

Reclaiming

Cauldron

a journal of magic, creativity, and action

created by *Reclaiming Quarterly* and weaveandspin.org



magical writing & creative offerings

recent activism, books, music, and more

Reclaiming updates, witchcamp news, & BIRCH/Dandelion reports

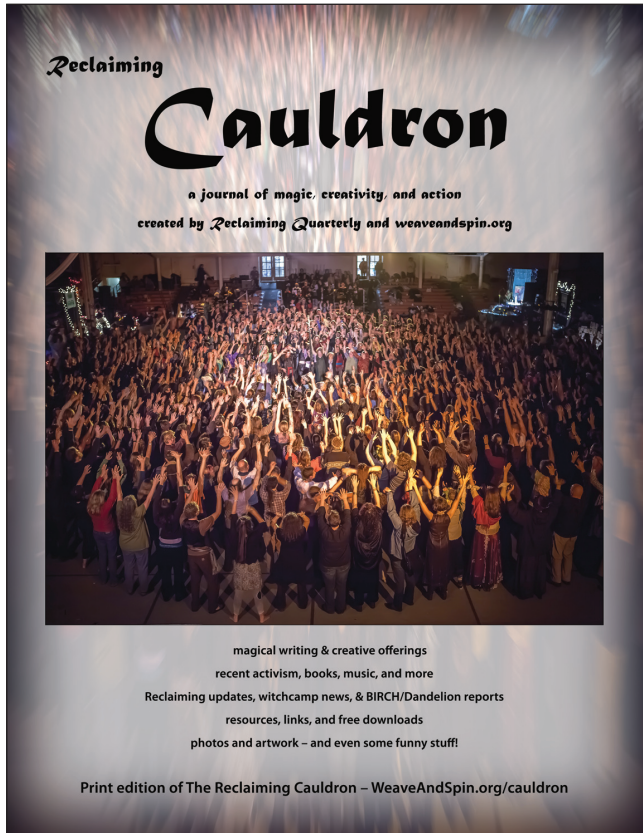
resources, links, and free downloads

photos and artwork – and even some funny stuff!

Print edition of The Reclaiming Cauldron – WeaveAndSpin.org/cauldron

Why are you staring at your computer?

When you could be reading a print copy!?!



Reclaiming Cauldron – Have It Your Way!

PDF – free download – link below

Full Color print edition – \$29.95 plus shipping

B&W + Color Cover edition – \$19.95 plus shipping

Hand-copied monkish edition – \$9999.95

Gutenberg typeset edition – \$9998.95

Home-xeroxed edition – you're on your own!

Net proceeds benefit Reclaiming Quarterly's archives project as well as future publications and recordings.

Shatter the shackles of digital oppression!

Join the throngs of liberated pagans who have escaped from servitude to the screen and sprung for a print copy of the Cauldron!!

Now you're probably thinking – how could I possibly afford a print version of this extraordinary 150-page journal of magic, creativity, and action?

Monkish Copyists No More

If this were the Middle Ages, you'd have to hire a team of monkish copyists to do the work for you. And they'd keep making little doodles in the margins, so it would hardly be authentic!

If it were Early Modern times, old man Gutenberg would have to set the whole thing up in moveable type. That'd cost a pretty ha'penny. And there would be no pictures.

But it's the 21st century – the epoch of print on demand!

Seize Control of the Means of Production!

Yes – you can seize control of the means of production long enough to demand that somebody somewhere print an exact copy of the Cauldron without a single marginal doodle, wrap it up in a biodegradable mailer, and ship it to you in about a week.

Now *that* is a cultural revolution!

PDF – always free, all the time

We're glad to have folks looking through the free PDF, identical to the print edition except for the first few pages.

At the same time, we are seriously concerned for your well-being. We urge you to take a step away from your computer, take a deep breath, and then come back and log on just long enough to order a copy!

Join the print revolution now!

Links, downloads, & more info – visit WeaveAndSpin.org/cauldron

Reclaiming

Cauldron

a journal of magic, creativity, and action

ve Reclaiming Cauldron

Welcome to the first and perhaps only issue of the Reclaiming Cauldron, a compendium of creativity from around Reclaiming.

You can order a black & white (\$20) or full-color (\$30) **print edition at WeaveAndSpin.org/cauldron**

Meanwhile, cue up some Reclaiming chants, set your browser to two-page view, and let the magic begin!

The Cauldron was produced during the strange time when retreats and rituals – some decades old – moved online in the face of the 2020 Covid pandemic. Unable to gather in person for camps, classes, and recordings, we turned to mediums that work online – including a collective journal from our far-flung network.

Folks from around Reclaiming wrote, photographed, painted, and even helped proofread.

That's right – our entire international community is collectively on the hook for any typos.

Where This Journal Came From

Initiated by a Magical Writing* class, we launched the Cauldron with a call for writings and art on the RIDL* googlegroup in mid-July. Reclaiming Quarterly (RQ)* was listed as contact.

By August 31, our in-box was overflowing with poetry, fiction, essays, interviews, photos, and artwork. Plus requests to announce books, music, and even video. Not to mention reports from the all-Reclaiming BIRCH Council. We were looking at over a hundred pages of creativity, reports, inspiration, resources, pictures, and an occasional leavening dose of humor.

Why not? By publishing a free PDF plus print-on-demand, we eliminated the cost of printing and mailing hundreds of copies.

And we can include live links to resources and downloads, related websites, music playlists, and those kind of high-techie things. (Download the PDF to your computer and open it with a reader like Preview or Acrobat Reader – the links work!)

The true challenge has been keeping things simple. This is a compendium of creativity, not a focused magazine. There is no theme. There is no uniform style sheet. Authors created highly personal punctuation. There are probably even typos!

Will There Be Another Issue?

Good question. It seems like there is plenty of material. But there is no plan or timetable for a second issue.

If a diverse group of folks step up with ideas and elbow grease, another issue may well manifest. If not, you are reading a very rare publication that you will want to digitally pass along to your virtual grandchildren.

Want to see it happen, or warn us away from the precipice? Email ReclaimingQuarterly@gmail.com



The grandmama of all Reclaiming cauldrons – the Spiral Dance. San Francisco, c. 2010. Photo: MichaelRauner.com. Info: ReclaimingSpiralDance.org

* - Background and Contacts

RIDL Googlegroup – RQ posts announcements and site updates to this international Reclaiming list. Witchcamps and classes are often posted as well. To join, send an email to ReclaimingQuarterly@gmail.com

Magical Writing classes – several Reclaiming teachers offer writing classes and retreats, each unique – watch RIDL and local elists for info. You can download a workbook at DirectAction.org/magicalwriter

Reclaiming Quarterly (RQ) – see next page. If it's missing, contact us at once: ReclaimingQuarterly@gmail.com

Print Edition of the Reclaiming Cauldron – WeaveAndSpin.org/cauldron

WeaveAndSpin.org/freebies

“There is no end to the downloads, no end...”

Once you finish reading the Reclaiming Cauldron three or four times, you'll probably be asking – “Where can I download more free Reclaiming stuff?”

Well, you've come to the right page!

Our website has all sorts of freebies, just waiting to be downloaded. Books, back issues and reprints, manuals and handbooks, photo features, music – all gratis.

WeaveAndSpin.org/freebies



What Is Reclaiming Quarterly?

RQ and its predecessor Reclaiming Newsletter were printed quarterly from 1980 through about 2005, then occasionally till 2011. Our website was launched around 1999. You can find all of our back issues as free PDFs at:

WeaveAndSpin.org/back-issues

Once a large cell that met in person half the weekends of the year (talk about a social life!), RQ is now an online group that maintains archives and assists in publishing and recording projects. If you want to help or have inspirations, contact us.

Recent projects have included assisting with the Teen Earth Magic Workbook and Campfire Chants, an album created by Redwood Magic and Witchlets family campers. This journal is our latest “assist.”

ReclaimingQuarterly.org is still online, but our active site (resizes for all devices) is WeaveAndSpin.org

WeaveAndSpin.org – Reclaiming archives, fresh posts, music and video links, lots of free downloads, and more!

Contact RQ: ReclaimingQuarterly@gmail.com

For maximum satisfaction – set your PDF reader to two-page view!

Reclaiming Quarterly

part of
Reclaiming Collective
San Francisco



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This journal is published by Reclaiming Quarterly, an independent work cell affiliated with Reclaiming Collective, a 501c3 nonprofit.

Reclaiming Quarterly and Newsletter were published in print from 1980 to 2011, totaling more than 100 issues.

Today we publish online as well as books and recordings.

Back issues, archives, music, and more are available free: WeaveAndSpin.org/back-issues

Reclaiming Quarterly

(1997-2011) was descended from Reclaiming Newsletter (1980-1997), itself a distant offshoot of Ye Olde Gazetteer & Reclaymer (1613-1776). The latter traced its roots to neolithic petroglyphs in western Anatolia, before which RQ's past is shrouded in mystery.

WEBSITES

Reclaiming.org
Witchcamp.org
ReclaimingQuarterly.org
DirectAction.org
CampfireChants.org
TeenEarthMagic.org
WeaveAndSpin.org

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Lisa Fithian

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Print Edition of the Reclaiming Cauldron

WeaveAndSpin.org/cauldron

Consumers' Notice!

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Reclaiming Cauldron

a journal of magic, creativity, and action

Ohlone Land / San Francisco / Berkeley

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WeaveAndSpin.org/cauldron

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Volunteer: Reclaiming Cauldron and Reclaiming Quarterly work group are volunteer efforts. You can live anywhere! Contact us at the RQ email below.

Cover photo: Spiral Dance – San Francisco 2008. Photo: MichelRauner.com

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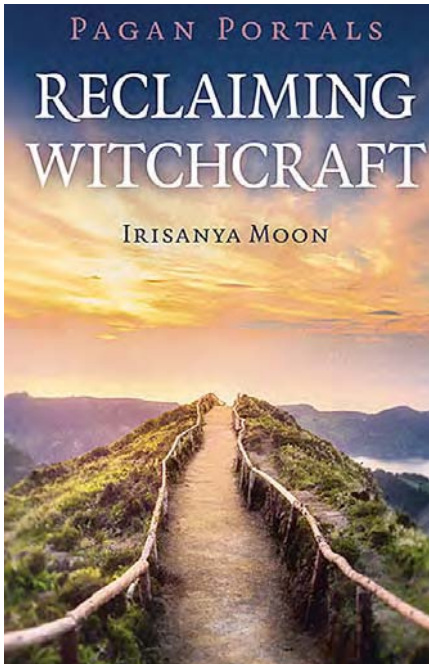
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Fresh Outta the Box!

New releases from the front lines



Let's start our journal with a quick look at some books and music from our extended communities.

It's been a while since our last publication, so we'll catch you up on releases from the past few years.

Reclaiming Witchcraft

by Irisanya Moon

Part of the Pagan Portals series, Reclaiming teacher Irisanya offers a welcoming overview of our tradition.

From the basic tenets of what makes a Reclaiming witch, to how rituals are performed, to how magick is made around the world.

See more on page 99.

JohnHuntPublishing.com



Wings: Chants for Everyday

by Suzanne Sterling

"I created this recording as simply as possible – 25 short chants for coming together, invocations, and prayers."

See more on page 96.

Visit SuzanneSterling.com/music

Thirty Years Ago: a Vintage Reclaiming Newsletter

Issue No. 40 ~ Fall 1990

Free download of this and all back issues: WeaveAndSpin.org/back-issues

Cover art by Bob Thawley. Feature articles included:

"Reflections on the State of the Craft" by Starhawk

"Pagan Materialism & Materialistic Paganism," by Moher

"Going Off the Rails in London," by Anne Flowers

"A Kinder, Gentler Witchcamp," by Rose

Poems by Charlie, David, Boel, Suzanne, Roy, Beth

Advertisers included local magic shops Ancient Ways, Tool of Magic, and Rituals, as well as the original Chants: Ritual Music album.

The only Witchcamp that year seems to have been British Columbia. Tejas Web, SpiralHeart, California, Germany, and Vermont soon followed.

Reclaiming Newsletter No. 40 was produced by the Cauldron's distant ancestors: Anne, Cherie, Jody, Judy, Karen, Peter, Pleiades, and Rose.



Fresh Outta the Box (pg 2)

New releases from the front lines

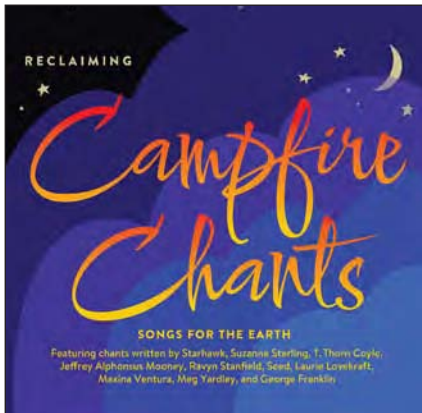
Paradigms – Visionary Podcast by Baruch Zeichner

Paradigms is a radio show that brings you inspired, inspiring people exploring visions of a viable future for life on Earth – including humans.

The show features great music from around the world.

Catch the latest releases plus archival treasures at:

www.Paradigms.life



Reclaiming Chants Albums – bilingual chants on the way!

You probably know about our past albums, including 2016's Campfire Chants – see links below.

Guess what? As soon as conditions allow us to gather again, the Campfire Chorus is heading back into our garage studio to record a new album of bilingual Spanish/English chants:

Cantos Sagrados: Bilingual Chants for Mother Earth – see page 106.

For updates and more information, visit CampfireChants.org/cantos-sagrados

All of our Reclaiming chants albums:

WeaveAndSpin.org/playlists

Short Bursts

Recent works by Reclaiming-connected artistes – google for more information

Our Lady of the Gutters, a memoir/novel from Dominique Leslie

Marxism & Witchcraft, a study by David Kubrin – see page 100

Being & Nothingness: An Epistemological Murder Mystery, spoof novel by Luke Hauser

Tarot Workbook, free download of PDF with intro, exercises, history, etc. WeaveAndSpin.org/freebies

City of Refuge, a novel by Starhawk – sequel to *The Fifth Sacred Thing*

HearHere, album by Lali Wilde. See page 96, or laliwilde.bandcamp.com

Life Isn't Binary and **How to Understand Your Gender**, by Alex Iantaffi

Qabalah Gates of Light: The Occult Qabalah Reconstructed, by Gary Jaron

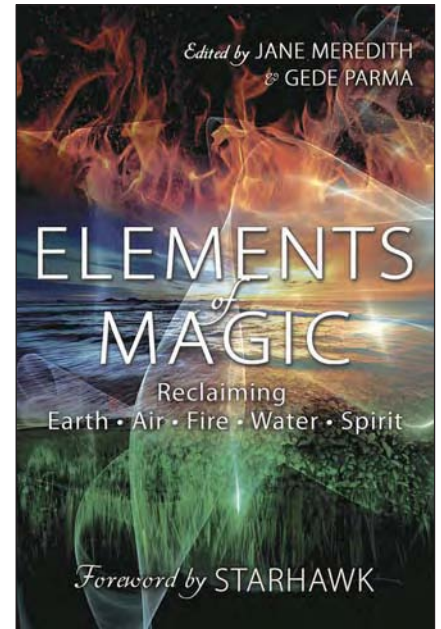
Aspecting the Goddess: Drawing Down the Divine Feminine, by Jane Meredith

What Is Remembered Lives: Developing Relationships with Deities, Ancestors, and the Fae, by Phoenix LeFae

Our Magical & Activist Ancestors, 40-page illustrated essay by Luke Hauser. WeaveAndSpin.org/history

Revolution of the Spirit: Awaken the Healer, by Gerri Ravyn Stanfield

More books, music, video, pocket operas, etc – see the Alt Media section



Elements of Magic

Reclaiming Earth Air Fire Water Spirit

Edited by Jane Meredith & Gede Parma

Writers from across Reclaiming survey basic magical theory and practice in this anthology from 2018.

Echoing the structure of Reclaiming's Elements of Magic class, chapters feature meditations, essays, and practical workings around each element.

