (issues #87 and #89 carry full-length pieces) — www.ReclaimingQuarterly.org.

The Price of an Orange

I am writing this as we approach the anniversary of two murders. And I find myself thinking about an orange, a ghost orange, growing on a branch on a ghost tree that no longer stands in the courtyard of a home crushed to bloodstained rubble. In Rafah, the border town that lies on the dusty frontier where Gaza meets Egypt. A place of cement tenements pockmarked with bullet holes, streets choking in dust and smashed concrete, barbed wire and fences and sniper towers, where Rachel and Tom died, like so many of the Palestinians they had come to stand with in solidarity.

In March of 2003 Rachel Corrie was killed as she was trying to stop an Israeli soldier from demolishing a home. The bulldozer driver saw her, and deliberately ran over her. She was twenty-three years old.

Just a few weeks later, an Israeli soldier firing from a sniper tower shot Tom as he was trying to save some children who were under fire. After nine long months in what the doctors call a “vegetative state”, his body breathing but his mind and brain destroyed, Tom died in January 2004, just a day after his mother whispered in his ear that his murderer had finally been arrested. He was just twenty-two.

Tom and Rachel were not unique in dying in Rafah. Palestinians are killed every day. At the time of Rachel’s death, the toll was more than 250 dead in Rafah alone since the beginning of the intifada, more than 50 of them children. Now the count must be much higher. The same day Rachel died, Akhmed, a 50-year-old street sweeper who lived with his mother, went outside to smoke a cigarette. The soldiers gunned him down, for no particular reason, and his death made no international headlines, caused no controversy, evoked no words of condemnation from a shocked world.

The children Tom was trying to save were playing on a mound of dirt on the border, a zone of rubble and razor wire, half demolished homes and dirt piles and walls riddled with shell holes. A barren zone of scraped earth where tanks prowl at night and death comes whizzing out of the air from an unseen source. And yet, because of the danger and the emptiness and the destruction, the area right along the border has a

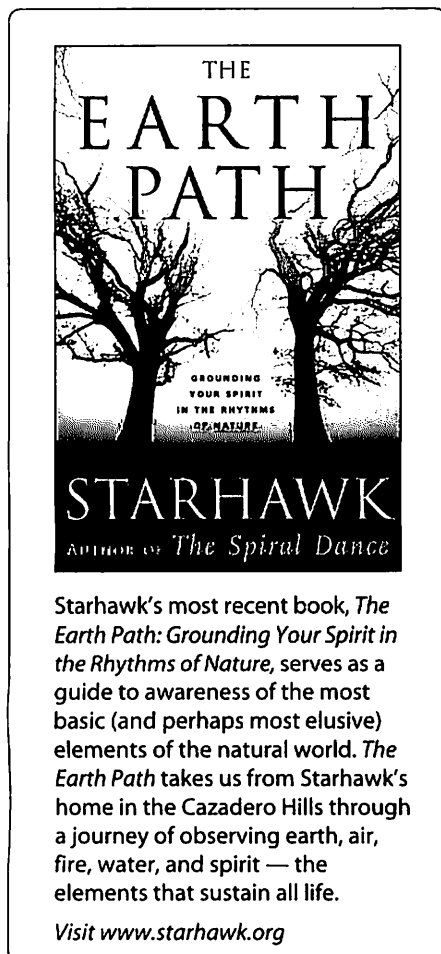
sense of wilderness, of spaciousness, of being at the edge of something, like the sea.

The children of Rafah cannot play by the sea, which lies just a few miles away. In fact, there is nothing much to play with in Rafah, no playgrounds, no swimming pools, no swings or slides or climbing bars.

So the children in Rafah are bored and infected with the restless unease of children whose lives and homes and families are constantly being shot away all around them. They run in packs. They follow strangers and mob you if you stand still. They all seem to know only one English phrase, “What’s your name?” and they call it after you, over and over again. If you ignore them they will gain your attention by lobbing a few stones at you. If you make the mistake of stopping, you are soon surrounded, groped and patted and poked by small hands as voices cry, “What’s your name? What’s your name?” until you think you will go mad.

In the few days Tom spent in Rafah he must have been plagued many times by these children. Nonetheless, when he saw a group of them crying in terror as bullets ricocheted around them, he acted instinctively to save them, running in under the fire from the sniper tower to rescue a small boy, going back after two little girls trapped on the wrong side of the mound. The sniper lowered his sites, and put a bullet in Tom’s brain. Under interrogation, the soldier first lied, claiming Tom was armed and firing at him. Later he admitted that he knew Tom was an unarmed civilian. He says he did it deliberately, as a “deterrent”.

I went down to Rafah after Rachel was killed to support the team who was with her, most of whom were so young that they had never experienced a death of someone close to them. I went back



Starhawk’s most recent book, *The Earth Path: Grounding Your Spirit in the Rhythms of Nature*, serves as a guide to awareness of the most basic (and perhaps most elusive) elements of the natural world. *The Earth Path* takes us from Starhawk’s home in the Casadero Hills through a journey of observing earth, air, fire, water, and spirit — the elements that sustain all life.

Visit www.starhawk.org

again after Tom was shot, to support the team that was with him, many of whom had also been with Rachel. We agonized about just which picture to put on Rachel's martyr poster, held a press conference after Tom's death, tried to regroup and figure out how to go on. At night we continued to sleep in homes that were at risk of being bulldozed, hoping our presence would be some slight deterrence to the soldiers, or that we could intercede with them if they came, or if nothing else, bear witness.

I stayed mostly at Abu Akhmed's home. He was a farmer, who grew olives. His groves were destroyed by the soldiers, and he had only a few trees left. Each night he sat in the small, cement-enclosed courtyard in front of his home, making a small fire in a tin can, brewing tea for us and the visitors who would stop by to smoke and gossip, as men have talked around the fire since the days of Abraham, father of both the Arabs and the Jews. Around that fire, the concrete and the bullets, the tanks and the shellfire, the warren of refugee tenements and the rubble filled streets seemed just a thin overlay on an older pattern of life. Look through the shell holes at just the right angle, and you might catch a glimpse of an ancient



Palestinian children in Azza refugee camp flash the peace sign to photographer. In the background, a group of internationals confer.

Rafah, a paradise of sun and orange groves, small farms and donkey carts laden with fruit and oil and flowers, where life went on much as it had since the beginning of time, and guest were always welcome at the evening fire.

The house was strangely bare because all of the family's important posses-

sions had long been removed to safer places. Abu Akhmed's sons stayed elsewhere — the border is too dangerous a place for young men who may be perceived to be fighters and so are at risk of being shot. But they would sneak back some evenings to join us around the fire. Abu Akhmed was old, but no older than my husband, I had to remind myself. He would tease me, saying, "Star, she Jewish — she kill you and me!" and then laugh and say, "No, Star, she good!" and discuss the possibility of finding me a husband locally, so that I might stay on in Rafah. The U.S. was bombing Iraq, troops were moving in toward Baghdad, and in the middle of the night he would often get up, turn the TV on full blast, and yell back at the news. It was harder to sleep through than the gunshots and the periodic firing at the house, which I was used to. The room I slept in had had a big shell hole where the window was, that was now repaired. I suppose that was evidence that it was not safe, that another shell might come through in any of the nightly tank assaults. But I was grateful for the space, and the privacy, and the mat on the cement floor, and slept well whenever there was quiet to sleep in.

Some nights, I stayed at Abu Akhmed's

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A demolished house in Beit Jala, a Palestinian refugee camp. The house was demolished by the Israeli military to create a "security zone" around the camp. A chair and the hot water tank are still visible in the rubble. Photos by Kate Raphael Bender (see page 7.)



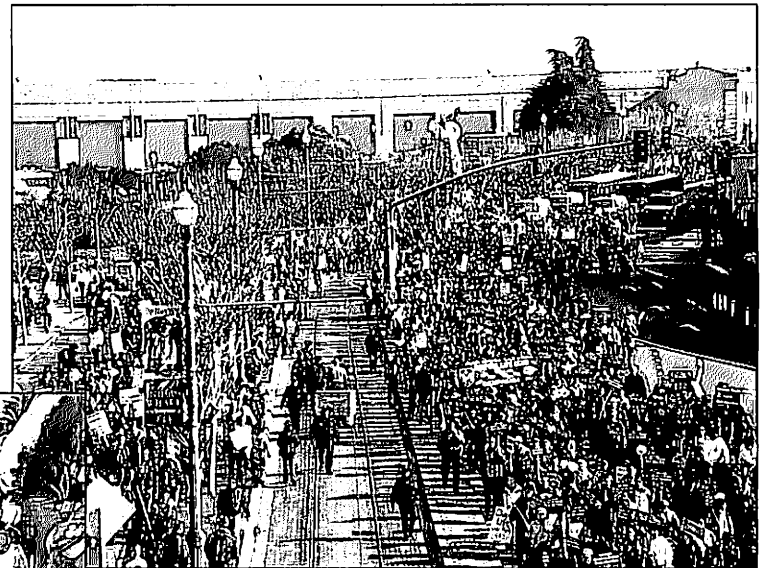
January 22nd, 2005 was the 32nd anniversary of Roe v. Wade, the court decision that legalized abortion in the United States. Local activists and the San Francisco Board of Supervisors declared that January 22nd would be Stand Up for Choice Day.

"Walk for Life West Coast," an anti-choice event, was scheduled for that same date.

The pro-choice march began at downtown's Powell Street BART Station and marched down Market Street, the main business thoroughfare in downtown SF, to the waterfront park at Embarcadero. The anti-choice rally was held on adjacent Embarcadero Plaza.

Pro-Choice and Anti-Choice Marches Meet in San Francisco

About 5000 people attended each event. The two marches then proceeded up the Embarcadero, separated by a row of police. As the marches reached the Fisherman's Wharf tourist district, it appeared that the anti-choice march was larger. However, it turned out that many of the pro-choicers had gone further ahead and organized a nonviolent blockade of the street, which seemed like a fitting metaphor for the pro-choice protest: "If you anti-choicers want to get where you're going, you have to go through us."



Photos by Luke Hauser/DirectAction.org

Photos of this and other activist events are regularly posted at ReclaimingQuarterly.org

To keep up within Pagan Cluster organizing across North America, join the Living River email list. To subscribe, email livriv-subscribe@yahoo.com

REVOLUTION IS OUR PLEASURE

by Nikole Potulsky & Ravyn Stanfield

Political action should consist of acting directly to improve our lives in the immediate present, acting in a way that is itself entertaining, exciting, joyous — because political action that is tedious, tiresome and oppressive can only perpetuate tedium, fatigue and oppression in our lives.

— Crimethinc

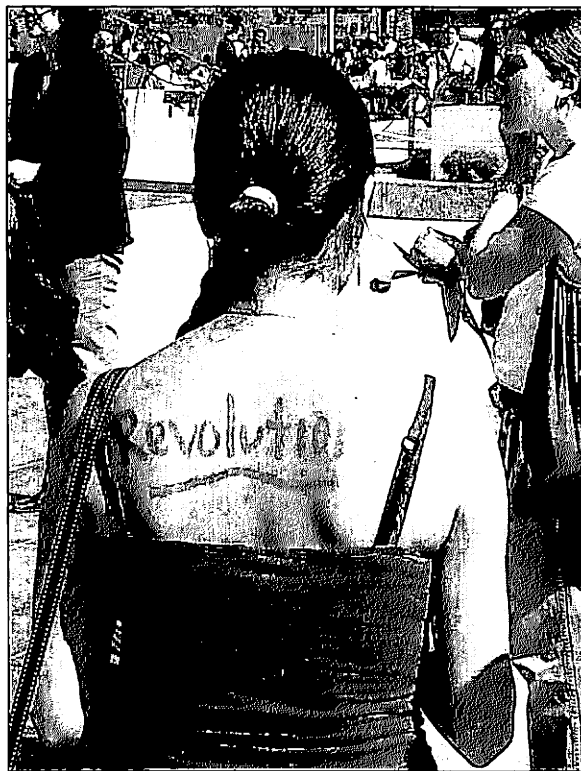
I (NIKOLE) have been working for many years on moving from a mercurial hope for a better future to a tangible belief that we are creating that world in the present moment. I have traversed the continuum of radical anarchist ecowarrior to bookish academic theorist of social change. I have immersed myself in the vicious cycle of urgency/burnout/urgency that is the activist's bane.

I retired from my activist communities several years ago to pursue a career in healing. I needed respite from month-long consensus meetings, infinite processing, struggles with disempowerment, and the surges of adrenaline that come with confrontation after confrontation and leave bodies in utter exhaustion.

Last Fall, I returned to my new home in Portland after protesting at the Republican National Convention in New York City. It was the first time I had been to a large-scale protest in years, since I had made the decision to keep my organizing and street actions very local.

It was also the first time that I had

attended an event as part of the Pagan Cluster. I appreciated the multitude of approaches employed by the Cluster, some choosing to be arrested in direct action, some arrested inadvertently in mass sweeps by the police, others



choosing to be legal and emotional support systems for those in jail, others remaining in the streets to keep protesting the convention. It was powerful to be at an action as a Witch, in cahoots with other amazing Witches from everywhere, moving energy through the streets of Manhattan.

There are a few things that were especially significant for me throughout the week in New York. One was the

intensity of the support from the communities of Witches holding us in their prayers and hearts. Having always been one of the supporters from my own far-flung community, I was amazed at how palpable this energy was, how

solid it felt as I moved through the streets. Another was the unusual way that separation between Activist/Protester and Others dissolved for me. Never have I had as much faith that a shift from an us-versus-them dichotomy could happen as I did after New York. My affinity group focused on outreach, to New Yorkers and even to NYPD, through singing, dancing, leafletting, and spreading the delight of the world we are making *right now*. I felt my own gnawing rage at all of the injustice in the world abate, albeit briefly. I noticed my nostalgic longing to be among those arrested, to resist in that bold way again. Yet I channelled it into something else that served me in a different way this time. I moved out of both whimsical metaphor and cynical nihilism and into another realm. My criticism of the tactics of other historical movements crumbled before the situations that I had the

privilege to witness. My wavering hope changed to belief during that week.

I WANT TO introduce an article written by a member of my affinity group who really captures the essence of our group's experience. As for me, I want to keep on breaking old patterns of regularity and routine in my own activism, striving for the potency and

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ETHICAL LEADERSHIP

IN AN ANARCHIST COMMUNITY

*By Dawn Isidora and
Lilith Hayakawa Mist*

Reclaiming is an anarchistic tradition with a fondness for charismatic leaders. Many profess the tradition is non-hierarchical. Still, most of us could name “who’s on top.” We write this with love and humor, yet we believe this paradox is at the root of a lot of our communities’ confusion and strife. The struggle to understand and grapple with issues of power, both personal and political, is one of Reclaiming’s *raison d’être*, so it is

Advanced Work in Community — an RQ theme section

In this, the “Portland Issue” of RQ, some of us from the Portland Reclaiming group came together with the idea of offering articles covering the diversity of approaches and interests that are present in our community. We selected a theme of Advanced Work in Community.

If there is a common thread in our community, it is that we strive to be deeply grounded in the teachings of the tradition and rooted in the ideal of practice. As we have matured, we have asked ourselves: What is advanced magical work? Can it be practiced as a community as well as by an individual?

While this edition is indeed varied, it pales when compared to the diversity of interests and ideals in our community. But this is our offering to the Reclaiming community at large. We hope you enjoy it.

Blessed Be — Scott Mist

Painting by Inanna McGraw. For more information, see page 2.

hardly surprising that our struggles play out on the community stage.

This article is born of a desire to discuss ethics and leadership, to expand our vocabulary and ideas about what leadership is and how it can best function. Reclaiming’s anarchist lineage gives us many gifts. Among these gifts are individual empowerment and a questioning attitude. Due to the tradition’s hesitancy to codify, the tradition’s relative youth and a commitment to continuing evolution, we are ever learning how to better teach the skills that are vital to the health and sustainability of our communities. The authors have come to believe that healthy leadership models are key to our continued existence as a tradition.

We hear catch phrases all the time suggesting that leadership is as simple as walking: just “step into power.” But many of us stumble and fall with that step. Power-from-within and power-with are lauded and power-over decried. But who amongst us feels we know exactly where one ends and the other begins? As our Portland community has grown, we have had many conversations around leadership, our core values, training, and personal work. The conundrum we encounter, invariably, goes something like this: We want to be inclusive. We trust experience and personal work. We don’t want to gate-keep. We want to nurture our community by providing real skills and training to its members. We don’t want to be irresponsible by letting folks who aren’t ready for leadership roles step into them unaided. But we don’t want to gate-keep. We want to be inclusive. And

so it goes round and round.