Contributors include Paul Eaves, Heidi Marian, Zay Eleanor Watersong, Fiona Mariposa, Ruby Berry, Riyana Rose Sang, Chuck, SusanneRae, Kellie Wilding, Preston Coyote Vargas, Gwydion Logan, Abel R. Gomez, Seraphina Capranos, Tarin Towers, Suzanne Sterling, Irisanya Moon, Phoenix LeFae, Gerri Ravyn Stanfield, Raven Edgewalker, Catherine Gronlund, Pandora O'Mallory, Lore, Jennifer Byers, Rose May Dance, Lisa Lind, Fortuna Sawahata, Rae Eden, Willow Firefly Kelly, & Starhawk.

Magical Activism

Reclaiming's International & Bay Area Pagan Clusters



Photos and report by George Franklin

Reclaiming is home to two Pagan Clusters. Both overlap with other activist groups and are active around a variety of issues.

The Living River is the international Pagan Cluster, and has been active at convergences in the Americas and in Europe over the past 20 years.

WICCA is a Bay Area group including many Reclaiming folks. Our work overlaps with groups like Extinction Rebellion, Red Rebels, and Food Not Bombs.

Both have googlegroups. To join or for more information, contact ReclaimingQuarterly@gmail.com



2019-2020 WICCA Actions – San Francisco

Top: Reclaiming folks join other street artists for this somber action highlighting the devastation of climate change. Reclaiming folks also did a street ritual at a Fall 2019 action.

Middle: Pagan Cluster folks hosted one day of a month-long series of vigils outside Immigration offices in downtown SF. Here we circle for a lunch-hour ritual.

Lower: One of the countless Black Lives Matter marches and actions following the death of George Floyd.

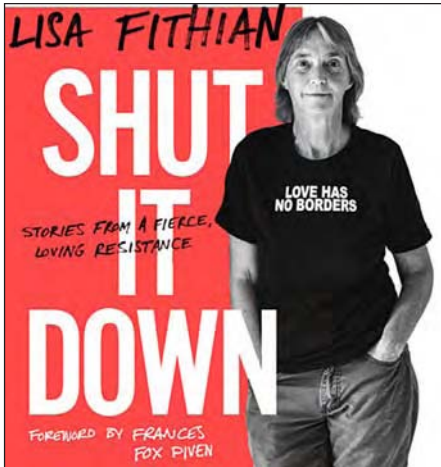
Pagan Cluster News – WeaveAndSpin.org/activism



Leading experts recommend – set PDF browser to two-page view!

Magical Activism (pg 2)

Actions • Organizing • Links • Resources



Shut It Down

Stories from a Fierce, Loving Resistance

by Lisa Fithian

Shut It Down is veteran Pagan Cluster activist Lisa Fithian's guide to direct action and strategic civil disobedience as the most radical and rapid means to social change.

Lisa's work as an advocate for nonviolent direct action has put her on the frontlines of change, including the Battle of Seattle in 1999, rebuilding and defending communities following Hurricane Katrina, Occupy Wall Street, and uprisings at Standing Rock and in Ferguson. For anyone in resistance or who is feeling overwhelmed or hopeless, *Shut It Down* offers strategies and actions to promote justice and incite change in your community.

Lisa shares historic, behind-the-scenes stories and argues that civil disobedience is a spiritual pursuit that protects our deepest selves and allows us to reclaim our humanity. Change can come, but only if we're open to creatively, lovingly, and strategically standing up, sometimes at risk to ourselves, to protect what we love.

Available online. Contact ShutItDownNow.org

Contact the Pagan Cluster: ReclaimingQuarterly@gmail.com

Challenging Oppression within Reclaiming Communities

In Fall 2019, the DARC group (Decolonizing Actions in Reclaiming Communities) issued a "broad statement and invitation for dialogue, inquiry and growth" to the entire Reclaiming network, challenging groups and individuals to confront and address systemic racism and white privilege in our communities and in our lives.

The DARC statement spells out nine principles which represent "a magical boundary, an intention, and a clear line in the sand."

You can read the DARC Statement, How to Be Less Racist At Reclaiming Events, and related writings in the Reclaiming section of this journal.

The Empowerment Manual

A Guide for Collaborative Groups

by Starhawk

The Empowerment Manual speaks to groups seeking to organize with shared power and bottom-up leadership to foster vision, trust, accountability, and responsibility. This desperately needed toolkit provides keys to understanding group dynamics, collective decision-making, and dealing effectively with difficult people.

Drawing on decades of experience, Starhawk shows how collaborative groups can generate cooperation, efficacy, and commitment critical to success. Exercises show how to establish necessary structures, ground rules, and healthy norms.

The Empowerment Manual is required reading for anyone who wants to help their group avoid disagreement and disillusionment and become a wellspring of creativity and innovation.

Read an excerpt – page 83.

Available online. More books & resources – Starhawk.org

Print edition of the Reclaiming Cauldron – WeaveAndSpin.org/cauldron

Hives under the full (almost) moon

by Copper Persephone

Reclaiming teacher, organizer, and elder Copper Persephone passed away on June 28, 2020 at 11:55pm in Vacaville, California, surrounded in love and beloveds.

Almost full,
The moon hangs heavy and full of promise,

I lean again the maple tree,
Listening to the hum inside,
This new home, so recently hived off,

Swarming from a hive just on the other side
Of the massive, long-standing green one,
The old queen, the courageous explorers, expanding,
Soaring in warmth and trust

The bees have been speaking to me,
Of leaving the healthy home to the next generation,
Of expanding homes,
All connected by the same roots,
All connected by psychic threads,

I hold this hope,
As I prepare to swarm,
Leave one beloved community for another,
Feeling the loss and impending distance,
Hearing the song of connection,
Reminding me of the roots entwined

Under the luminous silver shine of verdant leaves,
The hive sings,
Brushing against each other,
Sticky with honey,
Sharing dreams of making love with flowers,
Trusting in the promise of the sun's return,
In warm air, glorious flights and safe landings



DepositPhotos – used with license

june 19 2020

by Irisanya Moon

I can't tell you of
The future or of what happens
On the next breath
The time just travels
Heartbeat to heartbeat
Chamber to chamber
Carrying what is needed
Sometimes (often) unseen

I turn out my pockets
To find stones and shells
And sand that couldn't be washed away
The place of footprints
And crabs that bury themselves

Are they traveling?
Are they hiding?

My mind wanders to the places
It's been and the sites of memory
The places where the wrong word
Fell

And cracked the shore

I trusted the ocean
Anyway
I did
The place of shockingly cold waves
And stillness that made my skin weary
The sunrises and moonsets
The dropping of rainbows from clouds
All the wonder
All the worry
Taken up by waves
And roses that kept returning to my hands
I remember the warm day
And the smooth sand
And the way we tried to remember
Where we parked
Where we would walk

Where we found yarrow
The perfect gift
For a perfect day

And the stretch of heart muscle
Still wandered in the twilight
As a promise of return
To the places we must go

Is it the waiting
That's the hardest part
Or the arrival?

Irisanya Moon (she/her) is a writer, witch, and teacher who writes about the mystical, the practical and poetic, and the spells that call us back to our hearts. Her body of work includes poems, blogs, articles, anthology pieces, and books, offering the possibility of presencing and embodying the stories we are.

www.irisanya.com

patheos.com/blogs/chargedbythegoddess/

Photo by Irisanya Moon, Doran Beach 2020





Fractures

by Luz

Luz (she/her) is a ritualist, witch, and transformational coach who uses her systems wisdom to guide people from feeling fractured and lost into reclaiming all of who they truly are. She believes that our connection to the Whole of who we are is our purest and deepest connection to our unique Genius and to Source/Goddess/God/Spirit/Divine. Visit www.innerallybreakthroughs.com/







Welcome to Our Magical Writing Offerings!

This journal was initiated by a magical writing class taught by Irisanya and George in Spring 2020. As we shared writings in our final circle – a bittersweet moment! – we talked about creating a PDF and offering it to our communities.

At first it didn't seem like we'd have enough material, so we put out a call in mid-July for writings, artworks, photos, music, recipes, and even riddles.

Sadly, we did not receive any recipes or riddles. What we did receive fills 150 pages. Yikes!

Will there be a second issue? That's up to you. See the introductory page to this journal.

For now – bon voyage!



What Is Magical Writing?

What does writing mean to you? Something you do at school? A dream job? A nuisance? A glimmer of an idea for a story you want to tell?

Writing, like rituals, spellwork, and other aspects of magic, involves working with and shaping flows of energy.

Whatever our writing ambitions, we can benefit from a magical practice. If you have a daily magical practice, you'll find ways to weave support for your writing.

If you don't have a regular practice – here's a chance to develop one!

Several Reclaiming teachers offer classes in writing and creativity. Find them and other offerings at:

BayAreaReclaiming.org lists local and online offerings.

WorldTreeLyceum.org offers classes online – including Reclaiming's core magic classes.

Magical Writing Booklet – free!

The Magical Writer booklet is a Reclaiming-style writing guide created by author Luke Hauser that applies the tools of magic and ritual to our creative practices. It is occasionally taught as an online class. You can also do the work alone or with friends.

The Magical Writer course can help you build a steady writing and magical practice. Each session features writing tips and exercises to develop skills such as:

- Creating magical writing space
- Invoking allies and characters
- Shadow work: integrating our inner critic
- Plot, story, and myth
- The alchemy of editing

For a free download and to find the next online class:

DirectAction.org/magicalwriter

Print Edition of the Reclaiming Cauldron – WeaveAndSpin.org/cauldron

Performance enhancement – set your PDF reader to two-page view!

The Worst Book Ever

As part of our Magical Writing class, we got in the creative spirit by coming up with candidates for the worst book of all time – preferably one that we could personally write! Here are a few favorites.

A Comprehensive Guide to Do-It-Yourself At-Home Circumcision

This full color, lushly illustrated coffee table edition shows handy men how to use readily available power tools and kitchen cutlery to “forgo the foreskin.” Heartily endorsed by Hedwig Schmidt who says: “it’s worth every inch!”

– by Feather

Victoria’s Tome

A dry account of all topics the author has studied, passionately, for the last 20 years, Victoria’s Tome is the one you’ve been waiting your whole life for.

Witness the extensive footnotes on each and every page! Revel in the detailed punctuation!

Envy her meticulous adherence to the Chicago Manual of Style as she perseverates over all-things-learned during the span of her life, now well-composed, fecund with interpretation and richly layered with *meaning*.

Bonus! The recently-released Deluxe Edition features graphs and charts in teensy tiny font. Accompanied by obtuse b/w drawings that explicate the author’s very interesting findings!

– by Victoria Alegre

I Am Grout: My Side of the Story

Have you ever wanted to know the mysteries of re-finish-ing a bathtub? Have you ever wondered how you could quickly make your bathtub a place of repose and rest?

In this 1000-page book, we’ll dive deep into how you can prepare for a week-long odyssey into making plastic shine. Prepare for a process that quickly outlines the 500 steps to take your tub from terrible to terrific.

Written from the perspective of grout, you will learn how to work from the inside out and finally finish a project you’ve been nervous to start.

– by Irisanya Moon

Witches Grill Top Recipes from the Burning Times

In a world where Witches have overturned the patriarchy and reclaimed the grill comes a blockbuster spell/cook book necessary for the truly magical practitioner: Witches Grill.

Hereditary Salem witch Charlene Coal discovered the tome in an ancient attic trunk covered with the mystical tongs and marinated meat sigils crucial for a good sear. Written by her ancestor Garlica Thyme, who evaded the fate of her unfortunate sisters, this Book of Shadowy Recipes is a must-read for the Kitchen Witch.

Learn the moon phases for harvesting the healing herbs to create the magical marinades and runic rubs. Transform your meals into mouthwatering rituals that will entrance your coven and community.

Char Coal’s recipes will transport you to the astral with every bite. Witches Grill includes pairings with vintages shared with her in trances to the DiVine Dionysus.

Fulfill your destiny, embrace the sacred fire, let Char Coal be your muse on this savory adventure.

– by Georgie Craig

The Complete & Unexpurgated History of Cottage Cheese (Illustrated)

Deluxe Scratch-n-Sniff Edition

We are delighted to announce the completely revised and updated 2020 edition of this classic text, which restores the many passages deleted by puritanical editors in the 1980s.

Pop-up 3D color illustrations make this a must for connoisseurs of le fromage de chalet.

The deluxe edition features scratch-n-sniff panels. This reviewer found them somewhat disappointing, but they apparently have become de rigueur for the genre.

– by George Franklin



What Writing Is

by Meg Yardley

It's time. It moves me.

It's the movement of time through my body,
the dialogue of time with my body.

The world gives me a beginning - but
how impossible it seems to bring it alive.
It takes time to enter into that flow.

The movement of connection
against the flow of time
is power. Time
is the gift.

What's impossible
in time
becomes joy.

Meg Yardley lives in Oakland, where she writes poems, chants, and fiction.

I Chose Two R's

by forrest Mainville

The writing below is an excerpt from my memoir entitled, "I Chose Two R's". It's a story of excavating what is underneath layers of a tamped down and hidden life.

A friend asked why my chosen name, forrest, had two r's. I quickly responded that the person I was named for had two r's in his name. But her question nagged at me. I knew it would have been easier to be Forest with one r. No one assigned female at birth that I knew used two r's and there were several with only one r. But I liked how forrest with two r's felt and looked. One r seemed to take myself less seriously. I had spent too many years not expecting myself or others to take me seriously. I was reminded that the buttons on men's and women's shirts are on opposite sides. Why is that? Is it to remind us to stay in our gender lanes? To promote a feeling of wrongness when we cross into another lane? Would two r's make others uncomfortable, assuming that I had missed the gender cues? I chose two r's.

forrest Mainville was born and raised on land stolen from the Anishinaabe people, also known as the Upper Peninsula of Michigan. They are busy writing their memoir. When not writing, they are walking their dog along the Mississippi River, trying to grow tomatoes, searching for ways to save the planet for the next generation or enjoying other magical activities.



Located at Murrumbateman Bush Cemetery, these trees could simultaneously and accurately be described as inside, on the edge, or outside of the cemetery, because of their shape and structure.

Photographer Mallow lives in Murrumbateman, on Ngunawal Country in so-called 'Australia'. They live with an assortment of animals that currently includes a chicken, a horse, a cat, and four dogs.

Wild and Free

By Vanessa MacLellan

Sitting in a shadowed corner of a deserted coffee shop, I look into the full moon through the clear glass windowpane, watching the outline of dark shapes bound from rooftop to rooftop, howling and reveling at being alive. I look away and scan the shop. A single attendant, engrossed in literature about test tube babies and breeding super geniuses, leans against the counter. I glance out the window again; one streetlamp lights the night as clouds sweep in to cover la Luna's beaming face. Fog slips along the pavement as if called by a greater master to pass on an urgent message, like Mercury does each day. I take the last sip of my lukewarm mocha, swirling the coagulated chocolate and dregs from the bottom of the cup into my mouth. It awaits the muddy sensation, like soaked earth squishing through the toes of a child after the first warm break of summer. I lose track of time. The clock ticks in the recesses of my memory, but keeps close its hiding place. It is warm and bright and cozy in the shop; light music chimes in the background. The radio announcer speaks of odd weather and warns listeners to stay off the roads. Another far off howl sings, full of glee, joy, happiness, madness. I can no longer see the shapes for the mist conceals their movements, like so many times in the past. I have seen them before; I know of their existence, their plights, plots and purpose. If only they would stop for a moment, step into my world, my coffee shop, into the safe enclosure of a manufactured building, neat tile floor, sturdy wooden chairs that seat the caffeine dependent. If only they would enter my domain and come in through the glass door that keeps our lives from intermixing. They know of me, too, but I am no threat. An awareness envelops us. Stopping in the streets on murky nights, I glance at a shadow and the shadow nods back. Swift acknowledgments are all that are ever exchanged. I finish the coffee and toss the paper cup into a can overflowing with identical cups with identical coffee stains. My cup settles in with its brethren and awaits the next step in its existence. I grab my coat and struggle into its bulky warmth—the warmth, the safe surrounding warmth. I nod to the attendant, but she doesn't notice me through her rose-tinted glasses for a bright, new, engineered future. I go to push the glass door open, to emerge into their kingdom, and pause. I smell the air near the door; the crisp cold has seeped in through the cracks. It smells so clean, so fresh and new. I push through. A bell rattles against the thick glass giving away my escape, startling the attendant out of her daydream trance. Coldness, sharpness, I am hyper-aware of the world, the night, the smells, sounds, and feels of the tangible nothingness in front of me. I feel alive and free, yet restrained by my jacket and thoughts of coffee shops and genetic engineering. I have always turned away from their call. But the night is alive; the night is free and welcoming. I turn towards it, away from the streetlamp into the impenetrable dark. I hear a sound, a slight whimper, and another farther away, guttural, no human throat could imitate. They call me. I face the blackness, face the unknown, doff my coat and am welcomed by the denizens of the night.