(Note: We use the terms organizer, facilitator and leader interchangeably. Each has a different connotation but in this article we wish to recognize that organizing and facilitating are leadership roles. There are many types of leaders currently at work in our magical communities.)

We found ourselves asking, “What place is there for leadership within the tradition? What are the qualities we want in leaders and how do we as a community nurture the development of these qualities?” The double-entendre in our title, “Reclaiming Leadership,” asks not only what should leadership be in our tradition, but also what about leadership itself do we want to reclaim? Leadership can be a bit of a taboo word in a group where non-hierarchy is affirmed regularly, where we assert the right, if not the duty, of all to be leaders or at least individually-empowered. This taboo has occasionally resulted in tearing down anyone seen as rising in a hierarchy that was not supposed to exist.

Perhaps you have seen a situation as ridiculous as an assault on the person “in charge” of making the flyers for the next ritual for exercising “power over” the color of paper used. Or you may have seen leadership that is woefully destructive to your community defended by the statement, “Well, I am not in charge (responsible).” How do we support and encourage people to engage in, organize, and take responsibility for valid and needed tasks? How do we challenge behaviors that are destructive

continued on next page



or unethical? In other words, despite the taboo, how do we reclaim leadership?

We argue that there is hierarchy in our tradition, but that ideally it is constantly shifting: Today I am organizing the action. Tomorrow you are facilitating the discussion group. Tuesday someone else is priestessing the ritual. We concede that leadership does imply temporary hierarchy, but to assert all hierarchy is to be avoided is to throw the baby out with the bath water. Furthermore, it contradicts the way our communities are currently functioning.

LEADERSHIP PRINCIPLES

Most Reclaiming communities are looking for ways to create structures that support their magical work. To this end, we've identified three leadership principles that are in keeping with our tradition. You may come up with more.

Decisions by consensus. We highly value individual autonomy and diversity. Consensus allows for all interested voices to contribute to the decision-making process of creating and maintaining the structures that support our communities.

Flexible hierarchy. Leadership is a role, not a person. An effort is made to keep people rotating through leadership roles, with an emphasis on skill-sharing.

Leadership is service. Leadership affords no special rights like tithing or pointy hats. A leader, like anyone, may expect fair compensation for time and effort but must consider the health and well-being of the community.

These principles move us towards a leadership model that functions in support of the community. To further tailor the leadership model to your group's values, try the exercise below.

QUALITIES OF THE LEADER

Here are a few skills we think that anyone stepping into a role of leadership would ideally demonstrate. We want our leaders to:

- be self-aware
- be responsive to feedback
- prioritize the community good

A self-aware leader has some idea of the effect she has on others, knows her strengths so she can draw on them, knows her challenges so she can work those edges, and knows her expectations so she can communicate those clearly. Further, a big part of our tradition is knowing ourselves, so we would hope our leaders could model this. No one is perfect, so we want our leaders to be able to hear feedback, acknowledge mistakes, and when appropriate, make changes. We

want our leaders to prioritize the good of the community because leadership is service. We have leaders to serve the community, not the other way around.

EXERCISE: JOURNAL

Spend five minutes writing in your journal on the following questions (be as honest as possible): What is attractive and alluring about leadership? What is frightening about leadership?

If possible, do this exercise with your coven or peer group. Read your entries aloud and discuss.

IRON PENTACLE AS LEADERSHIP TOOL

One of our core tools, the Iron Pentacle, is perfectly suited to address many, if not most, of the pitfalls that come with leadership. The points of the Iron Pentacle are sex, pride, self, power, and passion.

Witches work with Iron Pentacle to know ourselves better, to embrace our Shadow, and to reclaim the points of the pentacle fully in our lives. Because this tool can take us to the most intimate places in our personal work, it is also valuable for understanding what our issues are in groups. "The personal is political" was a tenet of the feminist revolution. Every issue that is likely to arise in taking on a leadership role can be traced to a root in the points of the pentacle.

Exercise: Value-Driven Leadership

Different leadership styles arise out of different values. To understand what kind of leader you want to work with or become, begin by looking at your core values.

Make a list with your peer or working groups. What values do you want to embody in your work: humor, awareness of the immanent sacred, honesty, compassion?

You may hold two equally cherished values that don't always work well together. For example, the authors have shared that we value advanced skill and we also value inclusiveness. It is helpful to us to know which value we are prioritizing in a given context.

When you have your list of values, select two or three that are most important to

you personally. For these, ask yourself how could they be embodied? What specific real-world actions can or do you take that bring these values into play?

For example, what do you actually do that supports a value like diversity? Pause and notice what values, if any, fall to the bottom of the priority list when your top three are advanced. Does this remind you of any conflicts you have had in community?

Seeking out the values underneath behaviors can shed light on disagreements. For example, Witchcampers might argue whether our value of inclusiveness (keeping cost down) is at odds with our value of just compensation for work (when so many organizers go unpaid).

By knowing and communicating your values, you can raise the level of trust by giving people a window into the motivations behind your actions. By consenting on shared values in groups, the group can bring its goals into clearer focus.

Leadership should be at the service of the community and its values, not the other way around. Value-driven leadership makes us ask, "What is ethical leadership and how can we practice it?"

With core principles and values that serve the community, we begin to build a functional model for ethical leadership. Having a useful model for the system, the question then becomes what qualities are useful in the person filling that role?

Thanks to Diana's Grove for this exercise.

SEX

- Sexual attraction to power.
- Power differential in a teacher/student sexual relationship.
- Sexuality and glamour (or lack of it) in priestessing.

PRIDE

- What gift(s) do you bring to leadership roles?
- What is your growing edge and how can you strengthen it?
- Explore issues of ego, shame, and arrogance in leadership.

SELF

- Explore the importance of self-awareness in leadership.
- What role does recognition/validation play for you?
- What style of leadership suits you, and why?

POWER

- What do I and don't I have control over?
- Explore responsibility vs. domination.
- Explore the relationship between charisma, power and leadership.

PASSION

- Explore ways to balance your passion(s) to maintain sustainability.
- Paralysis and Obsession: what keeps you from taking appropriate action or triggers you to micromanage?
- Is your passion ever abusive or destructive to yourself or others?

After each group presented their exercises there were two rounds of feedback. First we all processed our experience in the exercise and what came up for us. What did we learn about ourselves through the exercise? In the second round, we critiqued the exercise — what worked and why, what didn't work so well, specific suggestions for improvement, etc. This portion of the

workshop worked on three levels: it provided useful information on teaching strategies, facilitated practice on giving and receiving feedback, and encouraged personal insight into our relationship and shadow relationship with leadership.

PRACTICE, MENTORING AND PEER FEEDBACK

We said above that we want our leaders to be self-aware, to be responsive to



feedback and to have the good of the community as a priority. We believe that people are not born with all the abilities necessary to make us brilliant communicators, ritualists, priestesses and Witches. We learn. We screw up. Hopefully, we keep trying and honing our skills. If we are really lucky, we find ways to get training and feedback: someone we trust to give us an outside perspective. We are not omniscient and can't always tell what the effects of our actions are.

Unfortunately, what often happens looks like this: Mudflat takes a risk and nervously steps into a new leadership role. She does some things well and others not so well. Her friends tell her she did great but perhaps even they,

along with others, talk behind Mudflat's back about what they did not like. Perhaps they notice Mudflat isn't as skilled as Rainbow, who has been doing this longer. Community support swells in a thousand tiny and often unspoken ways around Rainbow. Mudflat gets discouraged, gives up, leaves, starts her own group, believing any number of things about why she was rejected.

In the communities we are building, we'd like stepping into leadership to look more like this: Mudflat takes a risk and nervously steps into a new leadership role. She has done some honest self-evaluation and feels ready. She asks Rainbow for her support. Rainbow shares tips of the trade and is a silent or secondary partner in Mudflat's first venture, quietly providing real assistance and emotional support. Together they debrief afterwards, discussing what went well and what could have gone better. Community members give Mudflat direct and honest feedback, positive and negative. Mudflat asks to talk this over with Rainbow and other friends as well to figure out what, if anything, should be done with the feedback. Mudflat has some sense of what her strengths are at this point, and has things to work on. Rainbow remains a resource for as long as Mudflat wants her. Eventually, Mudflat mentors

someone else.

There are many complex skills that go into being a good leader, facilitator, organizer — far too many to go into here. The best way that we can think of for us to be continually learning is to regularly and consciously engage in a feedback process. Do you have peers that are willing to call you on your bad behavior? Do you ask for constructive feedback? Do you ask for mentorship? Do you give it? We never outgrow the need to engage in the feedback process.

CONCLUSION

We would like to see our tradition develop a shared understanding of the qualities and skills wanted in our

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BUILDING RELATIONSHIPS AS ADVANCED WORK

Building relationships is the core of my practice. I find that everywhere I go, with every entity, corporeal or not, my skills in relationship building are brought into play.

Within the Portland community, it is the one skill that I go back to over and over both in my personal practice and my teaching. If things are going poorly for me, chances are it has to do with my relations. If they are going well, again, my relations.

A professor of mine, Dr. Martin Zwick (who would be flabbergasted to know he is being referenced in a zine for Witches) has made a life's work of creating a model for the ontology of all things. The second key concept in his ontology is relationship. All things are to some degree or another in relationship with each other. The interconnectivity of all things plays a major role in our own religion.

It is with this understanding of the basic nature of relationship that I write this article. Though relationship building with non-corporeal entities is an advanced endeavor, like most things that are considered magically advanced, it is also extremely basic.

First, let me say that I have a bias in all of my magical practice — and to some degree or another it seems to be something in common to our approach to magic in Portland. My bias could be described by the saying, “As above, so below.” This can be interpreted in many ways, but I tend to feel this means look at your “mundane” life — it is a reflection of your spiritual life.

If your life has clutter, your spiritual life has clutter. If you can't keep a relationship going with folks who are embodied, chances are you can't with

the Gods, spirits, and other things that go bump in the night. In my experience, the same skills that are needed to build deeper relationships with your loved ones are required with the non-corporeal. Communication with spirits requires time and energy, just as with humans. So before traipsing off to Fairy to build relationships, look at how things are going with your partner, your family, your friends. Start your work there.

RESEARCH

I begin almost all relationship building with spirit by doing some research. (I have to admit that I love books and reading and general arcana.) When I decide I am going to build a relationship with an entity, I first read everything I can about the entity. In some ways, this is similar to doing a background check on someone, but generally the entities I have built relationships with are very appreciative. It is good to know the stories of the deities, the fey, the ancestors. We can learn about the motivation and character of the spirit. While I very much enjoy this step, in the end, it is often the step that informs me the least. That being said, it is a good place to start.

ALTARS & COMMUNICATION

Next I recommend building an altar. It doesn't have to be elaborate, but that can be fun as well. Altars serve three functions for me. First, it is a visual reminder of my interest in communication. An altar that is hidden away where I don't see it is only good if I am willing to make the trek with some regularity and don't neglect it. There are few things, in my experience, that will hinder relationship building worse than neglect. This includes the altar.

Second, altars are places to build communication. Do your meditation at the altar. Do artwork at the altar. Sleep next to it. Do divination on it. Make a regular practice of spending time at your altars. Personally, I recommend taking down any altars that you aren't spending time at. These unkept altars are distracting and take energy.

The altar is a place to bring your questions, issues, hopes, and dreams. There is a Cuban saying, “El nino que no llora, no mama” or the child who doesn't cry, doesn't get fed. I am not saying that the only communication that should happen is when things go poorly. The spirit world doesn't like someone that only pays attention to them when they are trying to get something from them, any more than those of us who are embodied. That being said, speaking your fears, desires, and observations while at the altar, just like catching up with a good friend, builds rapport and allows your communication to deepen.

Lastly, and perhaps most importantly, altars are places to feed the entity with which you are building a

relationship. Victor Anderson used to say that the only way of working with the Gods was to feed them. In most cultures, altars are places to feed the spirit. So what do spirits eat, you might ask? This goes back to research. It has been my experience that almost every spirit has a favorite food. This could be something you learn through time or it could be widely known in lore. Oshun loves honey. Ganesha loves milk. Thor just loves to eat. When working with ancestors, it is good to learn their favorite foods and drinks. Besides food, spirits are also fed by our art, our song, and our sex. Any of these can happen at the altar and certainly aid in creating relationship. (If your ancestor is closely-related or a prude, they may not appreciate sex at their altar!)

Reclaiming as a tradition is particularly adept at other tools that are extremely useful in building communication. Specifically, the use of trance, song, and energy raising are all excellent methods of communication and relationship building. The problem with them is that they only work if you do them. In addition to these, I would add meditation and dream work.

A friend of mine, Ravyn, has taught me a brilliant way of working with communication. She informs whomever she is communicating with that she is not very good at this and would they please try and talk to her in as many different ways as they can. My spirits know I am a little slow, so this works well for me.

I take it a little further. I ask that they communicate in dreams, in my meditation, in my mental wonderings, in my physical surroundings, and in my divination. This way I am bombarded with the same message. Then, I make a deal with the spirit in question that I will confirm my communication with them through divination until I really get how the communication is going, and then later through directly telling them what I "heard." This is similar to repeating back a communication with someone so that you are on the same page.

I use a simple divination system that allows me to ask yes-no questions to confirm the messages. I strongly feel that in the beginning, a simple and concrete

system of divination is important. Flipping a coin, using dowsing rods, pendulum work, and pulling cards are all methods that can answer yes-no questions. In this way, I set up a dialog. I get a communication a few times, I confirm the communication, and we move on. After a while, the divination can be used to ask more subtle questions of the entity. As a note, when you go to do the divination, it is often helpful to cast a circle and invite or invoke the spirit beforehand. That way, you know who you are speaking to. You might even make the first question, "Am I working with <insert name here>?" Some spirits, like some friends, are prone to be nosey and interrupt. If in doubt, always confirm to who whom you are speaking.

PERSONAL WORK

There are many common and unique barriers to effective communication. They are as varied as the many stories we tell ourselves about our nature. For this reason I believe the iron pentacle practices are incredibly important to the work of relationships. Each of our stories acts as a filter for communication — both what we hear/observe and what we say/express. We have all had the experience of speaking to someone and having them not hear the meaning of our message because some story that the person was running stood in the way of what was trying to be communicated.

Besides learning the skills of active listening, it has been my experience that the only hope I have of understanding what is being said, is to understand how I bend the message upon receipt. There are very good scientific metaphors of this including the idea that observation affects the observed. Just as poor hearing affects all messages received, so too do the many stories we have about the nature of the communication we are experiencing. For example, when in sacred ritual, often the message one gets is, "Brid wants you to pledge to use your Sacred Hammer," rather than, "Fix your roof this year." We get arcane messages with hidden cryptic meanings. This is partly because that is what we expect from spirits.

How does the communication feed

my ego? My partner, Lilith, taught me this method of critique. When one has some form of communication with other, she advises the individual to first think about how the communication feeds the ego. Once one throws themselves into this practice it is amazing to see how easily one's ego can be stroked. With just a little creativity, I can easily find how the communication feeds my grandiosity. Sometimes it is a message that implies that I have power. Sometimes it is a message that says I am important. Sometimes my ego is stroked by telling me that I am not important, allowing me to feel righteous about the importance of getting out of the way of the message. I am the messenger of this important message! Sometimes, it is simply that I am able to get a message. Gosh, I am psychic!

I am not saying that any message that comes should be discarded due to its ability to feed the ego. Rather, it is a safeguard that allows one to understand how the message may be changed by the receiver. A message can be true and gratifying to the ego. But if I am conscious of how it feeds my ego, I am more likely to act ethically with the message.

Here is another scenario: just like a good friend telling you that you are fantastic when something bad has happened in your life, spirits can give pick-me-up messages that are sometimes pretty grandiose. When you've been dumped by a lover and a friend tells you anyone should be grateful to date you, you are so awesome, you don't go around proclaiming that to the world. In communicating with spirits, people sometimes lose that common sense.

LIVING TRADITIONS

I would like to put in a caveat about working with spirit that has a living tradition associated with it. In my opinion, these tools I have spoken about are all valid tools within any tradition. They are pretty standard methods of relationship building. But within living traditions, those that have a continuous practice such as Native American traditions, there are going to be specific

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THE ELEMENTS

Topaz was born and raised in Oregon and has been a Portlander since 1990. She is an active volunteer for Hands of the Mother and Pacifica Reclaiming cells.

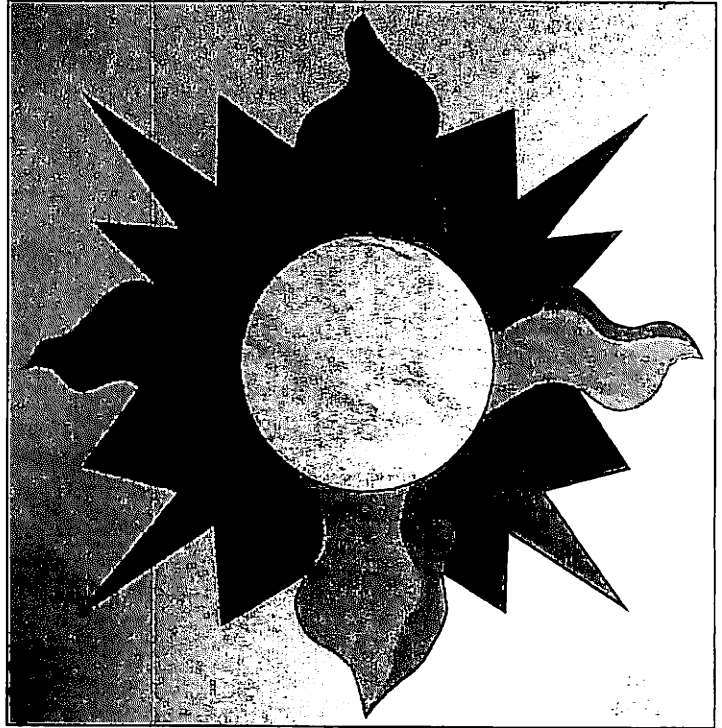
AIR

Oh away – the long black night.

Sun – light and life, the beautiful solstice.

Giving thanks, for love and freedom.

*Discernment, deliberation, go ahead and imagine
song. Cleansing, joy, flowing compassion. Our
magickal transcendence, leads to the clarity of life.
Clouds float like cotton on a breath of inspiration,
Lightness of being, Journey on fragrant wings.
Discover inspiration; germinate compassion; and
imagine a way to peace.*



FIRE

Warm day, passionate energy

Love, power, and poetry

Coursing through our blood

Burning with the fire of freedom.

Dancing flame

Cleansing and Purifying

Source of action

Courage and strength

Source of transformation

Creativity and healing

Course through me like lightning

Move my lips

Work my hands

Illuminate this new beginning

Warm this seed I have planted

Protect this fragile peace.



WATER

Bringer of life,
Sustainer of life,
Carrier of life.

We open our hearts so the grief can flow,
Like a mother's tears into the healing pool of compassion.
We dive beneath your waves of kindness
To dance with your cobalt blue shadows,
To drink deeply of the sweet nectar of freedom.

We swim in the swift running water that runs free and pure,
Until our minds are clear and have fluid thought. We float
on your surface, Mixing our sweat with the sensuous
pleasure of your sacred beauty. We rest in your womb,
Remembering how to sing a collection of scattered people
Back into a deep community, Taking lessons from the
ancient whales toning in your vast depths. For this and the
untold wordless gifts you give, Water we thank you.



EARTH

Earthen bowls full of acorns, full of the deep, solid strength — roots. Roots, anchor of the circle, stability and strength. May the Earth bring us the power to unite in peace, healer of life, abundance for all. Earth energy bubbles forth, ready to be revealed at any moment; just open your eyes and breathe deep. Grounding, becoming one with the Earth, divine transformation. Drum songs produce what's in the heart, Release and fall into the Mother's pure love, in return for the next one. Rich plants nurture power from within, Ever-turning strength, Comfort and home, Birth and stability, Love, Humility, Life. Thank the Earth for the season's bounty: Earth, Food, Mother, Nourishment, Ground, Center. Rooted, let the monolith stand tall, grounded in the Mother. Dark, damp, strength. Thank you for continuing to feed us, no matter where or who we are.



CENTER

In the middle of it all, in the Center of it all, it is here. The Center holds us together — it is our middle. The Elements go in their own directions, but their anchor is Center. When I whirl out of control, it is Center that brings me back. Oh so mysterious, we know what you do, but what are you really? Are you Element? Are you Spirit? Are you the Fifth Sacred Thing? The Center is our heart.

MUNDANE MAGIC

CHANGING CONSCIOUSNESS THROUGH THE CULINARY ARTS

I first heard it years ago as part of my early training in Reclaiming. The teachers were discussing the idea, so fundamental to this Craft, that magic is “changing consciousness at will.”

One of them said, “Making peanut butter sandwiches can be a magical act.” I nodded fervently as they elaborated on the idea of bringing consciousness into ordinary acts, waxed eloquent about the magical and the mundane being the same thing, and about how what you do is not nearly as important as how you do it. When you make the peanut butter sandwich with intent, infused with love, gratitude, and consciousness, this act is as powerful as any spell. I couldn’t have agreed more.

I still believe that when you are fully present in the moment the content of the moment hardly matters. When I began teaching I adopted the same example. I confidently told roomful after roomful of adults that making a peanut butter sandwich could be a magical act. “All it takes is intent,” I asserted breezily, certain of my inner knowing and the wisdom I was passing along.

Now, years later, much in my life has changed. I had a baby. Then another. And I have to tell you: I make a lot of peanut butter sandwiches. Hunger has sparked a battle in my kitchen wherein I am under attack for not making mac-n-cheese again, for using the red jam, for not cutting off the crusts, and then for cutting them off, and finally for slicing diagonally across the bread. I assure you, this great plethora of experience makes it harder, not easier, to find the magic in the process.

I still remember, vaguely, my wiser, younger, sage self making languid magical sandwiches full of intentional love, aware of her body’s movements and

conscious of the peanut, wheat, and raspberry plants whose sacrifice fed her, the technologies that made the process so convenient. And I realize the difference: that self made a peanut butter sandwich in that moment because she chose to, because it sounded good. Not out of desperation. Back then, the entire experience was a choice, including whether to make the damn thing at all or to go out for a nice salad with pears, walnuts, endive, and a light cranberry vinaigrette instead. Alone. With a book.

It is relatively easy to be deeply conscious of inherently pleasant things. It is easy to remain conscious in the face of novelty. Or during profound change or excitement. Remaining conscious through all the tedious, annoying, infuriating, frustrating, distracting, repetitious, and exhausted moments of our days: aye, there’s the rub.

I see this reflected in the lives most of us lead. We change cars, jobs, and even partners at a rate never before seen. As a species, we use up the resources of the world, creating a stream of constantly improving goods and services. Our energies are drawn to newness, excitement, and change. This is especially salient for me right now. Several months ago I gave birth, one of the top events for change and excitement. Prior to that, it was generally agreed that I was the Goddess incarnate. Strangers and friends alike gushed about my glow and presence (everyone but my mother, who suggested I begin wearing tents). The celebration of pregnancy and birth is electrical. But, it is striking how little of

that energy carries over into parenting. Once the birth is over, there is a mountain of judgment and advice, but the excitement and wonder fall off almost immediately. Now, just months after my son’s birth, I’m just another woman with two kids. An object mostly of either annoyance or pity, viewed as anything but powerful and present.

So it goes with most things. How much energy do we expend finding a new job or getting a promotion? How little do we expend learning to do the job well? By the time I’ve spent 20 years struggling into my shoes every morning at 7:30, braved 20 years of morning traffic, parked in the same spot, and so on, one can almost hear the great sucking sound made by the energy void this kind of reliability creates.

The most salient example of this is obvious: love, love, love. Nothing receives the entirety of our attention like falling in love. But staying in love, learning to live together through morning breath and in-laws and unbelievably insensitive comments, doesn’t make the chart. Yet it’s a no-brainer which is more challenging and worthwhile.

In between brief bouts of excitement and change are long stretches of uninspiring sameness. For many of us it starts with an alarm at the same time every day, followed by the usual set of whacks on the snooze button. From there we face rude drivers. Grocery lines. Mail. Bill paying. Phone solicitation. Cavities. Meetings. Things that break. Dog poop. Illness. That’s just the physical outline. Paint in the emotional landscape, adding such stuff as fatigue, fear, stress, misunderstandings, and all the daily ins and outs of our emotional selves, and I get depressed just thinking about it.

On the surface, it sounds like a

really dumb idea to try to be more conscious in such places. What exactly is so bad about mindless escape? It's easy, readily available, and comes in so many forms that it could open its own chain of department stores.

And ultimately, escape is its own trap. Arguably, we have little choice about the mundane details of our lives. The only reliable choice is how we live within them. And choice is good. It is freeing. I cannot control another driver's aggression, but with practice I can intentionally choose whether to be angered by it, or amused, or even just notice it and not react at all. I can uncover a sense of connection to the aggressive driver, to find sympathy for what might fuel such behavior. I can observe my own physical responses or emotional tendencies in this situation. Not only is choice valuable, but the information gleaned from noticing my tendencies and reactions — my choices — conscious and otherwise helps me know myself better and continue to hone my best magical tool. Which is of course, me.

It is the way of the Witch to bring consciousness to all the tiny mundane and vexing pieces. Not just the fun ones. All of them. I used to think that the "at will" part of the phrase "changing consciousness at will" meant "changing when I want to." Which implies, "I will consciously change my consciousness whenever I remember to and feel like it."

What I continue to learn is that changing consciousness at will means changing consciousness when it does not come easily. It means training oneself to pull out of unconscious patterns and become conscious of them and in them. It also means being able to sustain deep levels of consciousness for

longer and longer periods of time until I can remain conscious throughout the entire mind-numbingly boring staff meeting.

This is what changing consciousness at will is really about. Can I change consciousness in traffic? Can I stop grinding my teeth and find a connection to the Volvo driver who just cut me off? Can I look at the sky and notice the

Reflection/Evocation

Eyes opening
to the kaleidoscope of stars.
I see you, my beloved,
dressed in curves of smooth, vibrant flesh
that sweats and breathes,
sheds dead habits, old molecules that have lived beyond
seconds
to know hours and days.
Flesh that transforms, lays beauty bare.
I see you:
Raw. Human.
For you, how large can I stretch my heart?

The black mirror curves around us,
encompassing all sound and form.
There is enough space here to
see ourselves as She sees us.
I am fed. I am hollowed out.
Magnified and minimized by the expanse of all that will
and will not be
my senses ache, pulsing tight,
reaching out through the stability of my bones.
Our hands cling to everything in one moment, and in the
next: nothing.
We gaze into darkness.
Do we dare to merge with Mystery?

— by J.M. Carter McQuirk

variation in the cloud pattern on the 44th, 45th, 46th and 47th overcast day in a row? Can I change consciousness, on purpose, when all my buttons are being really pushed?

Without consciousness, without intent, all these moments add up to 20 unremarkable years and a great sucking sound. Lived consciously, each experience opens up, teeming with richness and depth. It's not like there's

an end to the possibilities of how to do this. I start by noticing my physical sensations at any given moment, the play of muscle and bone. I ground a lot. I hunt around for what my stomach, lungs, uterus could be telling me should I care to listen. I notice my body reacting to stress, to hurt, to anger. If I know the physical cues, I may be able to ward off some of my own behavioral pitfalls. Or not. Lately, I have been pulling the threads of unseen connections. I look, for example, through the shell of my car and discover a thousand hands efficiently constructing it, other minds discussing fabrics and names and test markets. I remember that three other owners have maintained the car before I did, and did it conscientiously. I cast my mind to the wild places from whence the oil has come these many years. I offer gratitude for all of it. It can make the daily trips to preschool and the grocery store as expansive as a trance in ritual. Explored and played with in any number of ways, we find the ordinary and the infuriating alike full of possibility.

I am not trying to suggest that overtly magical practice is somehow lesser than the mundane, even a mundane lived magically. I am all for magical practice in its many forms. It can facilitate profound heights (and sometimes devastating depths) that punctuate our lives and give us powerful glimpses into the realms that lie beyond our ordinary senses. We get infusions of ecstasy and mystery

and connection. This is really, really cool. And the more we do it, the better we get at it.

Even so, for many of us, all those classes taught and taken, the epiphanies in ritual, the hard work in coven — all those delicious experiences—are the training wheels. Holding onto that consciousness while at home with needy and opinionated children, during

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PLACE OF POWER

INDIVIDUAL AND COMMUNITY MAGIC ON PORTLAND'S MOUNT TABOR

Those who have attended the same Witchcamp for more than a few years know the feeling: that prickly sensation of magical possibility that arises within the body upon arriving at a familiar landscape to work magic together. Some Witches are fortunate to have a place closer to home which they have identified as a power spot. For many Reclaiming Witches in Portland, Oregon, Mt. Tabor carries a magical charge.

An extinct volcano with a visible crater surrounded by a stone cliff, Mt. Tabor is a large city park in the midst of single family houses and shopping districts in southeast Portland. Every day, hundreds of visitors walk their dogs, run, bicycle, and stroll through the park's numerous hilly trails and along the edges of its reservoirs. An observant visitor would notice other patterns of more esoteric use as members of the larger Pagan community gather on Tabor's hilltops for outdoor rituals, coveners arrive at twilight and stay for hours, and solitary Witches work intensively in certain areas of the park, leaving subtle hints of their visits.

Although many Witches create personal altars and find comfortable

locations for trance or other magic in their homes, finding a larger outdoor location which serves as a repository of magical power can be more elusive, especially for urban Witches. What makes Mt. Tabor a place of power is its ability to make a liminal state of awareness available to a range of people who visit. Several local Witches who

sentience and complexity to the place that serves to attract certain people to work more deeply when they are there.

Over the past several years I have experienced Mt. Tabor as a teacher which draws me into moments of personal insight, but also shows me the mountain's possible connection to other sacred places of power. A helpful

practice has been to use dowsing rods to dowse maps of the park, asking to be shown the best place for a particular kind of work. The answer from the rods is often swift and accurate, and I am directed to areas of the mountain where I can open my intuition and begin to explore the details of the landscape with the strong eye of a magician. This part of exploration is



Portland's Mount Tabor city park. Photos courtesy of Rowan Phillips.

have tried to explain it mention that they feel connected when they arrive, or that their awareness shifts in certain areas of the park, or that they are able to quickly establish a link with the place. All of these descriptions hint at a difficult-to-define feeling of rapport with the landscape on the basis of more than its natural beauty. There is a

like tracking, where all the senses are open and alert, and the land, the sky, the trees, the weather and the birds can all provide information about the question at hand.

Geomancers speak of the importance of daysigns: those small and subtle, and sometimes humorously obvious hints from the natural world

that act as oracles or wayshowers when we are working closely with a physical location in the landscape. The park's elevation and size attracts birds of prey, so circling hawks and occasional eagles are regular visitors, as are numbers of crows that seem to take a strong interest in the activities of Witches working nearby.

During a trip to a hilltop site on Mt. Tabor last year, I sought the right location for a politically-oriented Summer Solstice public ritual. As I set aside my tools and watched, a group of crows arrived overhead, shrieking and clicking at me. I acknowledged them, and began to ask them questions. They moved from tree to tree, and I followed on the ground below, watching and asking for more information. Finally they settled in the overhead branches of a tree with multiple trunks, and grew silent only when I stood at the base of the tree beneath them. Dowsing confirmed that I was standing on the second branch of a large, V shaped energy line that crossed the hilltop and passed beneath the tree where I had been led by the birds. Based on their information, I helped form the ritual around the use of these lines for singing and drawing down the voices and intention of the ritual-goers a few weeks later.

Many of the lines and whorls of energy in the park pull at the feet, drawing everything downward. Being able to read the land's energies can help in designing the right kind of ritual that powerfully enhances what is already there, rather than attempting to struggle against it. Mt. Tabor is the right place to work with what's below: with letting go of strong emotions, with underworld passages, and with quiet, dark forces like compost, decay, and the listening roots of trees.

I work with two different walking sticks or staffs when working on Mt. Tabor, and each offers a different way of gathering information. One of the sticks, made of driftwood found on a beach in the San Juan Islands, seems to act, as I told a friend, like a truffle-hunting pig when I take it to Mt. Tabor. As I walk, I stop frequently to poke and prod at the ground, especially around the roots of



trees that draw my attention. Sometimes my stick finds a place in the roots that feels charged with power, and the wood conducts that charge right up my arm and into my body. These places at the roots seem to be vents of powerful force that wish to be siphoned off from time to time, and they appear to contain memory of what has happened below the ground, and in the tree. When I locate one of these vents, I return to it periodically to feel what it has to say.