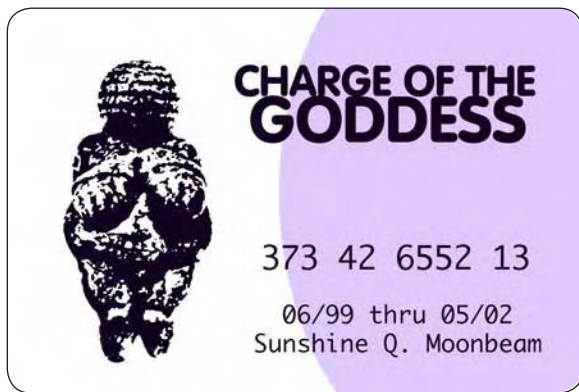
Vanessa MacLellan is a fantasy author whose first novel, Three Great Lies, was published by Hadley Rille Books. A witch of over twenty years, she includes magic in her everyday life. Visit vanmaclellan.com. Originally published by Pantheon Magazine.

The Charge Card of the Goddess

by Flame RosaNegra, with apologies to Doreen Valiente

Listen to the words of the Great Shop Keeper,
Who of Old was called MistressCard, Vasa-VISA, Dine-a-Club-A,
and by many other names:

Whenever you have need of anything,
more often than once a month, and don't wait for a full moon,
you shall succumb to the Spirit of Shopping.
You shall be free from slavery, and as a sign that you be free,
you shall get into debt shamelessly.
Sing, shop, feast, shop, make music, shop, have sex, and shop!



Special Initiatory Offer

For a limited time, the Charge of the Goddess card is available at an initiatory APR of just 13.13%. Accepted at all finer rituals, witchcamps, boutiques, and amusement parks, including Reclaiming's own RitualLand.

Grace Period

Holders of the Charge of the Goddess card are eligible for a grace period of up to 30 days, during which time they will know themselves to be completely loved by the Goddess.

Late Fees

Cardholders who are late to three consecutive rituals will be charged a late fee.

My name is Flame. I was born in the Bay Area and lived here all my life. I found no use for religion, capitalism, or heteronormative life. I wrote the chapter on Divination in the Elements of Magic anthology, and am a coach for those affected by addictions. Contact dominique.leslie@gmail.com

For my Law is to shop with all beings.
Buy cosmetics that open the door of youth,
which at least give the appearance of immortality.

I give the knowledge of a monthly bill eternal,
and beyond death,
all debt will be erased from your credit history.

Nor do I demand sacrifice, for behold,
I am the Mother of Charging Things,
and my shopping is poured out upon the Earth.

Hear the words of the Platinum Card Goddess,
whose feet are all the coins of Heaven,
whose body is a huge wad of bills that encircles the Universe:

I who buy all the earth and the moon, and the stars,
and I'll take two of those mysteries of the waters, please,
I call upon your money to arise and come unto me
for I am the soul of Shopping that gives life to the
Universe, the IMF, and the World Bank!

From me all purchases are transacted
and unto me they must be returned
according to the return policy.

And you who seek to know me,
know that all that buying and
shopping will avail you not,
unless you know the Mystery:

You must use the Charge
Card of the Goddess!!!

*Written for a mummer's
play at California
Witchcamp.*

Blade of Grass in a Hurricane

by Jacquie Wolf

It was late afternoon and it was raining lightly, gray skies with the potential of the Sun struggling to break through. Lily and I walked the bluestone path to our home in silence, umbrellas above fending off the gentle rain.

As my key entered the front door lock I said "I thought it was a nice service. It's funny though, all his money and he didn't get a very nice plot."

Lily half snorted and replies "Hah! All his money! He left it to grow trees in Israel while his own blood family gets peanuts!"

Changing the subject less than deftly I asked, "Are you going to tell your family about the lawsuit?"

"No! I finally got my mother to stop threatening to disown me and now I'm going to tell her that my Lesbian ex-lover is suing me for child support? I don't think so!"

"Maybe they'll surprise you, they have on occasion. At least tell your kids. They know what the situation was, they'll be supportive."

"Maybe. I don't want to think about it right now."

"As if you could help yourself."

Lily continued as if she hadn't just... "I mean everybody knows we weren't together! There is no way in hell that Brian is my kid! We spent years coming to that agreement before she even tried to conceive. She is such a scam artist. She knows that I never considered him my child. He wouldn't even be here if I thought for one minute that

that could be true! Ask Gabriella, ask Donna, ask anybody who knew her..."

"I know baby, this is why you should maybe talk to your family- they'll agree with you, (only slightly under my breath) bigots that they are."

"You know that Julia has always stood up for me to Mommy!"

"Yes, all, except for Julia. Anyway, you should tell your kids, they can tell something is wrong with you. Don't let them wonder. You know Luce will imagine the worst, and she won't stop asking. The truth is better than all that. Maybe Jimmy won't be so worried but at least he would have the information to be able to be supportive."

"Maybe."

Responding to the knock at the door I open it to greet the post-interment family gathering at our home. Prima Lucia (my name for my quasi mother-in-law who barely acknowledges my presence, though she likes "Prima") was at the door with a few grocery bags and thrusts one into my hands while walking past me and toward the kitchen.

Lily's son Jimmy trots up with a few grocery items from his Nana's car and brings them to the living room. Yes, the living room. Jimmy is a great kid, but he is much more comfortable retreating to his room for some Nintendo or some such thing rather than sitting in this room with all these loud opinionated women who never let him get a word in.

"Generous!" (apparently continuing a conversation we were not privy to) "Who the hell were they talking about?! Your Uncle Ira never did anything to help you girls after your father died! And he promised him- on his deathbed! Disgraziado"

I take the tray of Lasagna from Lily's "baby" sister Julia as she enters, and I offer the unpopular opinion "Well, it was HIS money"

It doesn't take much to wind Lily up- "Do you know how much money he had? He sold his company for 40 MILLION dollars over 30 years ago! He never spent any of it, he was still driving that old '85 Crown Victoria- he ate from the McDonalds 99 cent menu!"

continued on next page



DepositPhotos



"The Temple thinks he's generous. I guess we know where a lot of that money went." I replied.

Lucy chimes in "He could have helped you girls go to college. You (gesturing to Lily) with your \$90,000 school loans. Maybe if we write a letter to..."

Julia pipes up "Not that again Mommy! Rosie and Regis and Angelina and whoever else are not going to pay for Lily's doctorate!"

"Why not? They have more money than they know what to do with. Lily's school loans would just be pocket change for them."

The doorbell rings and Lily's other sisters Angelica and Lucille come in a little drenched. As Lucille hangs up her coat in the closet (they all know where it is, just choose not to use it) "Generous! Not to me! Israel's going to be a forest with all that money going to plant trees!"

Angelica announces, "We just stopped on the way to make sure our girls were alright" (trying to distance herself from the conflict) Maybe we should just try to be happy with what we did get. A hundred thousand each is more that we had. Carlos and I can pay off a lot of our debts-"

Simultaneously Lily and Lucille respond, "That isn't the point!"

A dog with a bone Lily says "How much would it have hurt him to leave us a million each? Leave 10 million to each of his kids- that would still leave over, what? 16 million to plant trees!"

"How many fucking trees can you plant in a desert?" asks Lucille as she opens a bottle of wine and pours herself a glass. After a sip she begins offering wine to us all.

(Lucrezia's family nickname is Lucy but of course her girls call her mommie. With all the Lucille's and Lucia's I'll continue to refer to her as Prima.)

Prima walks into the kitchen and starts opening drawers and rummaging around getting prepared to leave a wake of dishes and pots and mess on her way to producing a meal only she can be trusted to. I enjoy cooking but I can't really co-exist in the same kitchen. I ask if she needs

anything. She looks around to see if anyone else is there to offer her help and, as always, seeing none she says "can you turn on the oven and put in the lasagna? Oh, and can you cut these vegetables, not too small."

She then asks her daughter "Lucille, did you bring the bread?"

Lucille "Shit, I forgot. She drains her glass of wine and asks "Does anybody need anything else? I'll go to the farm market around the corner."

Angie suggests "More wine?"

Julia glances over to me with a "it's going to be one of those nights" look.

Prima requests "Maybe a little something sweet?"

Lily sits in the living room with Angie and they refill their glasses.

Angie asks Julia "What do you have planned for your 100 thousand?"

Julia "I think we'll put it in a fund for the children's college."

Lily "Lucky you- you don't have to worry about the everyday stuff. I feel like I'm never going to get my head above water. When I went to school the insurance companies were paying our fees in full. Now I have to spend weeks going back and forth with reports – just to get denied. My school loans didn't get smaller, but my income is. God-damn Hillary!"

"That's enough Hillary bashing- she had a good idea..." I say.

"She never should have started if she couldn't finish!"

Knowing Prima could use the help but not wanting to be the one, I ask, "OK, so would any of you like to help your mother in the kitchen?"

Lily, Ange and Julia "No!"

Prima contributes to the conversation from the kitchen "That bastard! He couldn't even give something to his own brother's children. James, (she makes the sign of the cross) you son of a bitch, why did you leave me here alone to take care of our babies?"

"He promised Daddy, on his deathbed, that he would take care of us." Lily "reminds" us.

Julia attempts to calm the waters with "Come on Lily, you are doing OK. You have two beautiful children, a nice home, a loving partner (the last said softly so that Prima would not hear) what more do you want?"

"I want to be free from worrying that I won't have enough. I want to live in abundance."

Angie agrees "I want that too. Don't we all? But you have everything you need."

"No, I don't."

"Yes, you do, you just can't tell the difference between need and want." I foolheartedly add to the conversation. Lily looks at me sideways. That is not what she wants to hear. "But my wish is for you to have everything your heart desires." (nice save)

Prima joins us in the living room "Let me sit down, my legs hurt. These goddamn new shoes. Where's Lucille?"

"You just sent her out to get bread!" Julia admonishes her. She doesn't cut her mother any slack though I'm sure her mother doesn't deserve any.

"Oh yeah, right... Tell me something... what do you think your uncle gave to the temple? I mean what that Rabbi said about him, how kind he was? How much money does it take for someone to call Ira kind? AND generous!"

Julia is the Accountant in the family "I don't know Mommy, but it must have been quite a lot. Even with simple interest he would have had nearly 100 million the day he died."

Angie offers "And it's not like he ever spent any of it. I was at the house last year when Emma broke her hip, the roof was leaking, and Ira wouldn't call someone to have it fixed."

"I remember when we were little, Uncle Ira used to try to teach me to play tennis in the backyard. I think it was a clay court- anyway it was red. He used to keep things up." Lily adds.

"Maybe he liked to see it add up in his bank account?" I

don't know when to shut up.

"What if we ask a lawyer? Prima suggests. "He can't be in his right mind and give that much money away! You're his family!"

Doorbell rings and opens simultaneously, Lucille enters with "Look who I found!" Luce. Lily's daughter is beside her with a big smile. Hugs all around and a command to her brother "hey, moron, get me my bag from my car!" Jimmy bounds out the door.

"Here, now we have bread." Lucille says as she hands it to me. We all know that it's not a meal without bread and pasta. "The kind we can eat. What was he thinking? Can somebody tell me? It's insulting. I can't even put my three girls through college with One Hundred Thousand! This is what he calls taking care of his brother's children?"

Luce heads over to her mom and they remain in a side by side embrace. She says, "I can't believe he would plant trees in Israel before taking care of his own daughters and his own brother's kids!"

Julian comes back in and asks his sister Luce "What bag? There are like ten of them!"

"The green one with all my stuff!" as if he should have intimate knowledge of her habits and belongings. Obviously, he does not but he returns shortly with a satisfactory green bag.

"There's nothing else we can do" Angie says. "Mommie was always nice to him, invited him to all the family birthdays and everything else. It's not like he could have forgotten that we existed."

Lucille is moving toward the inevitable undeniable truth "This was his decision, whether we like it or not!"

Not one to let go Prima says "Well I don't like it! Not one bit!"

Jacque Wolf is a grateful cohabitant of NY's Hudson Valley. A woman, a lesbian, a witch, her perspective is informed by her identities and observations.

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O Labirinto da Rosa

The Labyrinth of the Rose

criado por/created by Reclaiming Brasil

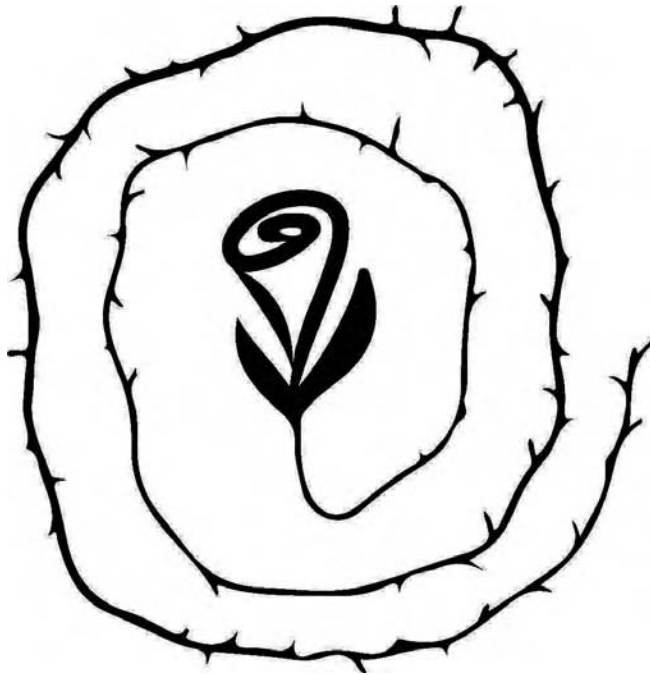
O Labirinto da Rosa é um servidor mágico (constructo/ser elementar criado através de magia que possui um intento específico a ser realizado) com o objetivo de proteger e empoderar as minorias, sejam elas quais forem. Compreendemos como minorias todos os grupos que sofrem sistemática e estruturalmente alguma forma de opressão e dominação por grupos de pessoas privilegiadas em seu mais amplo espectro. Sendo assim, nossas minorias são as mulheres, as pessoas negras, as pessoas LGBTQIA+, pessoas pobres e/ou que vivem em níveis de pobreza, as pessoas indígenas e descendentes dos nossos povos tradicionais, pessoas de religiões pagãs, pessoas com necessidades especiais, etc.

O Labirinto nasceu no período das eleições de 2018, na Primavera, às vésperas de Beltane, quando enfrentávamos um período conturbado de terror pelo futuro de nossa comunidade. Por isso, alguns membros da Reclaiming Brasil idealizaram o Labirinto da Rosa como um local seguro e protegido, onde poderíamos nos refugiar e reunir, bem como todas as minorias igualmente.

Um Labirinto onde só as minorias podem se encontrar. Um Labirinto onde àqueles que desejam nos machucar se perdem, são expulsos, nunca nos alcançam. Um local seguro onde só nós, as minorias, conseguimos entrar e percorrer. Um lugar onde os fascistas, o preconceito e a intolerância percam suas forças. Uma grande Rosa, cujos espinhos dilaceram o ódio e a violência, rasgando

continua na próxima página

The Labyrinth of the Rose is a magical servant (an elementary construct/being created through magic that has a specific purpose to be accomplished) with the aim of protecting and empowering minorities, whoever they may be. We understand as minorities all groups that systematically and structurally suffer any form of oppression and domination by groups of privileged people in their broadest spectrum. Thus, our minorities are women, BIPOC people, LG-BTQIA+ people, socially vulnerable people and people living in poverty levels, people of pagan religions, people with disabilities, or people with special needs, etc.