The trees on Mt. Tabor are powerful entities and magical collaborators. A surprising number of them have triple trunks, and some of these trees have become working companions to the Reclaiming Witches who work magic nearby. Inanna, whose coven of three crones has worked on the mountain for the past few years, tells me, "Some of them have incredible presence. We firmly believe that they move around. We go up there and say, 'wait a minute—was that tree over there last week?' I envision the trees as Ents that are playing a joke by standing still. After we leave they move around."

Sometimes the trees offer gifts. Earlier this year, on a cold winter day, I was tracking signs on the mountain, and arrived at the foot of a wind-whipped hawthorne tree. At my feet was a downed limb, and on the trunk of the tree I saw a heart scraped into the

salmon colored flesh of the trunk. The heart oozed, reddish and wet, and was inscribed with the initials of lovers. The symbol, horrible and gorgeous all at once, linked with some work I had been doing over the previous year. At that moment I knew a gift was being offered, so I reached down and snapped off a branch from the downed limb. The hawthorne wand is prickly and ferocious, and I am still learning how to use it wisely.

Mt. Tabor serves as a location for community magic in many forms. In 2001, the day after September 11th, several of us organized a hastily-planned public ritual of grieving on a hilltop on the mountain, pouring our anger, fear, and sorrow into the ground in a place which two years later we discovered to be the site of the V-shaped energy lines. The land took our grief, and continues to listen. That same site has been used by members of the local Feri community for outdoor classes, and I have taken groups of students to Mt. Tabor for outdoor ritual on several occasions as a way of introducing them to this local power spot.

After September 11th, Inanna and the crones worked with the dead, helping them to pass through the gates. She explains that "We invoked Hecate and got down there, and helped the dead

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IN FAVOR OF CO-TEACHING

As a teacher, I have been fortunate. I have opportunities to work with some excellent co-teachers. When I started to teach the Craft, there were experienced Witches who supported and helped me move into that role.

Now that I have been teaching for some time, I have realized how strongly in favor of co-teaching I am.

My experience has been that co-teaching is good for the community for a wealth of reasons having to do with modeling shared power, sharing information and skills, and because of the process that it forces the teachers to go through in planning a class. I have also found it to be enormously useful to me personally for many of the same reasons. It has provided me with a network of peers with whom I can share my thoughts, questions, and challenges.

Teaching Witchcraft is an enormously complicated task. Reclaiming teachers endeavor to attend to many levels: the content of the class information, the process of conveying it, the practice of employing it, the dynamics of the group, and the challenges individual students are encountering, to name just a few. How valuable to have an ally when trying to do so much at once!

Certainly there are cases when co-teaching is not possible, and I'll discuss some of these later in this article. Any number of valid reasons may make it impractical or undesirable. But let me say at the outset that I hope to show that the benefits of co-teaching often outweigh the negatives. Co-teaching is

not directly addressed by the Principles of Unity, the only agreed-upon statement of the tradition. The Principles say, "We strive to teach and practice in ways that foster personal and collective empowerment, to model shared power and to open leadership roles to all." I interpret this to mean that co-teaching is not a firm requirement within the tradition but is an excellent step towards the goal of modeling shared power. Co-teaching has a distinguished history in the Reclaiming style of magic, and I believe that a teaching partner has so much to offer that one should opt out of the practice only after the options have been carefully explored.

ADVANTAGES OF CO-TEACHING

One of the most obvious advantages of co-teaching is that it facilitates the sharing of information such as course content and class outlines. The classes most commonly identified with Reclaiming (Elements of Magic, Rites of Passage, and Iron Pentacle) have outlines (created by previous teachers) that are circulated and shared throughout our communities by the

practice of co-teaching. When I teach with a student teacher, I make a point of sharing every outline for that class that I have ever received. I have never taught from one of those outlines exactly — each teacher brings their own work, skills, and style to a class — but I love to read and understand something about the history of the work that has been done before me.

When I teach a new class that I have created with another teacher, I benefit from the sharing of exercises and class content that a co-teacher brings. Many Witchcamp paths are new classes created by blending the bodies of work of two teachers. I believe this enhances and expands the tradition.

Another level of information-sharing has to do with process. Because each teacher brings their own style to a class, I can learn not just from my co-teacher's material but also from her skills and methods. I see how she does things and she sees how I do them. Much of the specific language I use in teaching (the way I introduce an exercise or present a concept) I have learned from observing the way teachers I admire speak in ways that involve and engage students. With a co-teacher I am continually learning new or more nuanced ways to teach.

Co-teaching facilitates conversations about the material. To plan with another teacher, we have to sit down and decide what we want to do. This discussion often prompts me to ask questions about the work that might otherwise not have occurred to me. If the other teacher and I do things differently, I am forced to ask myself why I have developed a particular habit. If we struggle to integrate our ideas or to come up with a plan, we have to stop and ask what is really important. I can honestly say I have learned as much from these conversations as I have from the many classes I have taken. This in

Mindful and Desirous

Stretching wings that touch the horizons

Ever questing to learn from Chaos

With your help, the Fate of the Worlds are shaped

— by Scott Mist

turn has benefited students by deepening what I bring to my teaching. Co-planning may require, and perhaps at its best does require, two teachers to verbalize and share their philosophies of teaching, approaches to the work, opinions, priorities, and goals.

A blessing of the teaching partner that benefits students immensely is the second opinion. I love it when as teachers we can present more than one opinion on a topic, if those differences that we discovered in planning are allowed to be visible in the class. I don't mean arguing. I am talking about encouraging different opinions in a supportive manner. One of my favorite ways to do this is to say in a relaxed and warm way, "I have a different perspective on that which is . . . Does anyone else have any other ideas?" If my co-teacher and I can demonstrate diversity of style, approach, and philosophy we have accomplished something significant. We model that there is no one right way, that magic is an individual process, and that different

opinions are no reason not to work together.

A second opinion also may make information more accessible to students in the room. Sometimes when one teacher's explanation just isn't "clicking," the way another puts it into words will make sense. As a student, this is what I long for most when I take classes from a single teacher. Sometimes, I want to hear how someone else who has done the work would frame it.

As I said in the introduction, it is valuable to have an ally. Anyone who has taught a class or priestessed a ritual can testify to how unpredictable it is. Emotions flare, crises occur. Shit happens. When I have a co-teacher, there is someone else there who is taking responsibility. If I don't know what to do, there is at least a chance that she will. We can piggyback off each other to work through challenges. If it happens that a student requires individual attention, there is one of us left to tend the whole group. Sometimes when I am teaching I just run out of words, or my mind goes

blank for a moment. At these times, I can signal my partner with my eyes or just ask, "Do you have anything you want to add?" People I have been teaching with for awhile learn my non-verbal signals for "Help?" In class, we pass the torch and share the work.

My co-teacher is in a unique position to give me useful feedback about my work. Student feedback is often biased by power difference and there may be a hesitancy to be critical of the teacher. My co-teacher may be more likely to stand up to me or call me on inappropriate behavior. Further, participants see the work from one perspective and teachers from another. An Elements student may be so happy to have found magical community that she has no idea how the class could have gone better for her. But a fellow teacher is likely watching some of the same things you are. The feedback may reflect the different teaching styles and strengths, and some of those I may be unwilling or unable to change, but the feedback might also uncover true blind spots in my work. Useful feedback helps me to continue to grow as a teacher. If the people that I respect trust and respect my work, I feel more confident that I am teaching ethically and with integrity.

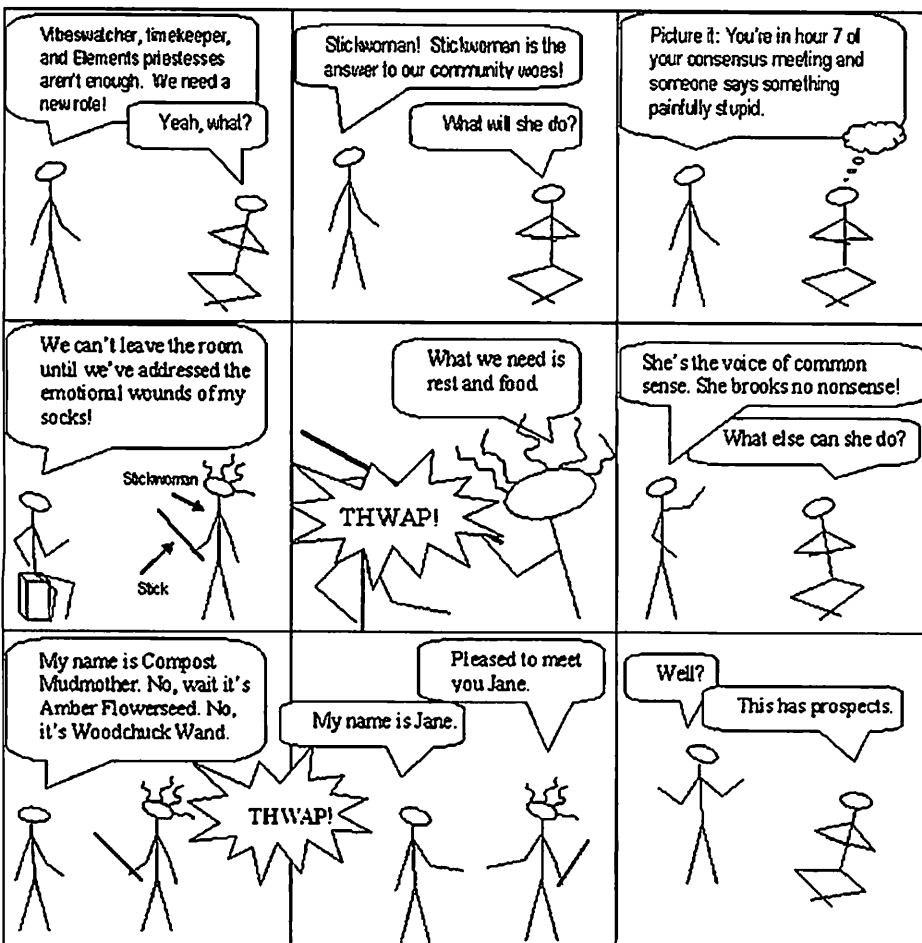
REASONS CO-TEACHING MAY NOT BE APPROPRIATE

Here are a few reasons that co-teaching may not work in your situation. These are the reasons I hear most often, but it is not intended to be an exhaustive list.

You may not be able to find a co-teacher if you are the only experienced Witch in your area. Traveling out-of-town teachers may be an option for you occasionally, but not consistently.

It may be that there are experienced Witches in your area but you can't work with them for one reason or another. It is possible that the philosophical or style differences are so great that two people cannot reach agreement or trust each other enough to be allied in teaching. I do think there is an opportunity for self-examination in this circumstance. If you are unwilling to work with anyone you know, try to understand exactly what is

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Sautéed Springtime Greens

by Lily

The arrival of Spring is evident everywhere near my home. The fruit trees are budding out with leaves and flowers.

The scent of apricot blossoms is intoxicating. Little bits of green are sprinkled across large patches of brown as windblown seeds germinate on soil that has been barren all Winter. That spark of life that encourages life and energy from a dormant seed is in all of us as well. We need to nourish it to awaken it from hibernation. Spring greens can do just that — they are full of that bright determination and energy, in addition to



being chock-full of vitamins and minerals.

A wide variety of leafy greens can be found at the market or produce stand.

Some are pre-selected mixtures with names like Spring Mix or Stir-Fry Blend. You can also custom make your own blends by picking spring greens from your yard or from hillsides and parks near your home. Patches of wild greens like chickweed, cleavers, and miner's lettuce abound after the Winter rains ease up and a few days of sunshine peek through. Wild greens are a nice

addition to an assortment of store-bought varieties, or they can be used on their own for a potent and energetic mixture. You can borrow a book on native plants from the library to learn to identify the edible wild greens in your area.

1 Tbsp Braggs Aminos, or tamari, or soy sauce

1 Tbsp vegetable broth, or water

3-5 cloves garlic, minced (to your taste)

6-8 cups of greens: spinach, chard, mizuna, arugula, chickweed, cleavers, radicchio, kale, dill, miner's lettuce, bok choy, endive, tatsoi...

Wash all the greens thoroughly and rip into pieces (bite size or a little larger). Set them aside for now.

In a large saucepan or skillet, heat the Braggs and broth (or substitutes) and add the minced garlic. Sauté a minute or two, until garlic softens and becomes fragrant.

Add the washed greens to the saucepan, and stir as they sauté. The greens will wilt rather quickly, so it's time for a quick spell as you stir:

*With Winter's cold come to end,
A vibrant Spring to awaken.
Clarity and determination send
Release mind and body hibernation.
Nourish me like a sprouting seed,
As I do will, so mote it be.*

Once the greens are well-wilted and soft, serve them right away! Add cloves of roasted garlic on top for taste and extra nutrition if you'd like. The recipe is very flexible — use what's on hand, and feel free to experiment. May you never hunger!

Be RQ's Kitchen Witch for a season! Send your favorite recipe to quarterly@reclaiming.org, or PO Box 14404, SF, CA 94114.

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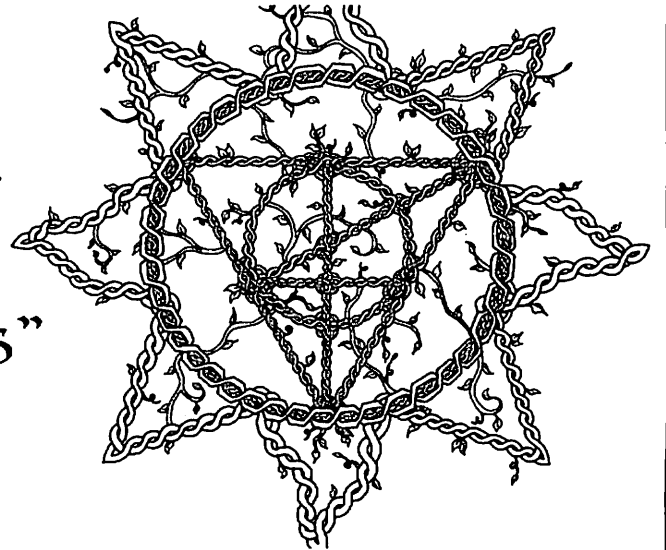
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sister's house. Abu Akhmed's sister's name is Sorari, and she is the grandmother. The house was a big, rambling farmhouse, with many rooms and a large kitchen and a long balcony across the front. Behind it was land that had been an olive grove before the soldiers bulldozed the trees. There were still a few trees left: a swath of olives and oranges and a pen for the chickens.

Not all of the rooms were usable: one had bullet holes through the front window and bullets lodged in the molding of the doors and Nahed was afraid to let the children sleep there. One had a huge shell hole through the wall and much of the floor: the children liked to play there because they could jump through the hole in the floor to the outside and they thought that was funny.

I remember clearly the first night I stayed there. They gave me the best bed, in a bedroom all to myself where normally Abu Akhmed's sister's son Foad and his wife Nahed would sleep with the youngest children. Now Foad came to the house only for

dinner, leaving before the night grew too dangerous. The mattress was covered in plastic, which cracked whenever I turned over in my sleep.

Nahed was beautiful as a Madonna, holding her children on her lap as they did their homework or cuddled up to watch TV as tanks shot at the house. The kids were so used to gunshots that they didn't even notice. Joe, one of the team that had been with Rachel, was playing his guitar and singing, the kids were looking at my video camera and wanting me to take their pictures and play it back, all to a soundtrack of rifle fire that no one paid any attention to. Until the shots got loud and close, hitting the walls of the house. When the kids dove to the floor, I started to worry.

"This is bad," Joe said. "It's dangerous. Maybe we should do something."

"What did you have in mind that we could do?" I asked.

"We could go out with a light and a bullhorn and tell them that there are Internationals here," Joe suggested. "Are you comfortable with that?"

"Comfortable" isn't the word I would have chosen. It was just over a week since

Rachel Corrie was killed. We were hoping they wouldn't kill us, too. I should have been afraid but I was actually not feeling much of anything at all, just a kind of deadly calm, in that dangerous, numb state when you can no longer discern whether a given act is brave or stupid. Joe picked up the light, a long fluorescent lamp that runs on rechargeable batteries, and the bullhorn. We put on our high-visibility vests. Nahed, nervous, holds the door for us. We stepped out into the courtyard, still protected by the concrete wall. I was holding the video camera. Cautiously, Joe pushed open the narrow, metal door, and steps out with the light on. I followed

"We are internationals!" he called out. "There are internationals in this house. And children. You are shooting at a house full of children."

We waited for a moment. No one shot us. The tank rolled away, and we went back inside.

Nahed had a few orange and olive trees left in the back yard and the front courtyard, and chickens. Most of her land had been confiscated, the trees bulldozed. In the mornings, she served us eggs, telling us with pride that they were from her own birds. I would have loved to help her with her garden, or to learn from Sorari how to bake bread on the domed, clay oven in the yard, its design the same as models found in Neolithic burials. The kids played in the yard, when the tanks weren't around, jumping in and out of the shellhole in the back room, making a game of it.

I stayed with them one more time, after Tom's death. I had to leave early in the morning, to go back to Beit Sahour near Bethlehem for the meeting in which we would try to make sense of these murders and decide how to go on as an organization. I didn't want to wake anyone, or take time for breakfast, but Sorari wouldn't let me leave her house unfed. She got up, made me coffee, gave me some pita bread to eat. As we walked out, she paused in the courtyard to pick ripe oranges from her tree, and filled my pockets.

It was the simplest gesture, one every gardener knows, the slightly smug generosity that draws on nature's bounty, the sense of wealth and pride at having so much that you can give without feeling any lack. Just so, if she had come to visit me, I might have handed her an apple or a plum, or sent her away with a small jar of my own apricot jam. A very ordinary gesture. Yet everything we were fighting for was in that gesture, in the simple dignity of a woman who stands on her own ground, who has something to offer, gifts to bestow, fruit from her own tree.

I left, and never returned. When I tried

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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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Pagan Pride: Honoring the Craft and Culture of Earth and Goddess

by M. Macha NightMare

In *Pagan Pride*, M. Macha NightMare has done an excellent job of describing the assorted accomplishments of Pagans and a generally Pagan world view. The book consists of a series of

short essays about Pagan contributions to the history of human civilization. The essays are organized according to themes such as Art and Literature, Folklore and Folkways; Science and Technology; and Mythological Personages.

All of them are well-written and quite informative.

Even though nobody could pick up this book and—after turning a few pages—practice Neo-Pagan trads, they could easily tell whether a Neo-Pagan world view suited them.

Of Spirits

by Ivo Dominguez Jr.

Anyone who has spent time in the Reclaiming tradition understands that we suffer from a lack of specificity in our language. Simply ask people what dropped and open means to them and you will find that there are at least three different schools of thought on the purpose and method of this technique.

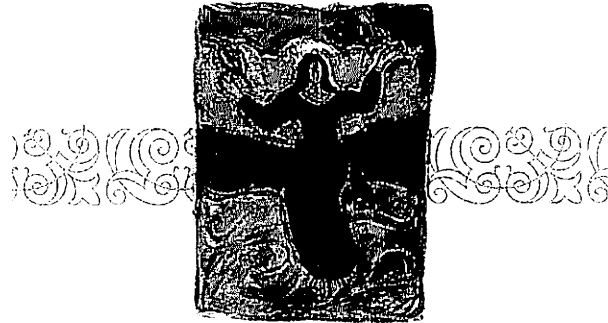
The reason I bring this up is that Ivo Dominguez Jr. does a fantastic job of using precise language in describing the many forms of spirit contact, the mechanics of each type of communication, and giving tangible techniques for increasing one's capability to communicate with them. While this book is not intended as a workbook of techniques for increasing one's ability, the author explains that understanding the mechanism of each style of communication can increase one's ability to do so.

Dominguez, Jr. brings the best of the ceremonial and kabalistic traditions to his book. *Of Spirits* displays excellent scholarship not only from research but also from extensive personal practice. The book manages to describe different methods of communication, without telling the reader how their experience should be, and also avoids the trap of obfuscation that plagues the writing of so many ceremonial magicians.

As in his book *Castings*, Dominguez Jr. describes different categories of spirit contact, from ancestral to fey to deity. He specifies methods of increasing one's clarity of communication and the nature and limitation of communications with

PAGAN PRIDE

Honoring the Craft and Culture
of Earth and Goddess



M. Macha NightMare

each. He does it in a grounded manner that leaves no doubt that this type of work is a lifetime endeavor. Though Dominguez Jr. does not describe himself as Reclaiming, he does a first-rate job describing his understanding of what is happening during aspecting, and challenges Reclaiming to better understand our own work.

I recommend this book to any (perhaps every) individual who wants to develop their understanding and ability for improved communication with spirits and is willing to dedicate personal practice to do so. While it may be a difficult read for those just starting the journey of the Craft, it is well worth the effort.

Contact www.sapphire.com. Reviewed by Scott Mist.

That's why I think that it should be included in the list of ten required introductory books about Neo-Paganism. I even posted this opinion of mine on a thread in a Neo-Pagan forum, when a new seeker asked about resource books.

In fact, this thread made me wonder just how dusty and moth-eaten lots of Neo-Pagan advice about starting this path is. Yes, we do have good, reliable resources that have proven

themselves over time. But some of the older sources are less and less representative of Neo-Paganism as it has grown and changed.

We need to use the good new resources, rooted in our own experience, brilliant with our own insights, and connected to the Deities and Guardians in today's circumstances (not those of the 50s-80s) to guide new seekers.

And, maybe, to extend our own habit-fettered selves. Macha's book is one of these resources. I give it five Pentacles.

Visit www.kensingtonbooks.com and www.machanightmare.com. This review first appeared *Au Sable*, a Craft-themed webzine, <http://ausable.crimsonzine.com>

Reviewed by The Pitch Black Witch.

Witching Culture: Folklore and Neo-Paganism in America

by Sabina Magliocco

“Must Have, Double Bag!” is old school comic fandom’s term for things that a fan cannot live without — and still have any fanboy or fangirl cred in the eyes of peers. And a perfect, to-the-point description of this book.

Sabina Magliocco, a Gardnerian and Reclaiming practitioner who also happens to be a skillful folklorist and anthropologist, is an associate professor at California State University, Northridge.

Witching Culture is thoughtful, insightful, fruitful, grounded, and — maybe — provocative. *Witching Culture* is well-crafted and a joy to read.

Witching Culture is one of the best ethnographies that I’ve read in a long

time. Magliocco manages to accentuate the participation in her participant-observations, but sustain a vibrant and keen postmodern theoretical analysis at the same time. She takes the reader *there* to a living experience of an alternative culture.

She addresses a broad range of topics shaping and challenging Neo-Paganism, especially Craft in the San Francisco Bay Area, from how magic is envisioned as a working relationship with world and deities to ritual art and artistry to Neo-Pagan shopping habits to identity construction and cultural borrowing, and more. Like the Neo-Pagan bricoleurs she discusses, she takes advantage of theories and insights borrowed from a number of disciplines and discourses, putting the mix to good, understanding use.



Magliocco considers Neo-Pagan culture to be oppositional to dominant culture, postmodern in its world view at a time when the dominant modern culture offers little beyond materiality, consumerism, alienation, oppression, and spiritual — if not economic — impoverishment. She traces some roots of this oppositionality to sources in the Romantic and European nationalist movements, and provides a good account of Neo-Paganism’s cultural creativity in shaping magical ritual, even political action.

Her approach to the creative and enculturating role that song plays in today’s Neo-Paganism alone makes the book worthwhile.

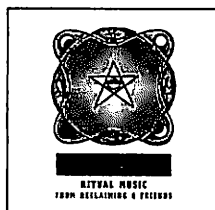
Witching Culture is a “Must Have, Double Bag!” book that all of us should be proud to add to our libraries.

Note: I am Sabina’s friend, and the “Pitch” in the book. All I can assure you is — as an old-school comic guy — if the book sucked, I’d say so. Far from it — *Witching Culture* shines bright!

Reviewed by The Pitch Black Witch.

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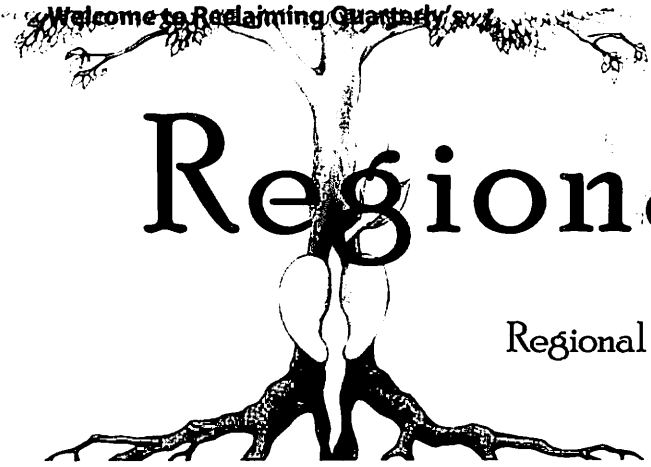
The Pagan Book of Living & Dying BK	\$18
Starhawk’s “Way to the Well” CS	\$11
Circle Round: Raising Children in Goddess Trad. BK	\$15
“Circle Round and Sing!” by Anne Hill CD/CS	\$17/\$11
“Through the Darkness” by Beverly Frederick CD/CS	\$16/\$11
“In the Arms of the Wild” by Beverly Frederick CD	\$17
“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

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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. (Some camps do allow infants — family camps are for all ages.)

Thanks for the Help!

The following people help gather regional news for RQ:

Pat Hogan, BC
Rowan, OR
Sarah Campbell, PA
George Franklin, CA
Teri Parsley Starnes, MN
Midnight, TX
Susan Farley, England
Stayce, CA

Patricia Storm, MO
Liz and Donata, Germany
Maggie nicAllis, NJ
lily, CA
Raven, NM
Yoeke, Low Countries
Donald Engstrom, MN
Laurel, Witchcamp.org

Witchcamp 2005

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

Winter Witchcamp/Minnesota • February 17-21
winterwitchcamp@yahoo.com, pryce@mindspring.com, (507) 457-8168

Winter Witchcamp/Europe • February 18-21
morgaine@sie.es

MidWest/Missouri • June 11-18
(505) 342-1553, camp@dreamweaving.org, www.dreamweaving.org

California • June 26-July 3
(415) 789-7674, info@madroneproductions.com, www.madroneproductions.com

Germany (women) • July
www.witchcamp.de, waldschat_ev@freenet.de, 011-49-40-439-5636

Lorely (Europe) • July 29-August 5
pschotman@hotmail.com, 0031-6215-64111, www.reclaiminglorey.org

SpiralHeart/MidAtlantic • July 31-August 7
(202) 728-7510, info@spiralheart.org, www.spiralheart.org

British Columbia • August 7-14
(604) 253-7189, path@lynx.bc.ca

Avalon/England • August 10-17
camp@reclaim.demon.co.uk, www.reclaim.demon.co.uk

Free Witchcamp/Oregon • August 14-20
pagan@resist.ca, (310) 399-5900

Vermont • August 27-September 3
(802) 899-3231, info@vermontwitchcamp.net

New York • September 10-17
www.wyldgoddess.net, (212) 293-4933, camp@wyldgoddess.net

Samhain Witchcamp/Texas • October 22-29
www.tejasweb.org, witchcamp@tejasweb.org

Reclaiming Family Camps

Reclaiming Family Camps are all-ages retreats. European and East Coast Family Camps may be added. Contact specific camps to find out their focus, age range, and other details.

Wild Ginger — June 15-19 in Eastern Canada. Contact margaretrossiter@rogers.com, (519) 439-6252

Witchlets in the Woods — August 6-10 in Northern California. Contact Copper, (831-338-3062), CopperPersephone@aol.com

Cascadia Village Camp — August 17-21 in Washington. Contact (360) 379-6579, CascadiaVillage@comcast.net

About Reclaiming

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



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 36.

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 36 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, 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.

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 is often part of the ritual.

Beltane/May Day

This is the time when sweet desire weds wild delight. The Maiden of Spring and the Lord of the Waxing Year meet in the greening fields and rejoice together under the warm sun. The shaft of life is twined in a spiral web, and all of nature is renewed. We meet in the time of flowering, to dance the dance of life.

A Maypole dance is often the centerpiece of this ritual.

Summer Solstice

This is the time of the rose: blossom and thorn, fragrance and blood. Now on the longest day of the year, light triumphs, and yet begins to decline into dark. So the Lord of Light dies himself, and sets sail across the dark seas of time, searching for the isle of light that is rebirth. We turn the Wheel and share his fate, for we have planted the seeds of our own changes, and to grow we must accept even the passing of the sun.



Kids at Witchcamp?

A Mother's view on Witchcamp, Village Camp, and inclusion of children

by Sierra

This past August, my partner, Martin, and I brought our three-month-old baby, Rio, to Vermont Witchcamp. It was a divine gift to spend a week in the Green Mountains, living outdoors in community.

That gift was the result of a great deal of hard work, deep thought, and openness on the part of my community. Our experiment was to welcome babes-in-arms to camp, so long as they came in the arms of experienced Vermont campers. Many people approached me throughout the week to let me know how much they appreciated Rio's presence. Our path even asked her to call Fire once.

Since Rio went to camp, there's been a lot of discussion about whether or not she'll go back next year, as a toddler. When I read the evaluations of our camp experience, the response about Rio's presence was overwhelmingly positive, but about half the respondents made a point of saying they would not welcome a toddler the same way they'd embraced a babe-in-arms.

There seem to be some sound logical reasons for this. VWC is held at a youth summer camp built on a mountainside. The terrain could be challenging or even dangerous to a small child. We'd have to create some kind of infrastructure to support the presence of young children, providing childcare during path and ritual. It seems like a lot of work. Finally, there's the issue of just how disruptive a toddler could be to the serious work of camp. Rio as a baby was a beautiful reminder of the miracle of life. Rio as a toddler will be asking awkward questions about just what this miracle of life is and "why, mommy, why" in a loud voice in the middle of ritual.

Witchcamp.org

Get info on over a dozen Witchcamps and Family Camps in Europe and North America at www.witchcamp.org

When we were at camp, Rio was all need and love. She cried when she was hungry and smiled when she was held and slept most of the time. Already, just a few months later, she's crawling, standing, and babbling up a storm. While three months ago I was in the timeless bubble of new motherhood, now I can well imagine that



within a few years, I'll be grateful for a break from her constant company.

Last weekend, I took this noisy, mobile child to a weekend intensive led by Thorn Coyle. I was nervous about it, so nervous I nearly didn't go. She was quiet and calm through most of the workshop. During trance, or any time she cried, Martin or I took her down the hall, where we'd play quietly with her until an appropriate moment to reenter. Neither of us missed anything significant, and we were able to fill each other in on the details later. The workshop participants were outspoken about their pleasure in having Rio's company.

This experience led me to rethink the issues around kids at camp. I feel that much of what's holding our community back from welcoming children is a deep conservatism, a fear of risking a radical change to something we know works, our beloved Witchcamps. I've heard a lot of concerns about having to

"tone down" the way we play and to lessen the deep magic we do if we invite kids to our camps. I think these are fundamentally concerns to keep us small. The work we do can only be deepened by the inclusion of children in our circles, and in our lives. They are, after all, our future.

I'm not saying every child should be included in every aspect of every camp. I think responsible parenting and a strong personal support network are vital for anyone thinking of taking a child, no matter what age, to Witchcamp, or no one is going to have any fun.

My experience with kids at Pagan events in other Traditions is that they are almost wholly indifferent to anything adults treat as normal and healthy. Most kids don't, for instance, bat an eye at skinny-

dipping when everyone is doing it. There are certainly Paths and rituals which need to be adult-only spaces to allow the depth of focus or exploration of particularly adult themes.

In my dream of intergenerational Witchcamp, I'd ask teachers to choose whether or not to welcome children to their particular path and ask that evening rituals also be determined as "kid-friendly" or not by those organizing it. I'd be sure to arrange childcare during those times whether kids were welcome or not, so that parents always had the option of going to Path or ritual on their own, knowing their child was playing safely with other Witchlets.

It may not be appropriate for every camp to do this, but here in New England, VWC is the beating heart of our community. To be excluded from it is, for many, to be cut off from their spiritual home. For us, I think it only makes sense to continue to seek ways to integrate children into our life at camp.

What Is Co-creation?