The Labyrinth was born during the 2018 election period, in the Spring, on the eve of Beltane, when we faced a troubled period of terror for the future of our community. For this reason, some members of Reclaiming Brazil idealized the Labyrinth of the Rose as a safe and protected

place, where we could take refuge and gather, all minorities equally.

A Labyrinth where only marginalized people can meet. A Labyrinth where those who wish to hurt us get lost, are expelled, never reach us. A safe place where only we, the minorities, can enter and travel. A place where fascists, prejudice and intolerance lose their strength. A great Rose, whose thorns lacerate hate and violence,

continued on next page

essas energias e transformando-as em força para as minorias.

Sua frase de poder e ativação é:

“Que o fascismo se perca no Labirinto onde as minorias se encontram.”

Por ser um labirinto mágico, esse servidor se contrai e muda de forma. O centro continua sempre com a Rosa, mas seus galhos com espinhos ao redor podem tomar outras formas e extensões. Então, não se preocupem ao desenhar o Labirinto com perfeição como no desenho. Na verdade, sejam criativos (mantendo é claro sempre a forma central: uma Rosa e suas duas folhas).

QUANTO MAIS ESPALHARMOS SEU SÍMBOLO POR AÍ, MAIOR SERÁ SEU CAMPO DE ATUAÇÃO.

Para que o Labirinto da Rosa serve?

- Te proteger enquanto você anda na rua, fazendo com que situações de violência movidas pelo ódio às minorias não cheguem perto de você.
- Atuar em lugares como bairros e cidades que possuem manifestações fascistas e de ódio. O servidor atua magicamente rasgando essa energia com seus espinhos e a transforma em força para as minorias.

Como ativar e alimentar/fortalecer o Labirinto da Rosa e seu símbolo/sigilo?

A ativação é simples. É só desenhar (ou imprimir) o servidor e espalhar pelos locais. O fato de olhar para o servidor é o suficiente para ativá-lo. Porém, se deseja fortalecer o servidor, algumas coisas são recomendadas:

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Foto por Dio Kahu. Tecido com sigilo feito pela comunidade Reclaiming Pittsburgh.

tearing away those energies and transforming them into strength for minorities.

Its sentence of power and activation is:

“May fascism get lost in the Labyrinth where the minorities meet.”

Because it is a magical Labyrinth, this servant contracts and changes its shape and size. The center always remains with the Rose, but its thorny branches around it can take other shapes and extensions. So, do not worry about designing the Labyrinth perfectly as in the drawing. In fact, be creative (always keeping the central shape, of course: a rose and its two leaves).

THE MORE WE SPREAD ITS SYMBOL EVERYWHERE, THE GREATER YOUR FIELD OF ACTIVITY WILL BE.

What is the Labyrinth of the Rose for?

- Protect you while you are walking on the street, making sure that situations of violence driven by hate of minorities do not come near you.
- Acting in places such as neighborhoods and cities that have fascist and hate expressions. The servant acts magically by tearing this energy with its thorns and transforming it into strength for minorities.

How to activate and feed/strengthen the Labyrinth of the Rose and its symbol/sigil?

Activation is simple. Just draw (or print) the server and spread it around. Looking at the server is enough to activate it. However, if you want to strengthen the server, a few things are recommended:

continued on next page

Photo by Dio Kahu. The fabric with the sigil was a gift from the Reclaiming Pittsburgh community.



- A utilização da frase “que o fascismo se perca no Labirinto onde as minorias se encontram” como um mantra.
- A alimentação do servidor com uma vela rosa, vermelha ou preta sobre seu símbolo.
- Você pode recitar a Litania do Labirinto da Rosa enquanto vê seu símbolo ou com a vela acesa sobre ele.
- Oferta aos Ancestrais que lutaram na mesma luta que lutamos é válido.
- Oferecer uma rosa (flor) ao servidor também é uma ótima escolha. E aqui eu acrescento uma dica: quando as pétalas secarem, é possível fazer um óleo de proteção com a energia do servidor, colocando as pétalas num óleo que você goste (sugiro óleo de semente de uva ou azeite).
- Incenso de flores também é bem vindo.

Como utilizar ou encantar o mundo com o poder do Labirinto da Rosa?

- Imprimir ou desenhar o sigilo do Labirinto da Rosa e levá-lo consigo para onde você for.
- Colocá-lo como proteção/fundo de tela de seu celular.
- Você pode desenhá-lo em sua mão com sua energia, soprar força vital para ativá-lo e fortalecê-lo, e lançá-lo em si mesmo ou em quem você deseja proteger, fazendo uma prece curta (“que esta pessoa esteja protegida e volte para casa a salvo...”) e finalizando com a frase de ativação: “que o fascismo se perca no Labirinto onde as minorias se encontram.”
- Espalhar papéis do sigilo por onde passar, ou desenhar por onde passar.
- Recitar a Litania do Labirinto da Rosa (próxima página), quantas vezes quiser, enquanto tem o símbolo a sua frente. Talvez você queira acender uma vela sobre o símbolo.

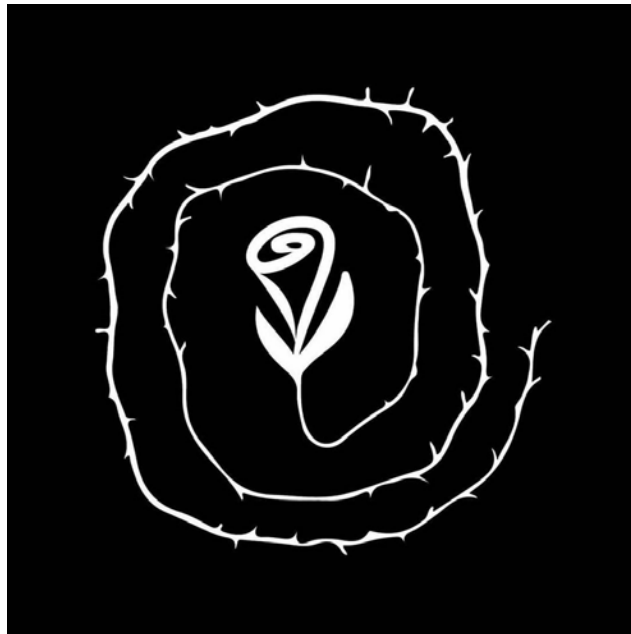
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- The use of the spell “May fascism get lost in the Labyrinth where minorities meet” as a mantra.
- Feed the magical servant with a pink, red or black candle over its symbol.
- You can recite Labyrinth of the Rose Litany while you see its symbol or with the candle lit over it.
- Making offerings to the Ancestors who fought in the same fight that we do today is valid.
- Offering a rose (flower) to the servant is also a great choice. And here I add a tip: when the petals dry, it is possible to make a protective oil with the energy of the magical servant, placing the petals in an oil that you like (I suggest grape seed oil or olive oil).
- Flower incense is also welcome.

How to use or enchant the world with the power of the Labyrinth of the Rose?

- Print or draw the Labyrinth of the Rose sigil and take it with you wherever you go.
- Put it as your phone’s background or lockscreen.
- You can draw it in your hand with your energy, blow life force to activate and strengthen it, and throw it at yourself or whoever you want to protect, by saying a short prayer (“May this person be protected and return home safe...”) and ending with the activation spell: “may fascism get lost in the Labyrinth where minorities meet.”
- Spread small papers with the sigil where you go, or draw where you go or where you are.
- Recite the Labyrinth of the Rose Litany (next page), as many times as you want, while you have the symbol in front of you. You may want to light a candle over the symbol.

continued on next page



Litania do Labirinto da Rosa

Dentro da Floresta escura
Com liberdade, amor e cura
As Bruxas vão para dançar
Com os Espíritos festejar
Onde o Labirinto vive
A Rosa cresce tão sublime
O Estranho e o diferente
Encontram seu lugar solene
Onde o Fogo arde com paixão
Profundo em seu coração
Da Terra surge o nosso canto
De nossas vozes, o encanto
Com o poder da comunidade
Moldamos nossa realidade
Desmantelamos o Sistema
De acordo com a nossa crença
Rachamos todo preconceito
Com o estalar de nossos dedos
Que faz a torre do Fascismo
Cair direto no abismo
E nós, Bruxas da Reclaiming Brasil
Lançamos mais este feitiço
Fascismo, você está perdido
No Labirinto onde estamos vivos.

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Sites: reclaimingbrasil.com e feribrasil.com

Naê é uma artista, queer, contador de histórias, ator e latino americano. Iniciado na Tradição Feri e membro da Comunidade Reclaiming Brasil. Instagram: @naesalatim

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Dio Kahu é uma bruxa latina Queer do Brasil. Iniciado Feri e membro da comunidade Reclaiming do Brasil. Ativista mágico, poeta, Tarólogo e Coelho da Lua. Instagram: @diokahu, Facebook: Dio Kahu

Labyrinth of the Rose Litany

Inside the dark forest
With freedom, love, and healing
Witches go to dance
With the Spirits celebrate
Where the Labyrinth lives
The Rose grows so sublime
The Weird and the different
They find their solemn place
Where fire burns with passion
Deep in your heart
Our song comes from the Earth
From our voices, the enchantment
With the power of community
We shape our reality
We dismantle the System
According to our belief
We crack every prejudice
With the snap of our fingers
That makes the Tower of Fascism
Fall straight into the abyss
And we, Witches of Reclaiming Brazil
We cast one more time this spell
Fascism, you are lost
In the Labyrinth where we are alive

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Naê is an artist, queer, storyteller, actor and latin american person. Initiate in the Feri Tradition and member of the Reclaiming Brazil Community. Instagram: @naesalatim

Lilo Assenci is a Brazilian PoC queer Witch, a Priest, a poet, a magical-political activist, and a Rabbit of the Moon. He is a Feri Initiate and member of the Reclaiming Brazil Community. Instagram: @liloassenci, Facebook: Lilo Assenci

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Reclaiming Brasil: reclaimingbrasil.com / feribrasil.com

Winds

by Rosa De Anda

To the flickering East Winds, we cast our voice
Sanctify all women, acid creeks, and dog birds
We choke with shredded lungs
Asthma pumps, their lies, and greed and

Sweat and salsa dance
To Wind swept bones rattling warnings

To the scorching South Winds, we ask for temperar
Restrain our children from storms of hatred
Diablo's breath you're roasting mountains
Steaming fish in poisoned oceans
Near sunken cheekbone children left to wolves
How rude of you to take more than you need
Earth is our inheritance, and we—

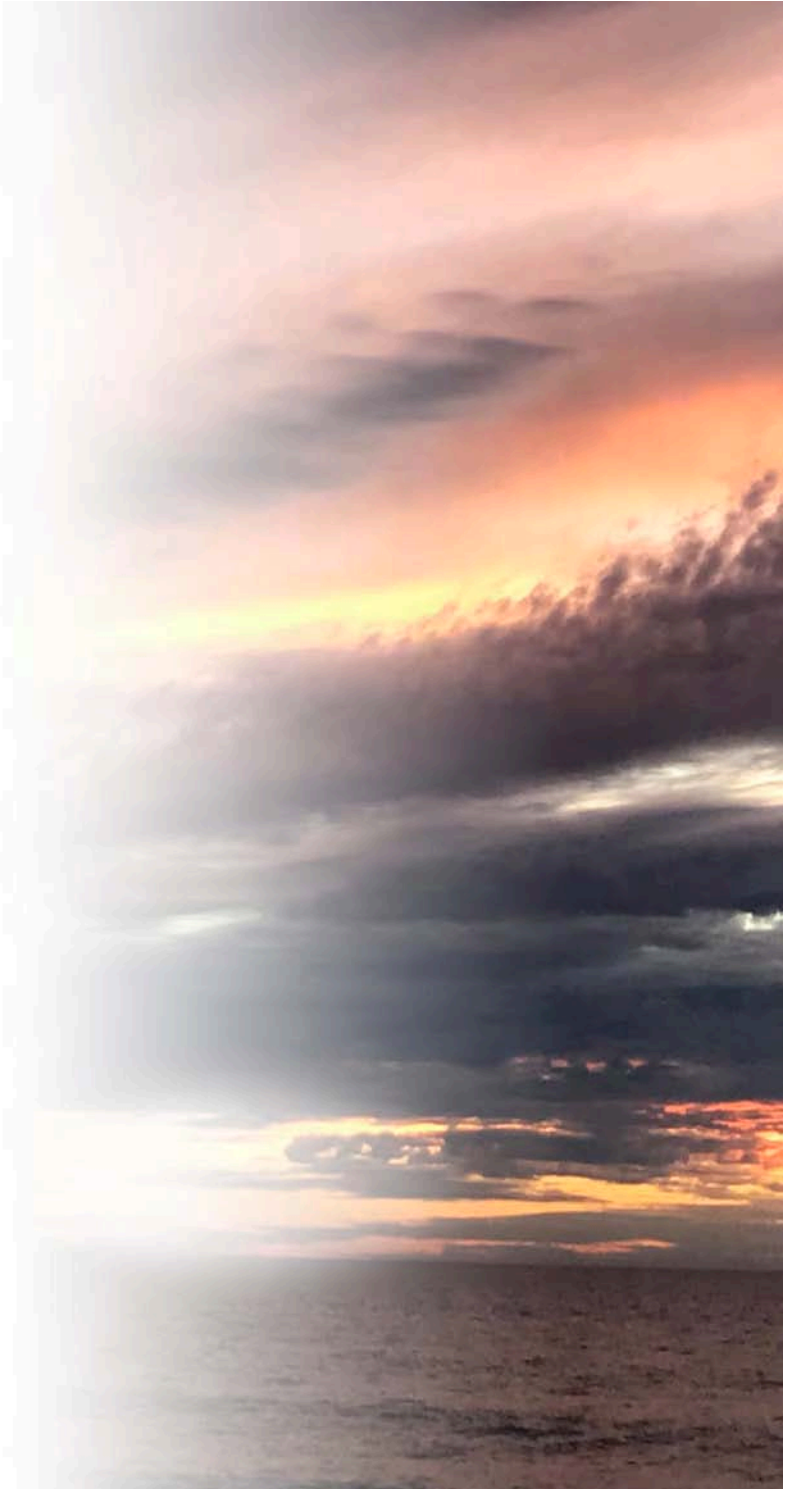
Part of its balance
Hear the sun-bleached skulls clattering omens

To the hot West Winds, we ask for mercy
Sustain ecstatic wildflowers blooming
Transcend the killing trends
Of wild corn and

Ancient wisdom
Defend the right to breathe, to eat, and die in peace

To the burning North Winds we beg forgiveness
With prickled skin, arctic lips and frozen brains
We reach ancestral whispers
Retract your sacrifice—instead

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Murder your master
Address the genocide and our dying planet

To the enigmatic Center Winds gone rogue and beastly
Raging among good people drowning in bubble-wrap and feces
Paid with rape paid with blood paid with COVID indifference
All Winds are one—Artists, scientists, masters, slaves of wage, all slaves

We have wronged our sky when people fall
Gouged eyes, stitched lips, singed wings
We pray, we pray for justice, justice to heal our pain—JUSTICE!

Rosa De Anda is a dedicated painter, sculptor, and writer. Her work derives from her working-class experience, feminist politics, spiritual impact, and acceptance of death. She believes art crosses all boundaries and is the most important documentation of our human experience.

Photo by Luz – see page 14.



We Are Not Alone

Pagan Parenting During the Pandemics

by Suzanne Pullen

*This is a found-word poem inspired by and crafted during virtual paths with
Witchlets in the Woods and Redwood Magic Family Camp, Summer 2020.*

You are not alone.
You are in uncharted territory
And you are doing the best you can.

We are not alone.
We are apart and still a part of this community
And we have each others' backs.