A challenge to actively listen to and participate in the creation of magic

by Donald Engstrom

After my encouraging and quite exciting experiences at the Dandelion gathering this spring working with co-creation, I think it is timely for the Reclaiming communities as a whole to look further into this way of being. I am convinced that there are powers here that will lead us way beyond our wildest imaginings.

After many years of working with this concept, I use the following basic definition:

Co-creation means all beings of all kinds — rocks, rivers, plants, animals, planets, stars, Mysterious Ones, ancestors, etc — eternally creating the Multiverse together, every instant of every second.

Within this definition are embedded implications of all kinds. It implies that on some core levels we are all co-equals, peers if you will. It implies that none of us (Mysterious Ones, ancestors, humans, whoever) are all-powerful, all-knowing, all-seeing beings. It implies that the multiverse, like any other living thing, is in constant flux and that this growth is fueled by choice. It also implies that we are all woven together in a fine fabric of relationship within which we are each responsible for our own specific, delightful obligations and, yes, the well being of each other. Co-creation is firmly embedded in the notion that the whole is greater than the sum of its parts.

For me, co-creationism is yet another name for the never-ending grand symphony of existence. But unlike a score that is fully notated and set, co-creation is improvisational jazz: free, flowing, yet with its own internal coherence. Co-creation calls us to actively listen to and participate with the myriad voices that surround and fill us.

One of the most common points of confusion in the communities that I am involved with is the difference between collaboratively designed ritual and co-creative experiential ritual. A collaboratively designed ritual is when a group joins together to design a piece in which a larger group is invited to participate. The overall piece is built by the small group, often using the consensus process, with a rather firm idea of what will happen, when, and to whom. One of its primary goals is to blend the designers' visions into a coherent whole that is ideally informed by the larger group

they are designing for. Frankly, it is what many Witchcamp teachers have been doing for years. In our recent commitment to Co-creation, we have striven to open that planning work to the larger camp communities. Yet, we still primarily retain a ritual form quite similar to the ones created by teaching teams working alone. The

Making room for the folks participating in the ritual to create and affect the actual body of the ritual

structure still remains such that there are primary facilitators and secondary facilitators who often devolve back into simply being participants.

Don't take me wrong. I believe that the ability to collaboratively design is a vital skill. I am quite pleased with our growth as a community in its development and use. Most of the significantly brilliant rituals I have participated in have been the result of good strong collaborative design work. And I trust that we will continue to fine tune this tool within the foreseeable future.

What, then, is the difference I am talking about? What, for me, defines a co-creative experiential ritual? Basically, it is making room for the folks participating in the ritual to create immediate influences, taking actions that affect the body of the ritual. It is a space that is not controlled by the design team but actively co-created by all of the folks, human and otherwise, involved in the piece. This can be quite unnerving for those of us trained in the older ways of ritual work. It calls us to radically trust that Mystery will indeed work in that empty space. It calls us to truly embrace the truth of fractal formation in a chaos field. It calls us to learn the arts of improvisation.

My current favorite expression of community co-creative ritual is based on the concepts of "Group Spell/Prayer Poems" and "Layered Spell Work." In short, spell prayers are based upon an intention built by the group which inspires individual spells in mutual support of that intention. Each spell is then set, witnessed, and supported by the

group as a whole. Layered spell work refers to the use of multiple pieces in support of a common intention enacted in groups of two or more at the same time. One possible example would be a dance that supports three spoken word pieces while others are chanting sacred sounds, with the whole supported by a string quartet weaving it all together. I suspect that both of these technologies, individually and when they are blended together, hold great promise in the development of co-creative experiences.

Another technology I believe to hold great promise is "Community Spirit Mapping." Again, briefly put, this is when a group goes on a deep journey together with an agreed upon intention. When they come back from the journey the group maps out their individual experiences and then synthesizes the individual maps into a larger vision which becomes a guide for the whole group.

These last few months of contemplating how to continue to nurture the Co-creative experience has led me to at least one clear realization. When my friend Chelidon, pointed out that most folks have no real understanding of improvisational technique, it shattered one of my unexamined assumptions. My training in the arts has given me a basic understanding of improv and how it works. Most people have no such training, nor have had much experience observing improvisational work. I suspect that it would be a good thing to begin such training in the community at large if we really want co-creation to actually make sense beyond the more accessible concepts of collaboration. We cannot expect folks to step confidently and effectively into something without sharing some of the basic guidelines that make an improvisational piece work.

The following are a few of the things I think are important to remember when working in an improvisational or co-creative manner.

- Listen. Look around you. Feel the energy that is present. In other words, pay attention. Be in the present. This is an incredibly important guideline for me personally, when I am engaged in improvisational work with others or working alone.

- Co-creation is not about the individual

continued on page 47



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, (415) 255-7623.

Vermont Witchcamp Community

Vermont Witchcamp

Join us in the hills of Vermont. Contact www.vermontwitchcamp.net, (802) 899-3231, info@vermontwitchcamp.net

Burlington, VT

Public solar rituals at the Standing Stone garden on the Burlington Waterfront. Contact mtnmanvt@sover.net

Reclaiming classes in Burlington, contact Angela, 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

Phoenix

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

Boston and Western MA

For Reclaiming classes in Boston and in Western Massachusetts, contact Angela, queen_pentacles@yahoo.com

Classes in the Northeast

Classes in Reclaiming-tradition Witchcraft with BrightFlame and friends. Contact (610) 982-0448, www.mysmagic.org, 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, camp@wyldgoddess.net

Long Island, NY

Classes and open events. Contact Asherah or Awe at asherahscauldron@msn.com, (631) 751-3477.

SpiralHeart Community MidAtlantic Witchcamp Region

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

Delaware Valley

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

Lancaster and Landisville, PA

Classes and lunchtime meditation groups with Sarah Campbell. Contact 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

Gainesville, FL

Florida Alliance of Reclaiming Witches. Contact Thistle, 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

Other MidAtlantic Events

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

Midwest Witchcamp Community

Midwest (Missouri) Witchcamp

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

Illinois

Chicago, (773) 764-3477, catbirdgirl@yahoo.com
Peoria, autumnthewitch@insightbb.com
Bloomington-Normal, marshaster@prairiefirecoven.org
Wauconda, pandoraalora@yahoo.com
Decatur, 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, 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 — 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, 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, or Midnight, (512) 373-4412, Midnight@ancient-mysteries.net

Denver, Colorado

Reclaiming classes in Denver. Contact Kath Morgan, (303) 973-6807, or Diane Feiler, (303) 780-7744.

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



Reclaiming Regional Contacts

West Coast/California Witchcamp Community

California Witchcamp

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

Witchlets in the Woods

Family magic in the California redwoods. Early August. Visit www.witchlets.homestead.com, or contact Copper, (831-338-3062), CopperPersephone@aol.com

Los Angeles, CA

ReWeaving works together to teach and make magic — the art of empowering each other and ourselves. Contact Stayce, fimmkrad@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

Portland, OR

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

Seattle, WA

TURNING TIDE is a Seattle-based group in the Reclaiming tradition. Visit <http://home.attbi.com/~sea.turningtide>, or email sea.turningtide@comcast.net

British Columbia Witchcamp Community

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

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

BC Witchcamp

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

Cascadia Village Camp

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

Edmonton, Alberta

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

Gabriola Island, BC

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

Vancouver, BC and Lower Mainland

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

Kootenays Region (Southeastern BC)

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

Victoria, BC (Vancouver Island)

Christina Harris, cfah@shaw.ca, <http://groups.yahoo.com/group/victoriareclaiming/>

Hawaii

Reclaiming-tradition classes and events at the Wisdom Way Center in Keauau, Hawaii. Contact (808) 966-8066, beverly@beverlyfrederick.org, www.beverlyfrederick.org

Europe

Germany

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

Germany Witchcamp for Women

Conducted in English and German (with translation). Contact waldschrat_ev@freenet.de, 011-49-40-439-5636. www.witchcamp.de

Gespinnst Feminist Network

We are a network of women with very varied backgrounds and ways of life, from all parts of Germany and other European countries. Contact jennifer.altman@boltblue.com

England/Avalon Witchcamp

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

Reclaiming the Lowlands

Reclaiming comes to the Lowlands — contact BB@reclaiming.nl

Loreley Witchcamp

Germany, late July-early August, for women and men. Contact Petra, pschotman@hotmail.com, www.reclaiminglorey.org, 0031-6215-64111

Reclaiming Spain

Follow Reclaiming in Spain at www.reclaimingspain.org

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



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,
rcrcinfo@yahoo.com

— Free Witchcamp: Call of the Wild —

Sunday, August 14 - Saturday, August 20

The Forest in Southern Oregon by Roseburg

*Deep in the forest a call was sounding,
and as often as he heard this call,
mysteriously thrilling and luring,
he felt compelled to turn his back upon the fire
and the beaten earth around it,
and to plunge into the forest...*

— Jack London, *The Call of the Wild*

Come join us in making a new thing, a new kind of Witchcamp, a free Witchcamp...

Come walk in the deep woods, camp out under the stars (or in a tent), swim in the lake, and dance around the campfire. This is still Witchcamp, though — it will be a week of intense magic, ritual, and learning.

The Wild surrounds us: the wild nature of the forest, the wild bustle of the cities, the wild passions of our spirits. We will learn to see the wild in its many forms, to let it manifest in our daily lives, and call on it in our work in the streets and in the woods.

Our magical tradition honors the wild, and calls for service to the earth and the community. This Witchcamp specifically honors that call and is focused on sharing our magical and activism skills and healing with those who are currently working or are called to work for all

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, or email 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. Contact toll-free (866) 841-9134 x5970, dancingwitch@alltel.net

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

Starhawk continues teaching Earth Activist Trainings (www.earthactivisttraining.org), giving shorter workshops in magical activism, and otherwise preparing people for political actions. Starhawk's schedule, updates, and essays are posted at www.starhawk.org. Bookings, contact Mer at mer@starhawk.org, or leave message at 707-583-2300 ext 119.

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/

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

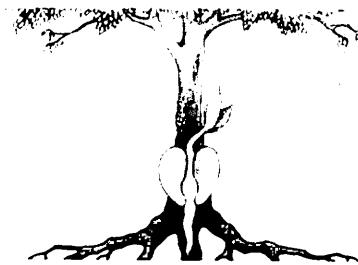
Get your story in RQ!

Many of the stories in RQ — feature articles, activist reports, reviews, and regional news — are sent to us by readers.

The production of RQ is entirely a volunteer effort (our only paid position is a \$300/month business coordinator). We count on readers like you to let us know what's happening in your city and region.

If you have ideas, or want more information, email quarterly@reclaiming.org, or write us at PO Box 14404, San Francisco, CA 94114.

Reclaiming Bay Area News



Bay Area Rituals

Rituals are held in San Francisco, the East Bay, and the North Bay. See descriptions, page 31.

Visit 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

East Bay: visit www.reclaiming.org/rituals

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

Spring Equinox

San Francisco — Sunday, March 20, Golden Gate Park. Children's egg-hunt is part of this ritual. Gather noon, ritual 1pm. Bring food to share, musical instruments, and flowers.

(Transit: N-Judah Muni-line to 40th Ave. Two blocks to park. Enter park at Lincoln and 41st Avenue. Two short blocks to parking lot on right. Enter lot, look for sign.)

Beltane/May Day

San Francisco — Sunday, May 1, Golden Gate Park. Gather noon, ritual 1pm. Bring food to share, musical instruments, and flowers.

(Transit: N-Judah Muni-line to 40th Ave. Two blocks to park. Enter park at Lincoln and 41st Avenue. Two short blocks to parking lot on right. Enter lot, look for sign.)

Summer Solstice

San Francisco — Monday, June 20, Ocean Beach near Taraval. Gather 7:00, ritual 7:30pm. 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.

(Transit: L-Taraval Muni train to Taraval and 46th, walk three blocks to beach.)

Cauldron of the Valley

Cauldron of the Valley offers Reclaiming magic in California's Central Valley. Visit www.rcotv.org for current info on classes. Join our announcement list, www.rcotv.org/elists.html, to get emailed directly. Email 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 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 31) or attended Witchcamp, can help plan rituals. Talk to ritual organizers before or after rituals, or contact Ewa, ewalitaauer@sbcglobal.net

Help is often needed setting up for a ritual, and at the RQ table (where you get to hob-nob with RQ staffers in person). Another great way to meet ritual organizers is to stay around afterwards and help with clean-up!

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)

RQ wants to hear about your events and organizing!

Several stories in 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 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, or visit our ever-evolving website, www.reclaimingquarterly.org

Find out more about Bay Area Reclaiming

Reclaiming.org and ReclaimingQuarterly.org both feature special sections devoted to Bay Area Reclaiming news, events, and history.

Visit www.reclaiming.org/about for a dozen articles about Reclaiming's history, founding principles, and direction.

Visit www.reclaimingquarterly.org/web/spiraldance for another dozen articles about Reclaiming's history — complete with archival photos from the first Spiral Dance.

Bay Area Reclaiming Classes Now Online

Visit www.reclaiming.org — RQ welcomes feedback on new listings

Reclaiming Bay Area teachers offer core classes (see page 31) plus courses in spellwork, music and drumming, meditation, permaculture, tarot, astrology, 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 al-

ready counted on the website to supplement print listings.

Our Fall 2004 reader survey strongly supported listing classes only online as well.

If you don't have internet access, using cafés or libraries is not an option, and you want to find out about Reclaiming Bay Area classes, call RQ, (415) 255-7623, and we'll try to help.

For an up-to-date listing of Bay Area classes, rituals, retreats, and other events, visit www.reclaiming.org/classevents/

Contacts for other regions can be found at www.reclaiming.org/worldwide

Notes From Inside

continued from page 7

get, in the brothels and the areas known for foreign worker residences, the African churches, the Filipino restaurants. Now, 100,000 workers

later, they are reaching deeper into the Israeli communities where people have been living anonymously and relatively safely for years.

The mass importing of migrant workers from Asia and Eastern Europe coincided with the closure on the West Bank and Gaza associated with the Oslo "peace" process. According to an online fact sheet, Employment Under Oslo, there were 116,000 Palestinians working inside Israel's internationally recognized borders in 1992. By 1996 that number had been reduced to 28,000. Since the Intifada began in September 2000, the number of Palestinians legally working in Israel has dwindled to a trickle, although thousands are still crossing the Green Line illegally, risking both prison and serious injury from the border police if they are caught.

The Israeli government, in keeping with some of the new trends of "globalization" sweeping other Middle Eastern countries and the rest of the world, made deals with the gov-

ernments of the Philippines, Sri Lanka, India, Nigeria and other countries to import large numbers of workers for specific low-wage jobs, especially care giving, agriculture and construction work. Even more arrived illegally, or on tourist visas which technically do not allow them to work.

The mass deportations began about two years ago, in part because of a report issued by Amnesty International at the end of 2001, criticizing Israel for not taking action to crack down on sex trafficking. As in the U.S., the response has been to crack down on the workers, while leaving in place the systems, both legal and extralegal, that keep them flooding into the country.

It was clear to me immediately that the war to expel the foreign workers is part of the same agenda as the war to expel the Palestinians which I witnessed at such close hand for two years. The longer someone is able to remain in the country, the more Hebrew she speaks, the more roots she has, the more of a threat she is to the prized demographic superiority (read, ethnic purity) of the Jewish state. An apartheid state cannot tolerate the kind of multiculturalism that I was surrounded by at Tsochar and Hadera.

INSIDE AND OUTSIDE THE PRISON

In the walls of the prisons, I found a rich, vibrant world in which people from so many different backgrounds, speaking so many languages, coexist and learn from each other. When we would go out into the small courtyard every day for an hour, I would encounter Efi, an Ethiopian domestic worker who had lived many years in Sudan, and Katya, a Moldovan prostitute. "Kif halik?" I would ask Efi (how are you? in Arabic), "mah shlomeych," (how are you? in Hebrew) to Katya, and both would answer me, "Baruch Hashem," Bless The Name, the same response I used to hear in the orthodox synagogue I belonged to in Richmond, Virginia.

I saw women helping each other through, those who came with suitcases of clothes and jewels giving them away to those who came with nothing and had no one to bring them anything. One day Maya, who was trained in Gruzia as an economist, told Tsong, who sold fish in the market in Beijing, "When you have a problem, we all have a problem."

These efforts to forge community, though imperfect, were in stark contrast to what I observed in my 15 months outside the prison walls: constant new schemes to expropriate and to separate, to twist old laws or conjure up new ones to cheat people out of what had been their birthright, and to guard against the possible infiltration of one culture into another — through limitations on marriage rights, attempts to confiscate the property of Palestin-

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ian "present absentees" in Jerusalem, the scramble to protect the discriminatory land leasing practices of the Jewish National Fund.

I could not explain these issues to the women I was imprisoned with, both because of my inadequate Hebrew, and because in general the Israel they inhabited was so far removed from the one I observed. But I did find words to explain why I did not want to use my Jewish identity to claim Israeli citizenship and stay in Israel, an option they all would have loved to have. I didn't know the Hebrew word for "refugee," but I could say, "Why should I be able to live here, and not you, when all of you have been here for five, six, twelve years, and I have not even been here for a full year?" That, they understood.

Kate's complete journal, started in Hadera and continued in Tsochar, is found on the International Women's Peace Service website, www.iwps.info/en/articles/article.php?id=597

For more information about the situation of foreign immigrant workers in Israel, visit www.hanitzotz.com/challenge/68/arenson.htm

Starhawk has also written extensively about her experiences working in the Middle East. For her articles, visit www.starhawk.org

Ethical Leadership

continued from page 15

community leaders.

Portland classes have taught priestessing skills like invocation and trance. In class, we practice process-oriented skills like check-ins and consensus, but spend little time actually teaching these skills. In our community, every class ends with a feedback form, but few classes teach the use of compassionate, effective feedback. Upon reflection, we realized that Portland's Core Classes were not transmitting information that we felt was necessary to the well-being and continued existence of our community.

We are evolving, as a community, as a tradition, as a species. We are moving out of the Age of Pisces, out of an age of leaders, heroes

and saviors, and into the Age of Aquarius, an age of community, personal empowerment and co-creation. It is critical to this transition that we explore and redefine our notions of leadership. We have to learn what healthy leadership looks like. How can we allocate more time to learning valuable skills such as consensus process, how to give and receive feedback and how to design and teach an exercise? Can we make space to delve into the examination of our values, what draws us to or repels us from leadership roles, and what our personal strengths and challenges are when it comes to leadership? In our community, we have found it very useful to spend time discussing these issues. While a community consensus on every aspect of leadership is probably not possible, it is important to be engaged in thoughtful dialogue on the subject. We believe building a shared vocabulary around leadership will serve us all well.

This article is based on a workshop developed by the authors called "Reclaiming Leadership" that has been taught twice in Portland.

All scenarios in this article are fictional. Any similarity to you or your community is purely coincidental.

Dawn Isidora lives in Portland with her soon-to-be husband and two teenage sons. She has been a Reclaiming witch for over two decades and is initiated in both the Reclaiming and Feri traditions.

Lilith Hayakawa Mist is a native Oregonian, witch, priestess and gardener. She is interested in what holds communities together and long-term working relationships with friends and deities. She can be reached at lilith@teleport.com.

Mundane Magic

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solitary evenings folding laundry, in the company of depressed partners or irate neighbors, faced with sinks full of dirty dishes comprises the true test and the work of magic. And while it is true there is cross-over: the better I get at

continued on next page

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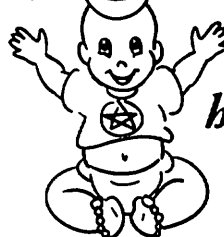
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continued from preceding page
 changing consciousness in ritual, the more I can change consciousness in traffic — I must invite the cross-over. It is easy to compartmentalize my life. In coven I am a priestess, on Tuesdays and Thursdays in the afternoon a student, in the evenings a parent, and so on. In doing this, I keep my magical practice in my magical life, and by necessity my mundane life stays mundane. If, however, I allow the edges to blur and my life to be one great whole, then I can reclaim the way I communicate at work, how I pay the gas bill, the dog's daily walk, the making of all those peanut butter sandwiches. I can begin a love affair with the life I already

have, and I am better able to evaluate what needs to change. In this way, Witchcamp epiphanies et al don't remain in the same category as birth or a new love. They aren't isolated moments of magic. They become, as well, the tools by which all experiences can share that same intensity, that ecstasy.

There is a chasm of difference between theory and practice, between knowing this and doing it. This is freaking hard work! Sustaining the curiosity necessary to delight in the mundane takes practice and skill. Under my old definition of changing consciousness at will, I am quite a master. I can choose moments and be profoundly conscious in them. I can remain

active there for a good two to forty seconds. On a scale of 1 to 10, 1 being the least conscious, I might score a 7 or 8 on peanut butter sandwich making. Once. In one glorious instance. But I would regularly score a zero. I find it takes incessant practice and a resilient sense of humor. Fortunately, the more I practice, the more interesting the practice becomes.

And so, I cling to my assertion that the magical and the mundane are more or less the same thing if we learn to experience them that way, but I've abandoned even a hint of my former flippancy. Making peanut butter sandwiches can be a magical act — a really difficult magical act, harder than casting a decent circle or facilitating an awesome trance. More profound than the Wednesday ritual at camp. I tell you, making peanut butter sandwiches is a magical practice with nothing less than lasting implications for how we live our lives and shape our world! And I don't expect to master the art of it anytime soon.

Flint lives in Portland with her husband and two beautiful sons.

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Place of Power

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cross over. They were crammed up against the gate.... We had to encourage them (to cross over), and when they did, the wind picked up." These are the kinds of experiences that happen so frequently on Mt. Tabor that they no longer seem strange to any of us.

Just a few weeks ago, on the dark moon, several of us gathered on the spot that Inanna described as having trees that move around in order to participate in her coven's croning ritual, a culmination of their several years of work in that location. Layer by layer, we add our own rites of passage and meanings to our local place of power.

Mt. Tabor's mysteries remind me regularly that places of power can serve a community and its individuals in ways that may not be fully recognized by those who work there. In our own magical community, we show up and participate in rituals, coven meetings, walks, conversations and classes at the park, but very few of us that I can identify have had intentional conversations around the things that we have learned about the place, and the ways in which it enhances our work as a community. Over time, much as earlier people working with the neolithic sites of Europe, or the Native American sites found in the deserts and mountains of the Americas, we are accumulating ritual knowledge when we work with this location. May we be intentional in our work, and willing to share the mysteries we discover. Is there a public place of power in your own community that you have identified, whether



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through dreams, visions, dowsing, or by accident?

A working theory I have, which has been supplemented by conversations with other geomancers, is that when we collaborate magically with our local sites, not only is our magic enhanced, building a reservoir of power that can be accessed by individuals or a group, but these sites may be able to be connected with our intention to build networks of power. These linkages, when we establish them, or cultivate what is already present, can serve to strengthen our Reclaiming community and political magic as we cast threads of intention back and forth to each other, letting the strength of the land feed our work.

Inanna McGraw is a Portland-based artist, Witch and priestess, who has taught the Reclaiming Tradition since 1994. She celebrated her Croning last summer. She painted the cover for this issue of RQ. Her artwork can be seen at www.inannamcgraw.com.

Building Relationships

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ways of working with the spirit that the spirit is used to. The spirit may expect you to communicate with them in a similar way. They may want particular offerings, songs, prayers and altars. My opinion is that if one is going to work with these spirits, it is best learned from someone who is an elder in that tradition. I am not saying that it is not possible to do this work on your own. Simply, there is strength in tradition and the pathwork of generations before you. It can be a real pleasure to add to the strength of a tradition and develop communi-

cation with entities that have a current practice.

In conclusion, I hope these techniques are useful for you in the lifelong work of listening and truly communicating with the Gods, Ancestors, the Fey and other bump in the night types. Begin your work by looking at your manifest life, strengthening relationships with the embodied as the start of your journey. Keep referring back to it as a diagnostic tool. And just as self-examination is important in our other relationships, bring those same skills to your spirit communication. As Lilith, my partner, says, "Relationships are cool. Why not make friends with the Gods?"

Scott Mist lives in Portland with his wonderful wife, a very demanding cat, and an attention deficit dog. He is a Feri and Reclaiming initiate. He can be reached at scott.mist@teleport.com.

Co-Teaching

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going on. If no one is willing to work with you, it is probably worth the time to ask yourself why.

Perhaps no one else is interested in teaching what you want to teach. Or it may be difficult to integrate your material with another teacher's. Perhaps no one else has the skill set for what you want to teach. You want to teach "trance banjo" and no one else plays the banjo. Is there another way for you to combine skills? You bring the banjo and she brings the trance? Teaching with someone else will likely require compromise. How much are you willing to compromise to have the benefit of a co-teacher? Will the compro-

mise mean just a little more effort and inconvenience, or will it truly lessen the impact of the work you have in mind? If the work cannot dovetail with someone else's work in a complementary fashion, it may be time to go it alone.

WAYS TO ADDRESS THE LACK OF A CO-TEACHER

Depending on your situation, there are ways to get some of the benefits of a co-teacher without actually having one. If there is no one in your area, invite a guest teacher from out of town. Perhaps she cannot return for the full course of

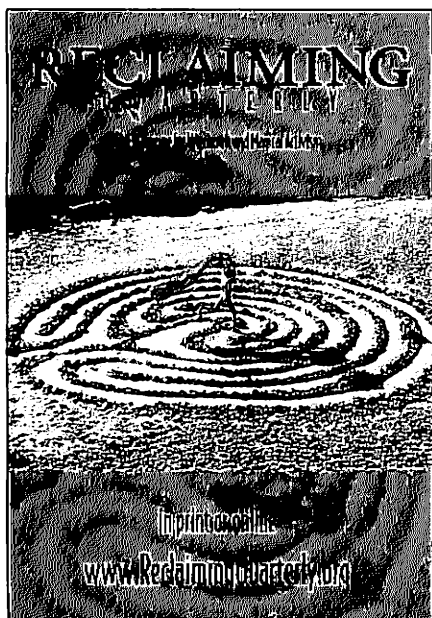
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Rodney G. Karr, Ph.D. is a licensed psychologist (#PSY6906), a licensed minister, an initiated shaman, a Chief Druid in O.B.O.D., and an advanced student in R.J. Stewart's Inner Temple, Underworld and Faery Tradition.

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classes, but you can do a weekend workshop to start the class off together. A friend of mine taught a long series of classes and invited several out of town teachers to join her for one class each. Not every class had a co-teacher, but many did.

If you are new to teaching and there is no one to support you in your community, an

out-of-town teacher may be able to provide some support over the phone. You could ask to discuss the material and approach of the class you are planning. While it is not the same as having a teacher there with you in class, checking-in on the phone after class about how class went may give you another perspective on parts that were challenging or surprising. Peer check-in periodically throughout the class is a valuable thing. Maybe a friend in your community who doesn't

teach could provide this for you. Even when teaching solo, there is no reason to go it entirely alone.

When no co-teacher is available, remember that an option is to ask someone to student-teach with you. Share your skills! Teachers with whom I student-taught in the past now routinely ask

my opinion. Perhaps with time and effort, you can build a network of peers where there was none. A variation on this is to ask a trusted and experienced class participant to help support the work of class and let you check in with her periodically about how class is going, without asking her to step into a teaching role.

CONCLUSION

Co-teaching is not a mandate or requirement. In many cases, it may take more time and effort to find an appropriate co-teacher, to plan with another person, to discuss and agree on what will happen in the class. But this time and effort can yield large returns including a deeper understanding of the material, peer support and feedback, and dissemination of class materials and skills. In my opinion, all of these strengthen not just the individual teachers but also the magical work of the community as a whole. Co-teaching is not always possible. But when two teachers are willing to learn from each other as well as teach, the rewards are great.

Lilith Hayakawa Mist is a native Oregonian, witch, priestess and gardener. She is interested in what holds communities together and long-term working relationships with friends and deities. She can be reached at lilith@teleport.com.

Revolution is our Pleasure

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magic that keeps me believing that this can work. Nothing is lost that can't be found.

Here is Ravyn's story:

JUST DOING MY JOB

by Ravyn Stanfield

"I want to be a part of it, New York New York." We sang with joy and laughter. An unexpected chorus of voices joined our song, cops. It was Times Square and they were smiling. I teasingly asked the officers to do the Rockette's dance for us. Without hesitation they kicked their legs, laughing and singing. This really happened in New York during the Republican National Convention of 2004. We were covered in "No War No Empire" patches and dancing with

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cops while across town, kids were being arrested and held too long in the contaminated cells of New York City.

I came to New York with the Pagan cluster, a large group of activist Witches from across the nation. It seems that the group morphs at every action, a convergence of new energy and solid foundations. My affinity group was woven from friendships spiraling from Midwest Witch camp, Ravyn from Portland, Sarwat and Sayre from Chicago, Zoe from Ithaca, Selin from Pennsylvania, Faith from Albuquerque, Birch from Austin and I from Kansas City. We called ourselves Squeaky after some magical Black Cat oil with three hairs from a long gone pet. It fit us.

This was my first trip to New York, the energy felt mechanical and ecstatic. Ghosts of trees and wildlife lingered but the human hub was incredible and enchanting in its way. Sunday night, Squeaky anchored the cluster ritual.

Throughout the Convention, undercover cops weren't disguised well. A handsome muscle bound man in an "Animal Liberation" t-shirt offered to help carry our signs. We declined because as Birch noted "soy protein just doesn't do that to a human body." At St. Mark's a woman from the Pagan Cluster introduced a guy covered in gay pride gear. "Hey everybody this is Matt. He was with us in Brunswick, Georgia. Remember Matt? He had the biggest

affinity group of all."

There were peaceful marches everyday of the convention but they were staged far away from the delegates with little media coverage. With so much anger for the current administration, it was no surprise that the Republicans didn't feel safe. On August 31, the True Security action was supposed to be a moving prayer, a non-violent vision of what security looks like. Some planned to set up picnics, altars, hold silent vigils. Squeaky brought gear for a dance party. Our signs read "Terror Levels Falling / Fun Levels Rising." The action was no secret, the police knew we would be there and had choices of how to respond. The NYPD could have blocked the intersection and gave us some time and allowed us our right to assembly. Instead they outfitted hundreds of officers in riot gear, armed with sticks and fear. The police wore their nervousness on their sleeves. If a non-Republican looking person touched the street, they were handcuffed and dragged away. In

preparation for the action there was a lot of discussion about arrest, specifically willingness. In the end, it didn't matter your level of risk, if you were in street at Herald Square, chances are you went to jail.

We were standing on a corner when a man from the Bay Area looked to us and said, "its now or never, we can take this corner if we all go." Our crowd was a blend of activists, delegates and New Yorkers trying to get home from work. There was no way we had critical mass to fill the street. In the instant he leapt

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over the barricade, he was tackled by five officers who hit him and dragged him away. Immediately, dozens of cops pushed the crowd back using orange snow fence. Ravyn was shoved, I was bruised and we were begging them to not hurt us. The officers kept pushing and we kept pleading. I had two-dozen roses in my arms. Sarwat and I began threading the flowers into the orange mesh and saying, "we are peaceful protesters, we don't want to be hurt." At one point the officer in front of me brought his nightstick to my face. I saw his name badge "Mr. Fortuno is this what you signed up for? Beating innocent Americans? Would your mother be proud today?" I was shaking in fear but I couldn't stop talking. He pulled down his mask. "Where is your union Mr. Fortuno? We are on the same side. Is it me you want to beat? Please don't hurt me. Please don't hurt me" He flipped his mask off, looked me in the eye and retreated into the mass of police. I had gotten to him.

A disturbing echo of horse hoofs filled the street. We were surrounded by sirens and the constant hum of choppers in the air. We were scared and amazed that we were not on our way to jail. Intuitively, we linked hands. Walked in pairs and began to sing. "We who believe in freedom cannot rest. We who believe in free-

dom cannot rest until it comes." We used crosswalks, obeyed the law and sang to the people being arrested. We sang to the streets, we sang to those who sang before us. The energy was swirling and shifting. We were fierce and afraid and alive and trying to do our best. A legal observer whispered thank you and told us we were saving him. A busload of handcuffed demonstrators twisted their bodies toward the window to give us the sign of peace. A boy with blood covering half his face, didn't take his eyes off of our corner, which by then was filled with hands raised in solidarity. "Until the killing of black men, black mother's sons is as important as the killing of white men white mothers sons." I could see the words register on faces, the pause that questioned why we were marching and if we would or should be silenced. Fifty motorcycle cops were parked waiting to be called, some smiled, some looked away and some said amen. I lost count of the number of officers that flashed us the peace sign.