Our kids are not alone.
They will remember; they will forget.
They may cry, laugh, rage, withdraw, and hold all of this
against us.
But we are holding them with love and compassion,
without judgment
and with hope.

Our community is not alone.
We are connected by a parenting web,
born by our ancestors who survived
to birth us here...
Reaching through an ancient mycelial network,
Rooted down a Woodland road,
Reaching tall Redwood spines skyward.

They are singing to us.
Gracing us with
Courage,
Resilience,
And patience
on the wings of Owls,
in the chaos of Raccoons,
on the trails of Banana Slugs.

Even when the snarl rages within us
and threatens to erupt,
We are doing the best we can.
Co-parenting, single parenting, pandemic parenting.
Teaching, working, resisting, marching, ailing, fighting,
trying...
Trying to catch our breath.
Trying to breathe.
Trying to breathe without spraying dragon fire
that might burn it all down.

So take a moment...
Even if just this moment
Spent reading this poem.

To breathe.

Take a deep breath (slow inhale through the nose ... out
through the mouth)
Take another deep breath (inhale.... exhale letting it out
with a sound)
Take a third breath
(inhale...exhale what you are still holding in)

Take time to
Scream.
Rage.
Swear.
Plead.
Cry.
Sob.
Mourn.
Collapse.
Hide.
And seek the laugh you remember as a child
Or from your child
Or with your child
Laugh because all of this is so impossible.

Hug yourself
The way you hug your child to help them feel loved.
Feel us hugging you back.

Because remember...

You are a Time Witch.
Time is your Ally.
You can stretch time
To try again when you make a mistake,
To learn from what didn't take root,
And plant something new,
To ask for help,
To say "I don't think I can do this."

continued on next page

We can slow time down,
Like when we are between the worlds.

Ask the universe,
the land,
the ancestors,
the mighty dead of the craft,
the members of this community
for help
so that spirit can hold the space...

So you can
stretch time,
rest your head,
drop the shoulders down from your ears,
relax your jaw,
refill your cup so you too may drink.

So you can relight the flame from the campfire in the forest,
the wick from solstice,
the candle on Zoom.

We are not alone.
We will survive this.
We got this.
We are a magical family.

We are the ones we are waiting for...

And so are our children.

Suzanne Pullen, PhD, is a Communication Studies instructor at SFSU and USF, a Performance Studies scholar, and a reproductive justice and stillbirth prevention advocate. This is a found word poem: inspired by the words and wishes of the parents/caregivers in our "virtual" family camps 2020, crafted during path, and shared as a reflection of the collective spirit of the circle and ritual we shared.



Welcome to Witchcamp 2020 – the Year of Zoom

Numerous Reclaiming Witchcamps, ordinarily held in North America, Australia, Europe, and the UK, have all shared a common site this year – zoomland.

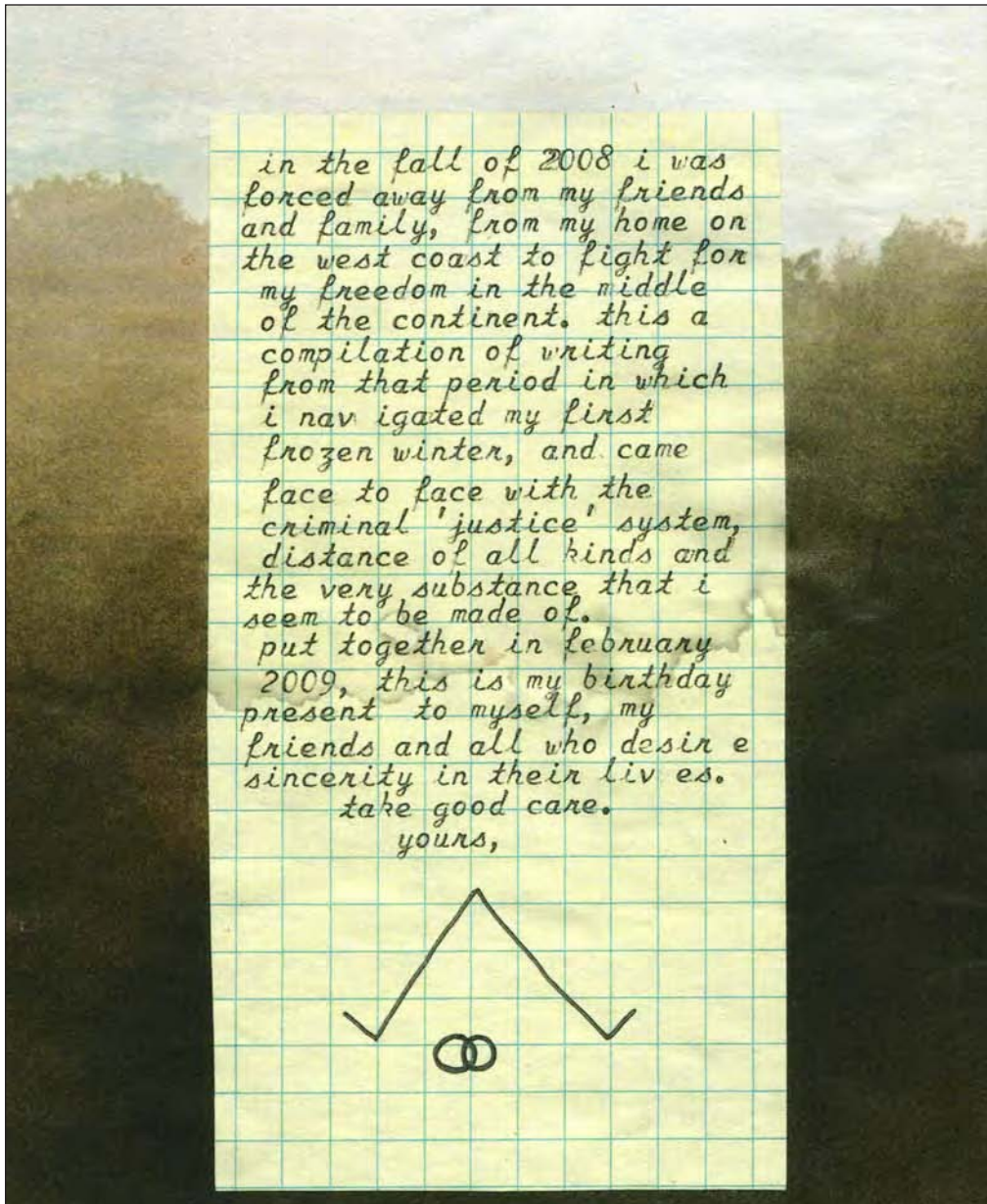
It's been an ongoing experiment, with each camp passing along lessons and cautionary tales to the next.

We quickly learned that singing together and trying to

raise collective energy is pretty near impossible.

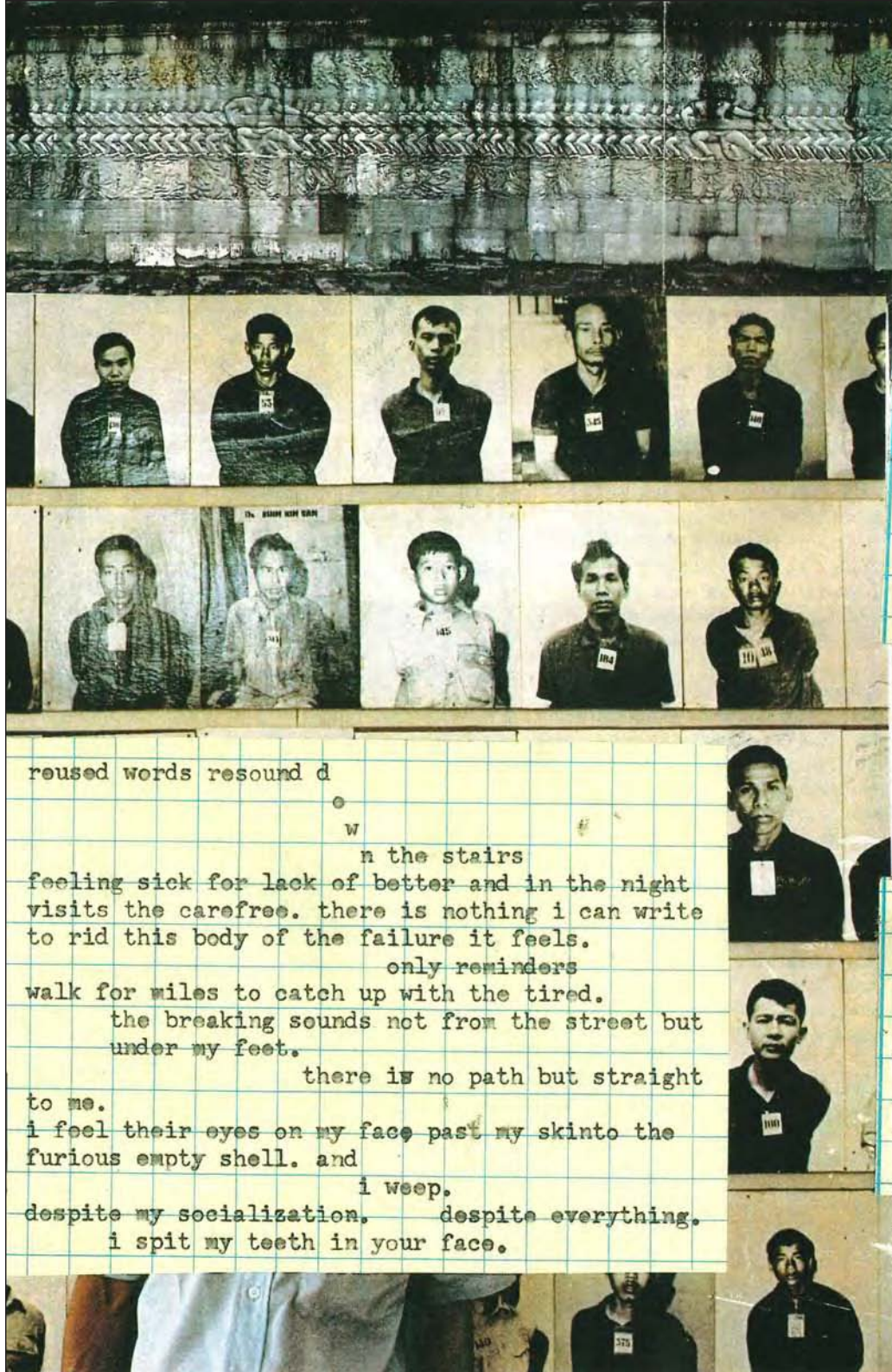
On the flip side, sharing poetry and performances in a bardic circle or talent show works well. And goddess bless whoever did the tech engineering on breakout rooms!

Here's envisioning us forever after saying: "Remember that one year we had to do rituals and camps on zoom?"



pages from a journal by briar

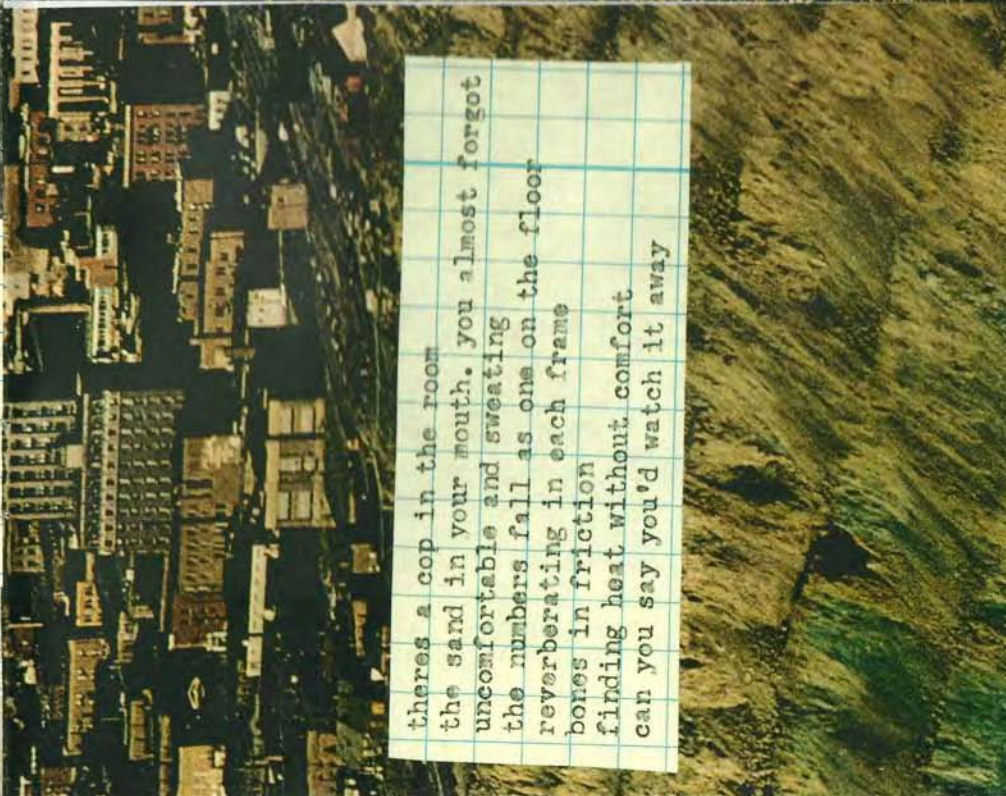
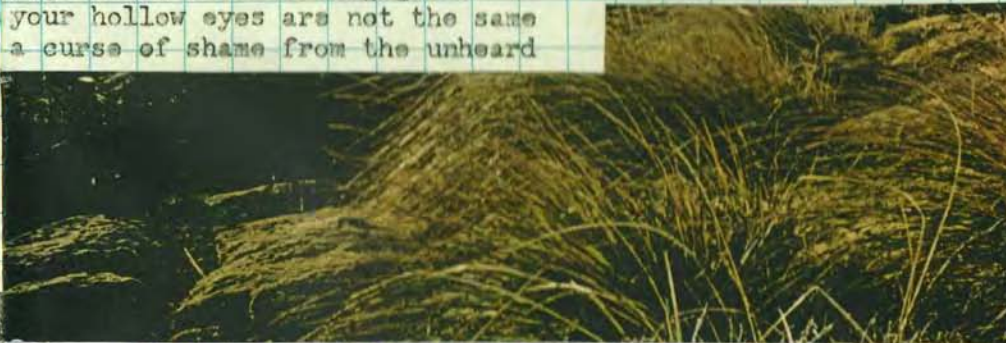
briar is of scandinavian descent and lives on Awaswas-speaking Uypi Tribal land. they are queer and poor and dabble in multiple artistic expressions. more of their writing can be found at redbirdfoxfeet.wordpress.com



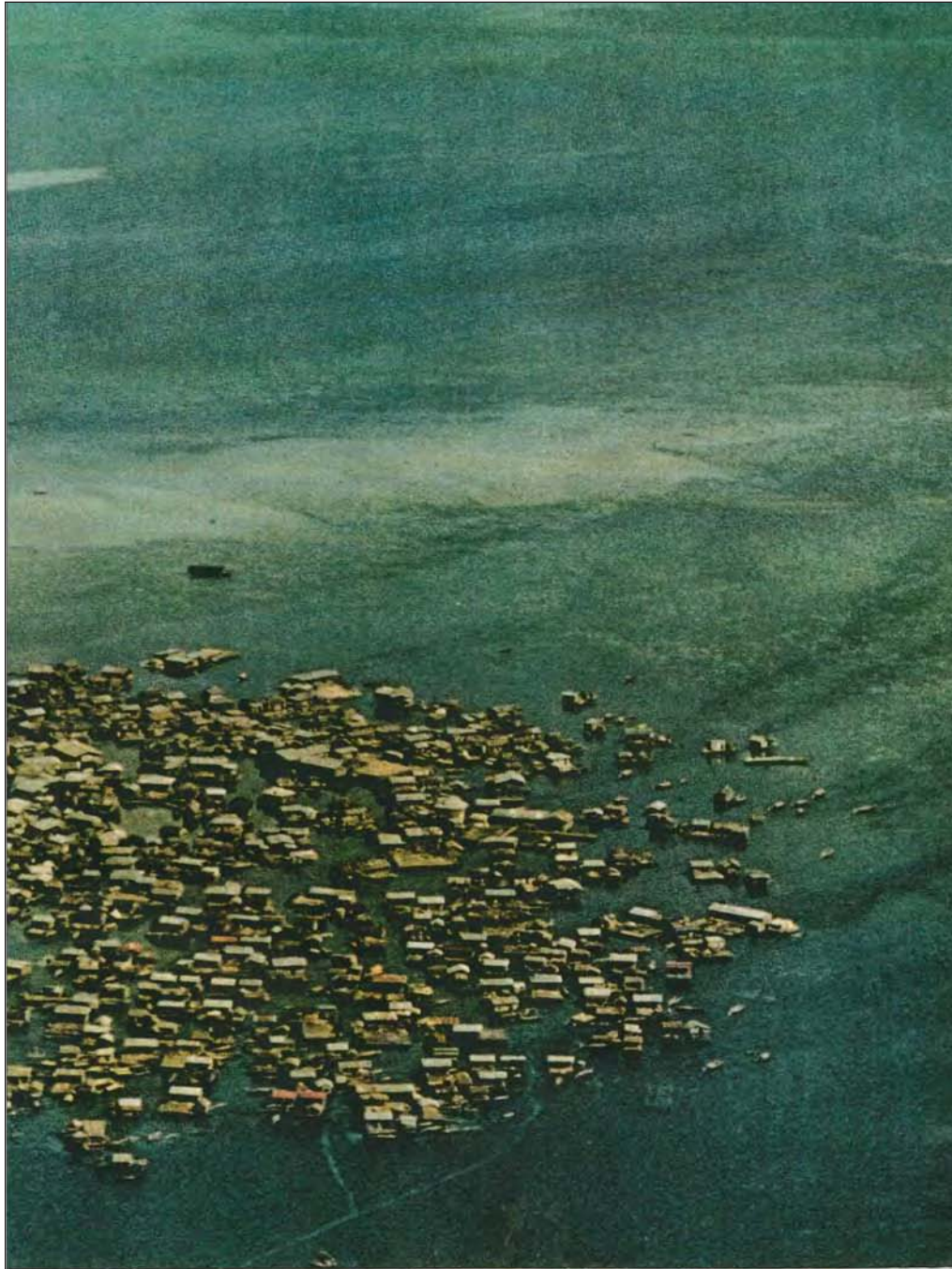
there i saw the ashes turn
to find the sky a fallen bird
the blind ones let the seasons go
sit in cold and heat and woe
whispering the forgotten words



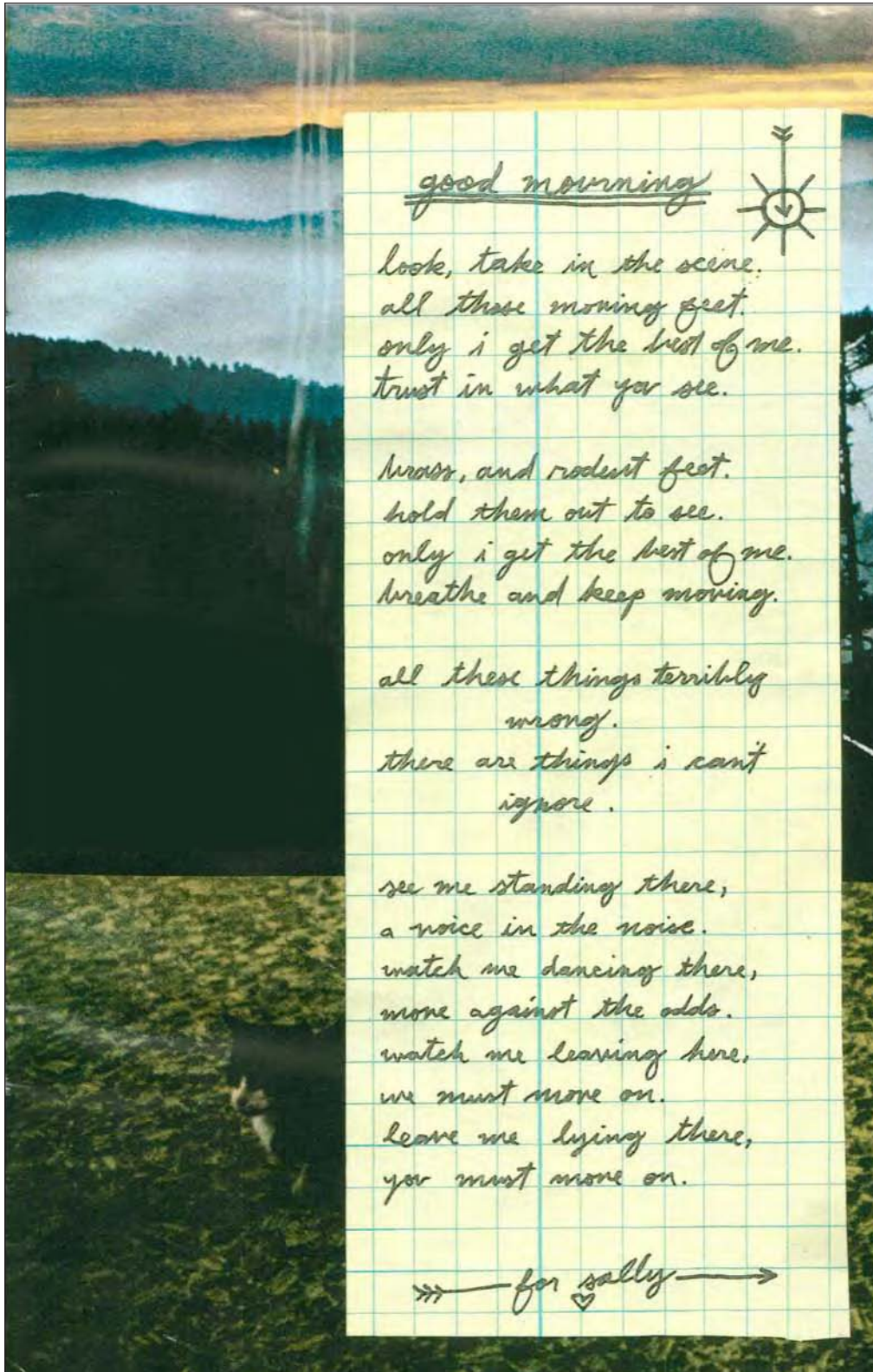
do not call me or say my name, the sounds i hear put me to blame
negotiate, this killing game.
your hollow eyes are not the same
a curse of shame from the unheard



theres a cop in the room
the sand in your mouth. you almost forgot
uncomfortable and sweating
the numbers fall as one on the floor
reverberating in each frame
bones in friction
finding heat without comfort
can you say you'd watch it away



in every corner, under covers, dressed in tongue
we stand on boxes hiding our hearts
spraypaint the gray
footsteps away
if i heard your voice i couldnt see these lies.



On Belief and Doubt

By Alessandro

One of the things I appreciate about Reclaiming Witchcraft is that it tends to emphasize experience over belief. At the time when Reclaiming was formed, this was not unusual in progressive pagan communities.

But over the last few decades, a kind of fundamentalism has crept into many forms of paganism, witchcraft, and so on. When asked, "What about those Humanistic or Atheistic Pagans?" they dismissively reply, "They aren't." Just like the fundamentalist Christians they oppose, they mistake dogmatism for authenticity.

Over the years, I've seen a number of books that seem to take belief as a prerequisite for any kind of magickal practice. Rather than "you need to see it to believe it," they flip it around and say "you need to believe it to see it."

It's an interesting idea and one that I myself believed for many years, but I think it's actually misleading in that it leads one to focus on belief over experience.

That isn't to say that belief doesn't affect what you experience, it absolutely does. But it's very difficult, if not impossible, to intentionally change core beliefs; and considering belief (or lack thereof) an obstacle to performing magick is counter-productive.

When I say I believed that "you need to believe it to see it," what I mean is that I believed that I needed to believe. But I didn't quite believe in magick or the gods. I wanted to. I wanted to believe they were real. But I couldn't force myself. I was raised with a scientific mindset and a scientific mindset involves testable hypotheses. If a god exists, you should be able to test for that existence. This led to quite a conundrum.

Let's back up a second and consider this word "belief". Where did it come from? How did we get so caught up in it? Say I believe that the world is round. I believe there is a beer in the fridge. Whether or not there actually is

a beer in the fridge has nothing to do with whether or not I believe it. The universe doesn't give a damn about belief.

As a matter of fact, most religions don't either. The big exceptions are Christianity and Islam which place a lot of emphasis on belief. But historically and globally,

those are exceptions. The way in which Christianity dominates theological thought in the Western world could lead you to believe that all religions are about belief. The word "faith" is often conflated with "religion" (more on the distinction between belief and faith below). Attempts at dialogue between members of different religions are called "inter-faith" dialogues. Nevermind that one of those members is a Reform Jew and the other a Theravada Buddhist and neither of them cares much about what their members believe.

Judaism has been called a religion of "orthopraxis" in order to distinguish it from religions of "orthodoxy" like Christianity. That is to say, what makes a Jew a Jew is what you do, not what you believe. I'd argue that

praxis is more important than doxy in all religions, not just Judaism, though I admit that's a somewhat heretical thing to say. Regardless of whether you believe that Christianity is a religion of faith (Romans 3:20) or a religion of works (James 2:24-26), I posit that works come first and faith (but not belief!) comes next.

Faith

What about faith? Faith, as I understand it, is not really about belief at all. In fact, it is slightly incompatible with belief. As I said, I believe that the world is round. It would seem rather odd for me to say I have "faith" that



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the world is round. When you believe something, there is no doubt. Belief and doubt are strictly opposed to one another. The degree to which I believe there is a beer in the fridge is directly opposed to how much I doubt there is a beer in the fridge. (And neither of them really matter. All that matters is whether or not there is a beer in the fridge.)

Faith, on the other hand, needs doubt. I have no reason to doubt that the earth is round, so it is meaningless to say I have "faith" that the world is round. There is, however, reason to believe that your partner has been unfaithful. You can't really know. All you can do is have faith. A friend is faithful because they could be otherwise. Faith is more about trust, trust in spite of doubt (or, at least, the possibility of doubt). Faith is often about something you can't really know the answer to.

This is what I mean when I say "I don't believe in God but I have faith in God." That sentence might seem paradoxical, but allow me to unpack it. First, "I don't believe in God." I'm a naturalist, I don't believe in anything supernatural. "God", in this case, is supernatural. Or perhaps I mean Spinoza's God, Deus sive Natura, God/Nature, in which case, again, it is meaningless to say I "believe" in nature. (Maybe not if you're a mental monist.) So what does it mean to say I have "faith" in this God I don't believe in? It means I place my trust in some kind of transcendent referent I don't claim to understand. I understand that there is more to reality than I can comprehend and I am making an unreasonable leap of faith to trust that it is Good.

So I've argued you don't need to believe. Do you need to have faith? No, not really, at least not at first, and maybe not ever. Faith is common to many religions, but not all. Christianity, Islam, Hinduism, and Mahayana Buddhism

all involve elements of faith as a path to liberation. And to some extent, that is even true of Judaism and Theravada Buddhism. To say "I take refuge in the Buddha, the Dharma, and the Sangha" is somewhat akin to saying "I place my faith in the Buddha, the Dharma, and the Sangha" (in the way that I mean "faith" here). You can do that

whether or not you believe the Buddha was a historical person (or have doubts as to the historical veracity of the many stories told about him). But, unlike Islam, in which placing your faith in God is essence of the whole religion, taking refuge in the three jewels is just part of it. Being a Buddhist is primarily about the four noble truths and following the eightfold path to liberation.

The mindfulness movement has shown us that you can get value out of the practices of Buddhism without the trappings of religion. It is, I hope, sufficient evidence that practice without belief can be effective. But does this apply only to mindfulness practices? Interestingly, no! It applies to all religious practices. To be a good Jew, you need to keep the Sabbath and the high holy days like Passover and so on.

Many of the Jews I know are atheists, or at least agnostic. They are not particularly interested in whether or not God literally appeared as a pillar of fire to guide their ancestors out of Egypt, except perhaps as a fun debate topic after four glasses of wine at the Passover table. What they are interested in is practicing their religion, reconnecting with their tradition and with their people.

Beyond Belief

I often say that I learned how to practice divination when I stopped believing in it. In the beginning, I wanted to believe that the cards (or coins or whatever) could really connect me with the patterns of the universe. I guess I do believe that now, but in a very different way than I did then. That is, when I began, I really wanted to believe in some kind of metaphysical (but nonetheless objective) force guiding these symbols. "Wanted" being



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the operative word there. I didn't *really* believe, but I thought I needed to in order for it to work.

So I was skeptical, looking for evidence, hoping to prove to myself that it was real, but never quite succeeding. I suppose one thing those books that espouse the importance of belief get right is that you do need to stop doubting, at least while you're doing it. I stopped doubting when I stopped trying to believe. I stopped doubting when I just tried doing it for fun, when I was at a party with my scientist friends (this was back when I thought I was going to be a scientist) and someone had a Tarot deck and just for the fun of it, I offered to give people readings.

By then I no longer "believed" in any of this, and I doubt my scientist friends did either. And yet, they were blown away by how "accurate" my readings seemed to be. I put "accurate" in quotes because the accuracy of a divination is almost always psychological. You're not going to forecast the stock market with Tarot cards (though that hasn't stopped people from trying). So when a divination is "accurate" it's not accurate in the same way a weather forecast is accurate. When a divination is accurate, it's more akin to when a poem or novel resonates with you, when it seems "true" on some deeper level than factual truth. Neil Gaiman once said, "fiction is the lie that tells the truth," and I think the same could be said for divination.

It started off as a parlor trick. I had stopped believing in it but I did not yet have faith in it. But as I practiced for more people and noticed the effect it had on them, I began to have faith in the power of divination, even if I still don't "believe" in it. I have found the same to be true

of ritual magick and the making of talismans.

When I first began the magickal path, I really wanted to believe in it. I thought that if I could just get myself to believe in gods and angels, then I would really see them, really experience them. Then I got to a certain point and realized that if I was going to see them, I would have by now. Eventually, I learned more about how the mind

works and I began to doubt it all. Was it all just a game? Were we all just deluding ourselves?

I continued to participate in ceremonies however, for two reasons: 1) it was a social activity I was doing with my friends, and 2) I found it enjoyable. In fact, I quickly discovered that I found it much more enjoyable after I let go of belief, or rather, the will to believe. And that's also, in a way, when the magick really started. Or more accurately, that's when I became able to appreciate the magick that was already there.

The magick was already there. And I felt it from the beginning. But it would pass through my fingertips as I attempted to grasp it looking for some sign that it was really real. When I stopped concerning myself with that, I could just enjoy and appreciate it.

Maybe it is all in my head. Probably it is all in my head. (I mean, who knows, maybe there are superdimensional currents of energy that somehow respond to our neural activity during a ritual, but that seems pretty unlikely to me.) But as Lon Milo DuQuette says, "it's all in your head, you just don't know how big your head is."

Alessandro is a student of Cognitive Neuroscience and Multi-Religious Studies and an initiate in Hermeticism, Tantra, Druidry, and a practitioner of Aikido and Taoist martial arts. His approach integrates the world's religio-spiritual traditions with a postmodern rational-scientific approach through a phenomenological lens.

Visit www.deeperwisdom.org



Drawing: MichaelStarkman.com/palimpsests

Pandemic Pentacle

or how I'm staying "sane" during insane times

By Georgie Craig

In this time of Pandemic, I've been playing with Pentacles. I love Pentacles, those five-pointed stars.

In my Reclaiming Witchy practice, they're used as meditation tools. There's an Iron Pentacle, a Pearl Pentacle, a Beauty Pentacle, etc, etc, etc....

These Pentacles help me to practice magic. What is magic, you might ask? Well, my darling, that is a Ph.D. thesis and this is just my meandering musings.