The next day it was clear what work our affinity group had to do. Between meetings we wandered the streets the subways and sidewalks singing songs of freedom and hope. We returned to Herald Square. We circled the crosswalks for over an hour. The police listened, one officer cried. On September 1, 2004 the true


security of song and peace reigned in Herald Square.

On our last night in NYC, the pagan cluster gathered in Union Square to join the Vigil For the Fallen. Veterans for Peace, along with families of US military personal and the families of those killed in the Sept. 11th attacks, invited us to bring our visions for a peaceful world. It was amazing, music and dancing, vendors with witty blurbs. Candles illuminated tear stained faces. We sang, "We will never lose our way to well of liberty." Starhawk led a double helix spiral dance that attracted the entire edge of the park. Chalked words were etched into the sidewalks "we are still here." Trumpets soon accompanied the drums. Voices chimed in with impromptu chants: "joy will bring the monster down." Our affinity group took one last singing trip around Union Square. This time people joined our march and sang along. The officers on duty were happy with this gathering; they had lost so many friends and loved ones. The joy and celebration of life that was pumping from the square was infectious. A group of local college kids stood on a corner and chanted to the NYPD who have been threatening to strike, "when its time to picket for your rights, we will stand with you."

As I boarded my flight home, a man be-

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hind me asked if this flight was sold out. "Yes," replied the pilot, "we're full of Republicans." I chimed in, "I do believe there were just as many protestors filling New York as there were delegates." A brief applause filled the plane. I sat down and asked my neighbor how long he'd been in New York. Like me, he'd been there 8 days. I told him I was there to protest. I went into a long description of how the police are working class folks like me. I gave a quick analysis of inappropriate uses of power and how I viewed cops as the messengers of the system, not the target. He said, "Yeah, the delegates were the target." I agreed, sort of. He leaned close and said, "I'm a delegate." What a pair, a former special education teacher turned Republican state legislator and me, an activist Witch. On our two-hour flight, we had an amazingly calm and intelligent discussion about our country, its future and the current political crises. Through our conversation, we proved to each other that each of our respective groups is not homogenous. He's pro-choice, anti-conceal-and-carry, and opposes the war. In fact, he's not sure whom he'll vote for in the Presidential election. We laughed at dissent among the ranks and complained about endless meetings. He was a kind man who encouraged me to go to law school. His great grandfather was at the first Republican Congress. "Its my party, I'm not going to let some right wing agenda run me off." I would never have guessed that I'd spend as much time talking with delegates and police officers as I did talking to other activists.

I went to the RNC because I was, and still am, scared. I am scared that our foreign policy is so warped that we are inviting more attacks. Scared that the Patriot Act and the Department of Homeland Security are red flags we will look back on with regret and say, "that's when our rights dissolved." I was most scared that if I didn't go, I could never live in integrity again. There are well established, polished ways of turning people into machines that follow orders and rules. "Just doing my job" is not an excuse for Abu Gharib or for police brutality. How do we turn the machine off and the individual consciousness back on? It seems obvious that we must work to bring each other back to our humanity. I went to the Republican National Convention to find a clear target for my rage and a clear answer to what work must be done. I won't pretend to have found the simple answer, but I got close to the work I must do. I sang with hope and the solidarity of my friends.

"We are the rising sun. We are the change. We are the ones we've been waiting for and we are dawning."

Ravyn Stanfield is an erotic revolutionary living her art in Portland, OR.

Nikole Potulsky is a singer songwriter activist Witch residing in Kansas City, MO.

Ravenna Ravine

continued from page 5

eschewing the whole paradigm of gender polarity with the understanding that gender is a fluid cauldron. Our intention was to make a space to celebrate our spirituality by celebrating gender variance. In the process we would be creating a cultural community.

It seems that there is a public aspect to the ritual of Ravenna Ravine. You certainly could have done this indoors with just a bunch of your friends.

We wanted to witness to our faith outdoors in a public space. It is my understanding that being a Pagan is not a spectator sport, it's about having an ongoing personal practice and manifesting it in public ways within a

community.

What are the aspects of Ravenna Ravine, the goddess?

She is an earth goddess, she is the world around us. Her invocation usually goes something like:

I am the goddess Ravenna Ravine,
I am the goddess alive within you.
I am the earth beneath your wet feet,
I am the wolf, the owl, the egret,

It seemed important to have someone aspect Ravenna Ravine. In the first years, the role of goddess was shuffled amongst the core people in a very informal way. After a few seasons of Ravenna, the five of us who had embodied the goddess said we, the dowagers,

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would consense on the next goddess.

Now the dowagers meet every year sometime after Brigid. We have a queen's brunch and choose a new goddess for the coming year. For me, the consensus process is mystical.

Each year, what I hope for is someone to represent the goddess who has a strong spiritual vocabulary. It can be Buddhist, Native American, Pagan, or something else, but I want them to have some sort of spiritual practice. They've got to be able to present themselves in ceremony, so it helps if they have some experience in the fey arts, drama, dance or drag queen energy. A sense of gender fluidity is also essential. I want them to have an idea of queer community and queer culture, to be familiar with the three questions from Harry Hay: Who are we as gay people? Where did we come from? Why are we here?

After the new goddess is chosen and before the event of Ravenna Ravine takes place, she has various visionings around the sort of goddess she will be, as well as what to wear. Whoever is chosen is the goddess for that entire year. Being the goddess becomes a part of their spiritual path and for many it is a door opening or even an initiation. The dowagers are there to help her through these processes.

Gender can be very fluid, but if we rely on the gender binary for this one question, what is the significance of the goddess being aspected by a male?

When I have been in Reclaiming ritual and been asked to visualize being in the lap of the goddess, what comes to me, in true vision, is a male wearing a dress.

When someone who has a penis aspects the goddess, it says something about the inside of the man, something about his spiritual place in the world. We are not reversing gender roles here; you can only reverse roles when you limit yourself to two genders. What we are doing is celebrating the paradigm of gender fluidity. There have been two women who have been the goddess and several women have been the god; all of them understood that paradigm.

This is a queer event, it's not that we are taking license, we are what we are. I don't have the right language to use here because I only have "he" and "she". Neither of these words really work for me and they certainly don't work for the goddess, Ravenna Ravine, although we always use queen-speak and use "she" in reference to her.

What role does the god play?

The god of Green Lake is a somewhat minor character in this whole drama, usually taking direction from the goddess. Sometimes he is in charge of focusing celebrants and creating sacred space at the beginning. He is the goddess's personal support throughout the day.

The event of Ravenna Ravine started with an intention. Do you think that intention has remained constant over the years?

Yes. Shadings or flavors change every year. But I think the core is still around a spiritual Beltane event for queers. Anybody is welcome to come, but I don't think this event is ever going to be about the fertility of male and female joining together. It's about fertility and fecundity of spirit and I don't think that has changed over the years.

How important is spectacle?

It's a festival. It's a celebration. Bring drums and wear something bright! We do spectacle in Ravenna Ravine but we really don't expect anybody to be watching. We are the celebrants and we are also the observers of our celebration. The spectacle aspect is about beauty; of both being in beauty and observing our beauty at the same time.

It seems to me that how one approaches Ravenna is a personal issue. Even though it's a public spectacle, and people tend to dress up, how you do that is really your own personal work.

It's like any other ritual — how you prepare nourishes your experience; it's how your practice deepens.

As a child, I wanted to be outside wearing beautiful clothes. And that carries through today. There is this elemental quality that I am doing what I did in childhood, which is adorning myself outdoors, under the sky, creating altars in the woods, being seen by the fairies, being witnessed by Earth, Air, Fire and Water, but also honoring the elements by presenting myself in a beautiful way.

We are here to give one another courage, whether it's by demonstrating in political protests on the street or demonstrating a love for the earth and humanness at Beltane. I think that an important reason why we dress up and adorn ourselves is because we look around us and see the world is so beautiful that we want to be beautiful too.

You said people say, "I would come, but I don't have a costume."

If you saw the pictures, you might think that Ravenna Ravine was a costume epic or a springtime Halloween, when in fact, it's the spiritual intention around Beltane that's more important than what you're wearing.

People have said, "I don't have time to make a costume, I don't know how."

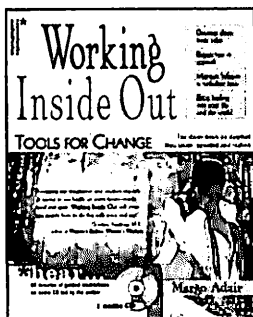


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My answer is just put a wreath on your head and come. And more than one person has said that immediately transforms them. They wove some twigs together, put them on their head and suddenly they were at a festival. It's about not wearing everyday clothes to ritual. It's about changing into some sort of festival garb that is a manifestation of your essence and that puts you in a different place and time. It's not about what you wear — but then fashion is the art of changing consciousness at will.

RQ interview by Jack Davis (jackd_gv@yahoo.com), a sometimes Witchcamp teacher and a radical faerie living in San Francisco. He attends the Ravenna Ravine event every year, each time with a fabulous new outfit, even though it's not about what you wear. The goddess Ravenna Ravine can be contacted at TheGoddessRavenna@yahoo.com

What Is Co-Creation?

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voice, image, etc. It is about a common experience, a weaving together of the many threads into a single tapestry. It embraces the mystery that the whole is greater than the sum of its parts. It is a good thing when an individual voice highlights or perhaps even adds a bit of spice to the piece. It is not such a good thing when an individual voice becomes the star of the show.

- Am I truly called to do whatever it is that I want to do?
- What ego investment do I have in doing whatever it is?
- How can I do this to support and enhance the larger work?
- Always remember that it takes practice to make this work. It is not

unlike learning to play a musical instrument or any other skill. Practice makes perfect (more or less). I am not actually that interested in perfection. I just want the piece to work effectively, empowering all involved. Of course, it is always a plus, in my book, if it is an expression of beauty, balance, and delight.

I hope you find this somewhat helpful. What do you think? I hope that there will be continued discussion of our explorations of co-creation. It will take all of our voices to take it from theory to functional application.

May we all dare to dwell in beauty, balance, and delight.

Donald L. Engstrom is an artist, gardener, and Witch happily living a life embedded in beauty, balance, and delight with his partner and other clan/family members in the magical city of Minneapolis, Minnesota.



Starhawk: The Price of an Orange

continued from page 27

to go back, the borders were closed. One by one, the internationals who were there in Rafah were forced out or eventually had to leave. Laura stayed on, for ten months, but now even she is gone.

And the tanks and the bulldozers marched on. The house Rachel died trying to save is gone. Abu Akhmed's house, Sorari's house, the courtyards and the olive trees and the orange tree, all bulldozed into oblivion.

I carried those oranges for a long time, finally ate them on a long night's bus ride back from the hospital in Haifa where I'd gone to visit Brian, the ISM volunteer who was shot in the face by soldiers in Jenin. They tasted sweet, so sweet they surprised me, as if all the sweetness of ordinary life were concentrated in that juice. All the stories Rachel will never write, all the pictures Tom will never take, all the moments of tenderness neither will ever know, all the undone homework of the children and the unbaked bread of the women reduced now to beggary and homelessness, all the unsung songs and unlived dreams of all the thousands of bloody martyrs in whose company Tom and Rachel now rest, who paid their lives as the price of an orange. A ghost orange, that has yet to be plucked from branches daily ripped from a tree that has maybe already been uprooted, or maybe has not yet been planted, cannot be planted until a flood of the world's outrage cleanses this bloodstained, bitter ground.

Starhawk is an activist, organizer, and author of ten books, including her latest, "The Earth Path" (see page 8). She teaches Earth Activist Trainings that combine permaculture design and activist skills, and works with the RANT trainer's collective, www.rantcollective.org. For teaching/travel schedule and other writings by Starhawk, visit www.starhawk.org

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Reclaiming Sued over Flameless Cauldron

A class action suit on behalf of participants in Reclaiming's 2005 Brigid Ritual has been filed in San Francisco Metaphysical Court, alleging that the sputtering cauldron on the Center altar "significantly and adversely affected the quality and durability of pledges to the Triple Goddess."

The lawsuit contends that the cauldron, which went out several times as celebrants made their pledges, seriously impeded plaintiffs' ability to follow through on their commitments, and that as a result several already have incurred the wrath of the Goddess.

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The suit, in addition to seeking unspecified damages from Reclaiming, would secure a restraining order against Brigid Herself, preventing Her from enforcing punitive provisions of pledges. Opening briefs are due by Beltane. Reclaiming is represented by the firm of Cooper, Paracelsus, and Fenneman, while famed metaphysical attorney C. Melvin Lughson, whose clients include Jesus of Nazareth and the Greek sage and mystic Pythagorus, has been retained to represent Brigid.

Speaking on condition of anonymity, one defendant said, "We're of course delighted to have the Cooper firm undertaking our case. But I feel badly for Brigid, being represented by Lughson. I hear that Jesus' trial didn't go so well."

To join the class action suit, contact

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RPWV Archives at RQ.org

In an exclusive scoop, RQ reprints the first fifteen editions of the Revolutionary Pagan Workers' Vanguard, along with several other satirical features from our pages — www.ReclaimingQuarterly.org

Fundamentalists Seek Ban on Solstice

Evangelical fundamentalists have proposed an amendment to the United States Constitution banning Solstice and Equinox.

"These holidays have become nothing but an excuse for revelry and paganism," declared C. Wayne Patronym, First Past President of Americans United to Resist Change. "Unless we act now to suppress these observances, there is no telling where they might lead."

The amendment, which sailed through the Republican-dominated Congress and now goes to the states for ratification, bans movement of the Sun relative to the Earth, and mandates that all days and nights are to be of a legally-specified length.

"The actual length of days is a matter best left to the states," said Patronym. "The federal interest is in assuring the suppression of all vestiges of Solstices and Equinoxes."

The National Academy of Sciences raised a mild objection to the intrusion of the government into what previously had been a purely personal matter between the individual and the solar system.

But sponsors noted the overriding concern with creeping paganism as well as the need for national unity in the face of the terrorist threat.

"If anything changes, if any cracks are allowed to show in our unity, the terrorists will attack again," said Patronym.

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Delegates to the 2005 Pan-Pagan Spellcrafting Association convention took time out to join a direct action protest demanding taller doorways in public buildings. Photo by Bill Dewey/RQ.

ReclaimingQuarterly.org

Current RQ website features include:

- Five-Minute Labyrinth*
 - 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*
 - 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

A website for all of Reclaiming!

Whether you're a Pagan Cluster activist, a solitary, a Witchcamper, part of a circle or coven in the far-flung Reclaiming network ~ whatever brings you to RQ ~ this is *your* website!

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

The screenshot shows the homepage of ReclaimingQuarterly.org. At the top, the title "Reclaiming QUARTERLY" is displayed in a stylized font, with the subtitle "The Magazine for Witchcraft and Magical Activism" below it. A navigation bar includes links for "Reclaiming Home", "RQ Home", "Back Issues", "Subscribe", "Advertising", and "Submissions".

The main content area is divided into two columns. The left column features a "BREAKING NEWS ..." section with the subtext "LATEST ADDITIONS TO OUR SITE" and a link to "Aspecting and Anchoring - reflections and stories on two advanced magical practices". Below this is the "RQ ONLINE FEATURES" section, which lists "Grassroots and Alternative News" (with a link to "Photo features of the Witches Opposing War, Clown Anarchy, Art and Revolution, and other activist highlights of recent months"), "Witchcamp Chantbook", "Pagan Cluster Actions - click here for the latest", and "Revolutionary Pagan Workers Vanguard" (with a link to "Contests, games and quizzes"). A small photograph of a person in a costume is visible next to the "Pagan Cluster Actions" 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: "Reclaiming's mission is to combine Earth-based spirituality with direct political, social, and ecological action. Reclaiming Quarterly is dedicated to the meeting-ground of these two goals - Magical Activism. From the streets of Seattle to the wilds of Witchcamp, from spiritual reflection to frontline direct action, RQ is there with photographs and first-hand reports. Reclaiming Quarterly is produced by a volunteer cell based in San Francisco, with correspondents in over 20 communities across North America and Europe. Our website carries articles and images from each issue of RQ, plus many special features (see left)." A small image of the magazine cover is shown. At the bottom of the right column is a "Subscribe or donate now!" section with the text: "RQ is supported by subscriptions and advertising. Your donations make our magazine possible. Please subscribe or donate now. Even a small contribution can make a difference!"

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.



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