My definition of magic originates in a phrase attributed to British Occultist Dion Fortune, who it is said, defined magic as the art of changing consciousness at will.

I read that definition in Starhawk's book, *The Spiral Dance*. It has stuck with me.

Having played with magic for years, I've always believed in the fun of creating your own magical tools. That creative process works for me.

So during this time of Pandemic, I've been trying not to panic. I've been walking and meditating and drinking. To be clear, I'm no saint. But while I was sitting still for one brief moment, these Pentacle points came to me, so I'm passing them on. I'm calling this my Pandemic Pentacle.

The points are Present (forehead), Place (right foot), Pause (left hand), Power (right hand), Perspective (left foot), and back up to Present. I like to run Pentacle energy through my body.

And I've always loved alliteration.

If you're interested in trying this, go for it.

Grounding

This is what I do. I start my meditation, (or mediation with my chattering consciousness as I prefer to think of meditation) by closing my eyes. I take a breath in and out. I imagine a light blue silk cord running from my throat, through my center, and sliding out from my sex, down into the Earth as far as I need it to go.

This is called grounding. I let whatever is stopping me from being Present slip down that cord and into the Earth.

I'm imagining all this by the way. My talking brain doesn't really believe there's a blue silk cord in my throat that

magically comes out of my body between my vagina and asshole. And then that cord glides through the floor and into the ground beneath my house.

But my child self does and she just loves that blue cord. She breathes down all the mind talk of "WTF are you doing writing this?" The fear of, "What if someone actually reads this? They'll think I'm nuts, all the way round the bend." All that doubt, that criticism flows down the cord and into the Earth.

What do I bring back up the cord from the Earth? Whatever I need to keep pecking at this keyboard. Whatever energy I need for this moment. As I write this, it's the acceptance that probably no one is going to read this and that's just fine!

Present (forehead)

As I breathe this acceptance up the cord, it flows into my forehead or third eye. I close my eyes and feel my forehead loosen as I say out loud: "Present, Present, Present."

Where is my body in this Present moment? I breathe in to feel the air rushing in and out. The smells, the taste, the sounds, the sensations of this present moment.

I feel my feet in my old UGG slippers, the fleece threadbare, having molded to my feet. I feel my butt on the chair, my shoulders hunched, the breath in my lungs expanding and contracting. I hear my husband talking as he works on his computer. I hear crows squawking outside my window; the hum of my computer.

Present. I take another breath and let the energy flow through my body to pool in my right foot, the point of Place.

Place (right foot)

What physical place am I in? Where am I at this present moment? What space do I occupy?

I open my eyes to see the crows flying by my window. Plants in my garden waving in a slight breeze. The mess on my desk. The clutter in my closet. The files on the floor, awaiting sorting. All of this in the here and now. What is right in front of me. This place!

continued on next page

Breathing that in. I close my eyes and let it all be what it is for this moment.

Pause (left hand)

Letting the energy run from my right foot through my body to my left hand, to Pause. I have to stop at this point. I can slide right through it. It's a challenge for me. I love to be busy. I enjoy moving and doing, not being. Pause reminds me to incorporate the energy of both Present and Place. I allow myself to drink in all that is, all that was, and all that shall be.

When I rest in Pause, I think of the Norns of Norse Mythology. Those wondrous beings who spin the thread of our lives, measure it out, and then inevitably cut it. At the Pause point, I remember that I will die and it is good to take a moment, a Pause, to be grateful for my next breath. For my body, for all the gifts of the Present. Those gifts that allow me to feel that it is time to move from Pause to the next point: Power.

Power (right hand)

I gather the energy and shoot it across my chest to my right hand where the Power point lives. The word Power comes from the Latin word "potere," to be able. When I run this Pentacle, I am able to allow the energy from the previous points to pool in Power. I am able to see what my next action could be. What path do I choose with the Power of my abilities? How will I act?

How shall I direct my Power? My will? Feeling this point in my right hand, I gather the energy and let it slide through my body to my left foot, filling the point of Perspective.

Perspective (left foot)

Perspective, to look through, to consider, a vantage point. The Three of Wands from the Rider-Waite Tarot comes to me when I work with this point. I feel I'm standing with my weight favoring my left foot, holding my wand, readying myself to pick up the wand and take the next step. Using this Pentacle to inform what that next step will be.

When I stand, Place is in the right foot and Perspective is in the left. Sometimes, I do a walking meditation with this Pentacle. I notice how Place and Perspective allow me to walk more easily in the world and carry my wand with me.

In Buddhism's Five Remembrances Meditation, it is stated that "my actions are the ground upon which I stand." These points, Place and Perspective, anchor themselves in my

body, allowing me to move forward confidently with compassion for myself and others. I know I can use the Pentacle's energy to walk my path with joy and compassion.

When I'm ready, I allow the Perspective energy to flow upward, easily, like sucking through a straw into the Present point. All the points are activated as the energy flows easily through my body.

Every practitioner is different. I like to seal the Pentacle by sending the energy clockwise around my body starting at my forehead, Present. Moving to my left hand, Pause, then to my left foot, Perspective, then right foot, Place, right hand, Power, and back to my forehead, Present.

I enjoy that blue, silken cord of energy flowing around me, encircling me. I feel safe within this circle. I also like to anchor the Pentacle in my body. That way when I need it, I can just touch myself and start the energy running.

For me this Pentacle wants to live in my forehead, in the place of Present. This pandemic is very present for me. I imagine the Pentacle shrinking into my forehead.

I touch my forehead to remind myself to be Present and run the energy between the points.

As I write this, I'm exploring this Pentacle by meditating on each point and the relationship between them. How am I being Present? What is here for me in this Place? Who am I when I Pause? Where shall I direct the Power I summon? What Perspective shall I take away from this time?

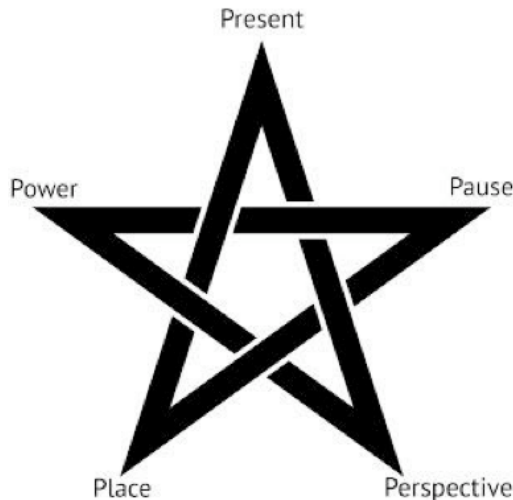
These are my questions in this Present moment. They change every time I run the Pentacle. And pondering these questions, taking a moment to run the Pentacle is helping me to stay "sane" in this challenging time.

I hope this Pentacle meditation in the time of Pandemic is helpful to you.

And, of course, you have the power to create your own Pentacle. No time like the Present!

Stay well!

Georgie Craig is a longtime Reclaiming Witch who loves to act, co-create the Spiral Dance, and write murder mysteries that she hopes to have published some day.



The Pearl Pentacle – a Reclaiming Quarterly Feature

WeaveAndSpin.org/pearl-pentacle



Embodying the Tarot Majors

by MoonCrone – following pages

My Journey into Embodying the Tarot Majors

by MoonCrone

I began studying and working with Tarot in the late 1980s as a part of the goddess and feminist movements. I took classes from Suzanne McAnna and Cat Dancing and read books and collected decks over the years.

The part of my journey into the Tarot that led me to develop a card for each of the majors in which I appear in a featured role began at the 2005 Tejas Web Witchcamp, Dancing with Dionysus, in a Path taught by Suzanne McAnna & Todd Herriot titled The Path the Soul Walks. Campers had been asked to bring some photos of ourselves to use in an art project and in the Path we created one or two Tarot cards.

Soon after that camp I found myself spending most of my time far from my home in Texas in order to help my Dad, and myself, through the first year that followed upon my Mother's death. We were both trying to figure out what life would hold for us with this absence at the center of our relationship. I didn't have access to most of the types of pagan activities and responsibilities that kept me busy at home and decided that this could be a good time to continue exploring a deeper relationship with the cards by attempting to embody each of the 22 majors.

I tackled a few cards at a time. I spent time thinking about how I wanted to dress, pose, and what other elements I wanted to make part of the cards by studying the symbolism in assorted decks that I owned. I then enlisted my girlfriend to take photos of me and embarked on the bold journey of embodying each of the majors. I used a combination

of photography and collage, taking images from magazines and from nature catalogs.

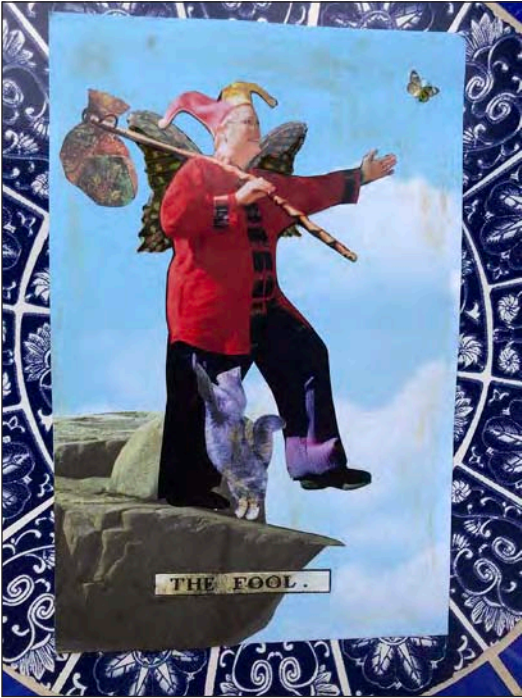
The project had that wonderful creative flow that happens when one finds an idea, medium, and a process that brings a joyful focus, inventiveness, and satisfaction. I didn't rush through the work and stopped and started several times as I moved back home and got involved once more in my local pagan activities. My weight and hair color changed more than once in the 15 years it took to complete all 22 cards.

I proceeded more or less in numerical order but when I reached the final seven cards I found myself not ready to continue and I took several years off.

Eventually I did follow through getting someone to take pictures of me for the final cards but still I didn't go ahead and tackle those cards until 2020 when so many activities that seemed essential just stopped. Perhaps I was awakened by thinking about card number 20 or perhaps I was inspired by turning 79 during a pandemic and being forced to consider that I might not get to finish the project if I didn't get on it right away. It felt like the time was right and the creative flow returned.

Once I had finished all the cards, I decided to redo a few of the earlier ones because my view of what The Hierophant, Strength, and Justice should look like had changed and, I believe, deepened enough to make me think I needed to do them over. Other cards don't necessarily





seem “perfect” to me, but I’m working on “letting go of my ‘perfect’ offering” and will let them be.

The Tower (page 46) was inspired by the idea of the Tower of Babel and by thoughts of how social media and screens dominate and stand in for our reality. As symbols of the mighty being brought down, I used a crown and a top hat to represent the traditional powers in charge. I am in the frame of one of the screens upside down. I’m wearing a tee shirt that reads “I talk to myself when I want expert advice,” representing the ego being disrupted by a powerful shock that results in a completely new perspective. The snake under the tower and the dove flying up toward a break in the clouds represent the possibilities for transformation and for hope that something better can emerge once the Tower comes down.

The Fool (this page) is one of my earliest cards and is discolored by my foolish choice to use a cheaper glue. I am very fond of the card none-the-less and no longer own the coat in which I was photographed. My cat, Persephone, bravely trying to keep me from stepping over the edge, passed in 2011. There is no going back to this moment. I will have to trust my wings.

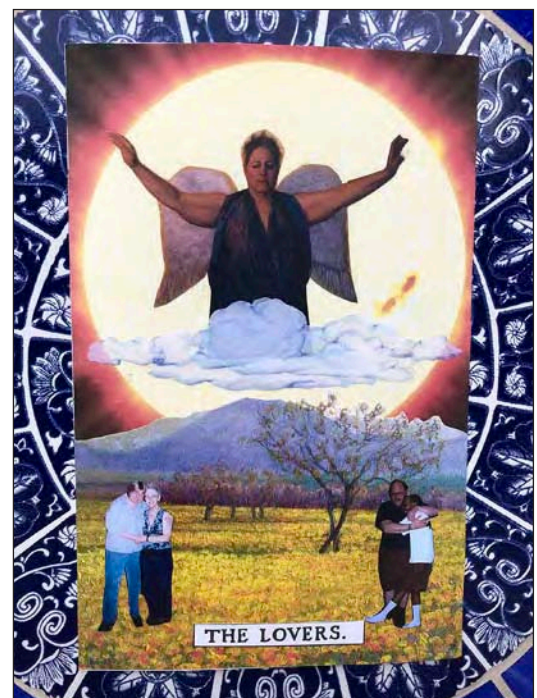
The Moon (page 47) contains some of the classic symbols of the Rider-Waite-Smith deck but reflects my very different understanding of lunar energy. In many decks The Moon is treated as negative (female) energy and I never felt like that was right for me. Since I carry the magical

name, MoonCrone, I might be expected to see the moon as providing light of a different, but certainly not evil or dangerous, sort. It brings the insight of dreams and the clarity of intuition. I see nothing wrong with those ways of knowing, as long as one knows when and how to use them. I liked using the Cancer crab, rather than the crayfish. The three Celtic realms of sky, sea, and earth are represented with water dominant. The dog and wolf represent instinct – of both the domesticated and wild varieties. The moon itself and the opening to another realm is represented by the swirl of an entire moon cycle.

Temperance (page 47) – Trying to depict the mixture of the sun’s fire with water in the Temperance card was not easy to figure out. I liked using a rainbow stole to echo the prismatic rainbow which can be seen as either emerging from or pouring into (or both!) the chalice I am holding. The sky and earth are balanced.

The Lovers (this page) – I appear twice (and at two different times and weights), as the angel blessing the people with love and also as one of the lovers. I especially loved being able to represent gay couples as the lovers—love is love and, to me, represents choice regardless of gender or orientation. It was sweet to be able to have my brother and his husband and me and my wife represent the lovers. I did have to edit the card after I broke up with the woman with whom I was depicted in the first version of it.

I identify as a white witch, priestess, queer, lesbian, person with a mobility disability, and former academic librarian. I weave threads of many communities (Reclaiming, Tejas Web, Feri, RCG, and UU). Finding beauty in nature and the arts as well as supporting racial, economic, and environmental justice are my focus along with creating and sustaining a loving home and marriage with my wife, Lucy, and our cat Lily. I attended Diana’s Grove camps and SpiralHeart’s recent virtual gathering and have been an organizer, student teacher and/or attendee at all Tejas Web Witchcamps and Dandelions.



Destiny Blackjack

by Andy Paik

In the back of a smoky cantina in a Mexican border town, a man is seated at a table. He has a top hat with stars, and is wearing a cape. The table is covered with silky cloth, and has a candle, a bowl of candy, a bottle of Tequila, and a deck of cards on it. The man in the hat beckons to a patron.

"Come my friend, surely you want to play a hand of Destiny Blackjack! It is a simple game of mystery and fate where your future, destiny itself, can be revealed in just five, count 'em, five short minutes... It is Blackjack with Tarot Cards.

"While you are shuffling, think about yourself. Unlike the rest of your life, Destiny Blackjack is about you! Do the cards need to be cut? Does it feel like you should? Then do so."

The dealer takes the deck, and talks as he plays with it.

"In Destiny Blackjack, we are looking at a possible future, a road you could walk down if you choose. It could be a new love, or a change of career. But the cards are not limited to the mundane. It could also tell us what will happen if you are abducted by aliens!"

The dealer turns over the first card, and displays it. "The Three of Cups."

The card shows three cups, overflowing, and three women dancing.

"I see you surrounded by women, perhaps on this very night. Alcohol is flowing freely and you are having a good time. You have already drawn this card, so this possibility is real. The question is: Do you need to know what happens next?"

"You have a three, do you want to hit? I should warn you, this is a Tarot deck. The highest card in it is the World card, and that is 21 all by itself. The major arcana are worth their number value. However, the ace is always worth one. You could bust here, but it is unlikely..."

The next card is the Eight of Swords, showing a woman blindfolded and hands bound surrounded by eight swords.

"The Eight of Swords. Hmmm... your love is into bondage, perhaps? One of the women at the party catches your eye, and she takes you home. You will spend a wild and unusual night together. This is your possible future, and it is also brings your total to 11. Do you have to know more? Yes?"

The Five of Pentacles – a woman cradling a baby and a man holding his hat in front of a stained glass window...

"Alas, the price of pleasure... She is pregnant with your child, and you are getting married. This is your possible future. You have drawn it. You meet three women at a party and go home with one. It will turn out that she likes blindfolds and ropes and you will get her pregnant. You will marry her, and now you have a total of 16. Are you content to stand there, knowing you can have a happy, married life together, or do you have to see that life for yourself?"

"You stand, a wise choice. Not enough people know when they have a good thing. Take this special candy I have prepared, and eat it. It holds the energy of this happy destiny, and by eating it, you will take that possibility into yourself."

The dealer takes a hard candy ball from a nearby bowl, rolls it back and forth over the cards, and hands it to the man, who takes and eats it.

"No, you can't see the next card," the dealer adds, cutting the deck so even he will not be tempted. "To show you would change the magic of that happy destiny."

However, one parallel universe over, a different choice is made: "You hit – a bold choice from a man who wants a powerful destiny."

The dealer turns the next card. It is the Hermit, a old man with a lantern standing alone. Its value is nine. The dealer frowns and inverts the card.

"The Hermit, which makes your total 25. You bust! You will not be able to make the marriage work, and she will leave you, taking the child. You will live out the rest of your life alone

and lonely."

"No, that doesn't mean you should have stood on the 16. The fact that you didn't means that you are not the kind of person who will stop when you have that happy marriage. What it means is that, when you meet three women at a party, don't go off with the one who is into bondage. That path will lead you to heartbreak."

"Remember, this is only a possible destiny, a path you can walk down if you choose. Not necessarily *the* path you *will* walk down. There are other paths, and we can explore another..."

The late Andy Paik was a Reclaiming Witch from Los Angeles who denied playing Destiny Blackjack in border states...



Missing Tarot Cards

Recently Discovered Major Arcana Omitted from Standard Decks!

When the modern Tarot deck was codified during the early Italian Renaissance, difficult choices were faced regarding which aspects of human experience would count as Major Arcana, which relegated to Minors, and which would be left out entirely.

The magical authorities who made these decisions inevitably overlooked realms of experience which subsequently proved central to human culture as we know it today: shopping, spectator sports, paying taxes, giving your cat a bath, and reality television, to name just a few.

Reclaiming's dedicated team of intuitive archaeologists, fresh from their work uncovering vestiges of ancient pagan witchcraft covens, has dug through the imaginary archives and discovered a bunch of Major Arcana that were omitted from early decks.

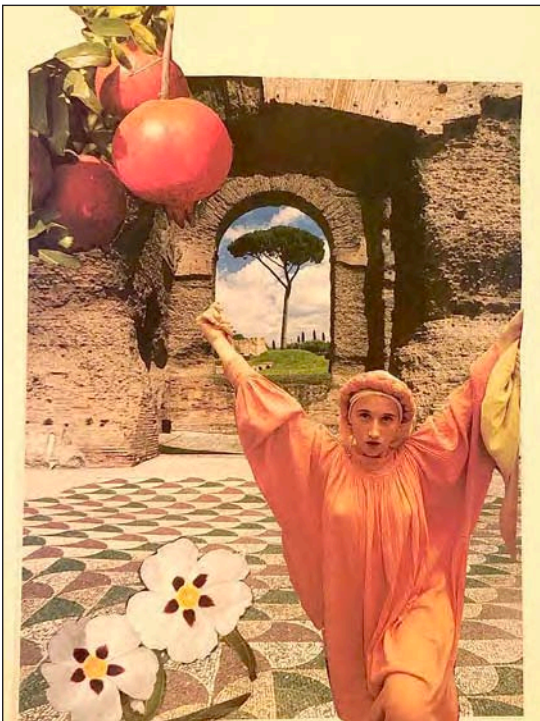
We encourage folks to do deep divination with these new cards and begin to call their energy into the world!

This feature was created by a Reclaiming Tarot class in Summer 2020 – including re-creating two of the missing cards.

Thanks for the painstaking research by Celia, Mimi, Whitney, Catherine, Rebecca, George, Daisy, Kai, Nolan.



"Ease" from the Lazy Dog Oracle by Kevin & Darcy.



Faerie (Puck), created by Elizabeth De Simone.

Sarcasm – tongue in cheek and eye rolls, hands with fingers crossed, snapdragons of many colors (a trickster of the plant family). – *Lori*

Baby-with-the-Bathwater – arms flinging water from a bathtub, astonished-looking baby riding the wave out of the tub. In a reading it refers to impetuosity, and may portend a need to let go and act without fear of consequences. Reversed, it reflects a need for caution. – *Victoria*

Shoveling – life is full of endless clean-up tasks, the sort things that must be done, yet quickly get undone. Laundry one washes only to be dirtied. Meals one spends hours preparing which are gobbled. The card does not speak of futility, because these tasks are absolutely necessary. Perhaps the myth of the cleansing of the Augean stables, which fill up with filth as soon as they are shoveled, would be a lofty interpretation of this archetypal dilemma. – *Rose*

More Missing Tarot Cards

Dolly Parton	Hypnagogic State (between waking and sleeping)	Grand Slam
Pagan Poseurs	Stuck on Hold (No. 12 from Mystical Accountant Tarot)	The Cosmos
Card No. -1	Accidentally Muted (from the Zoom Oracle)	Passing Go
Exile (No. 9.5)	Priestess of Pleasure	Party!
Clean Room		Lost Keys
Getting Stuff Done		Birth (No. -13)

A Fool Such As I

by George Franklin

Excerpt from a satirical novel-in-progress about Tarot and the history of magic. This section is a spoof of the Golden Dawn.

Note – the narrator has grandiose plans to form a new spiritual tradition called the Newly Readjusted Order of the Silver Shining Wheel of Radiance, which ever-so-slightly resembles Reclaiming...

As I waited, I reviewed what I knew of Persephone Coalschmidt. She was a member of the New Archaic Re-Established Order of the Rosy Red Sunset, one of the many offshoots of the Ancient Hermetic Order of the Rosy Red Sunset, a secret society founded in London in the late 1800s.

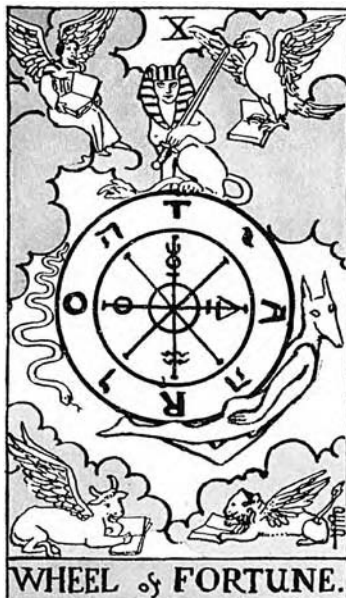
The original organization disbanded in 1900, but successors immediately sprang up.

While I wasn't drawn to the formulaic practices of the Rosy Red Sunset groups (preferring the more free-form rituals of my soon-to-be-inaugurated Newly Readjusted Order of the Silver Shining Wheel of Radiance), I had to admit a certain envy of the antiquity of the Rosy Red tradition.

In fact, this was one of the few considerations that gave me pause when it came to founding my innovative religion. While it would answer every practical and spiritual demand of a contemporary tradition, it lacked that certain "legitimacy" granted by a more mystical calling.

I didn't want to fabricate a blatant untruth. Nothing draws more discredit upon a religion than outlandish tales of supernatural origins.

Imagine trying to start a spiritual tradition by saying your central deity was born of a virgin or popped out of another God's head.



No, I needed something mystical yet plausible – something like the original Rosy Red Sunset group itself.

According to legend, the order's three founders (upper-middle-class professional men who shared a cloistered fascination with the occult) were rummaging among the barrows and bookstalls of Victorian London when they chanced upon an obscure volume of esoteric lore.

Tucked into the book were several pages of cryptic notes, along with the address of one Fraulein Gespunken in Germany.

Intrigued, the three wrote to Fraulein Gespunken, telling her of their discovery and asking permission to found a secret society dedicated to deciphering the notes. The good Fraulein responded with an utterly obscure letter, which the men took to be a sure sign of their calling. Amid much ritual and pomp, the Ancient Hermetic Order of the Rosy Red Sunset was formed.

Basic to their task was the faith that buried within the first batch of notes were instructions for contacting the Secret Masters of the Craft, believed to be living

Artwork by Pamela Colman Smith, from the Rider/Waite/Smith deck, created c. 1910. Line drawings are copyright-free in the United States.

in a trailer park in the South of France. If contact could be established with the Secret Masters, further pages of cryptic notes might be forthcoming, thereby validating their mission.

The work proceeded apace, and they had just prepared the first draft of what promised to be a magical bombshell when Fraulein Gespunken suddenly died.

Aghast, the founders tried desperately to contact the Secret Masters of the Craft. When registered letters were returned, they went so far as to take out a subscription to *Psychic Readers' Digest* in the Secret Masters' name. But all was in vain – everything came back stamped "Unknown At This Site," "No Forwarding Address," or "Get Lost and Quit Bugging Us."

Finally one of the founders had an inspiration – he ordered a pizza for the Secret Masters and had it delivered to their address. When they accepted delivery, he had the proof he needed.

He flew to the South of France, located the trailer park, and confronted the Secret Masters, who admitted to eating the pizza and sending back the letters and magazines, but refused any further cooperation.

The founder begged them to reconsider, but when he returned the next day, the Secret Masters of the Craft were gone. Where their trailer had been parked was a note, crudely hand-lettered on the back of the pizza box: "Give up your quest for our secrets or suffer the curse of the ancient ones! Go find your own secrets and leave us alone!"

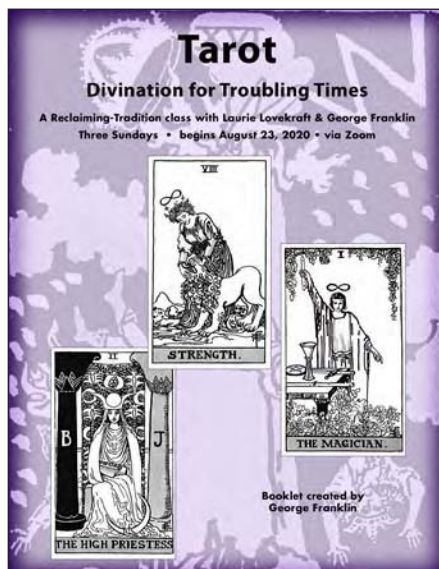
Faced with the collapse of their project, the founders fell to infighting. Soon the Ancient Hermetic Order – barely a decade old -- was torn into a dozen pieces, each wearing a different shade of red and setting out to re-establish contact with the Secret Masters...

George Franklin lives on Chochenyo Ohlone land, aka Berkeley, and is a part-time recluse who splits his copious free time between organizing Reclaiming stuff and writing historical fiction. His writings can be found at DirectAction.org

Note – the author seeks intrepid readers for more of the current draft of this novel-in-progress! Read at your own psychic risk! Contact georgefranklin1982@gmail.com



Artwork by Pamela Colman Smith, from the Rider/Waite/Smith deck, created c. 1910. Line drawings are copyright-free in the United States.



Tarot – A Workbook

free download at WeaveAndSpin.org

This practical guide is both an introduction and a workbook for all levels of experience. You'll find exercises, challenges, games, and a journey of the spirit.

Basing the work in intuition, even beginners can do readings for yourself or with friends. With experience, your readings will go quicker and deeper.

Works with any deck, although decks with interpretive words on them may cramp your intuition. The book even works with online cards:

serennu.com/tarot/pick.php

Download a free copy of this book and many other resources at:

WeaveAndSpin.org/freebies • WeaveAndSpin.org/tarot

I Eat Everything

by Mykel Mogg

I do, I do, I eat everything, I eat
your face when you call me by the wrong name,
I eat piety, I eat guilt and coffee for breakfast,
I eat salads, whole farms, I eat sugar till I'm sick.

I eat, I do, everything:
you, my cubist family, I'll eat them till they
melt into one again in my stomach, I will, I will eat
sertraline and pillow-sweat and the
rhetoric of the military, I will someday eat

these very words.

Mykel has been involved in Reclaiming for a decade, first as a Witchlets and Teen Earth Magic camper and now as a teacher. He is a trans man, first coming out at TEM, and has been active in bringing awareness of trans issues to broader Reclaiming and Bay Area circles.

A cry for Gwyl Awst: The harvest time has come

By Diane Perazzo

Children of the Star Goddess
 We are the ones we have been waiting for.
 The heated days of late summer are upon us
 and though much of the earth is dry and parched,
 it is time to reap the seeds that we have sown.

I call on you my sacred sisters and my magical brothers;
 It is time to stand tall in the ripe and rippling wheat fields
 and gaze into the infinite blue sky above.
 It is time to absorb the warm caress of sun on your skin
 and gather strength from the solid earth beneath your feet.

And when you gasp at the breeze's kiss
 and thrill to the currents of air that flow through your waving hair,
 it is time to harness the passion in your heart
 and call upon the spirits of your allies.

I call on you to go deep within and heal your spirit.
 I beg you to open your heart.
 Face east and capture the wail of the raging winds.
 Face south and seize the heat of the core and the passion of the sun.
 Face west and catch the deep dark depths of the ocean's waters.
 Face north and harness the earth's mighty power.
 Face center and manifest the magic and infinite spark of spirit.

And when you have gathered the elements to you,
 stand strong with us all in the center of the Axis Mundi – the tree of life.
 Together we will channel the power from our mother earth below.
 Together we will swirl our spirals of energy to harness the vitality of the stars above.
 And we will sing in harmony as that divine magic surges up and through us
 and showers down and upon us.

Sharpen your scythes
 and ride your wagons into the fields my darling ones.
 The harvest time has come.

Diane Perazzo is a writer, editor, poet and eco witch who lives in Ottawa, Ontario. More of her poems, stories, meditations, and enchantments can be found at dianeperazzo.com.



A photo essay by Michael Starkman

In 1984, living in New York City, I read The Spiral Dance and began years of solitary practice. My first time at California Witchcamp in 2004 was a revelation. Now living in San Francisco, I use film cameras, print in my basement darkroom, and draw and practice calligraphy.

To see more of my work, visit michaelstarkman.com.











Ancient Grooves

by doggmon

The groove is ancient
 No periods at the end
 Cave paintings and ganja
 Are serpent sisters
 Spider momma's promiscuous progeny
 Lay yoni traps
 And stash the truth there
 Only to be discovered
 By the loving
 Love calls like a loud guitar
 The mother undulates
 (Anti) FUN-dementalists call it
 ROCK and ROLL
 Demand it banned
 Because like hems
 It raises questions
 Makes suggestions
 Gives hallucinations
 And makes another generation
 FUNKY,
 Kinda like a monkey
 And all the kids
 Got bonobo's on the brain
 Consensual promiscuity
 Is a scary thing
 And then the prudes
 Start doing it
 Call down from the pulpit
 CONDEMNATION
 Who cares,
 Hell is a rave
 The DJ's are brave
 And in the land of the free,
 The groove is ancient
 No periods at the end

Stan Wilson AKA doggmon, sometimes known as the poet formerly known as., has been writing earth poems for 3 decades, envisioning new ways to live and relate to our living earth poking fun poking holes, and sometimes burning it all down. Stan lives sometimes peacefully with his family and friends in Montana.

Hoe corona me leerde wandelen als Egel

Yoeke Nagel - Nederland

'Kraaaak', doorbreekt de stilte van het bos in de nacht. Stil. 'Kraak, krak... krak'. Stil. Niks aan de hand. Elk dier wandelt zo. Oplet-tend. Stapje doen. Luisteren, ruiken, proeven. Nog een stapje. Herhaal. Zo bewegen redt je leven meerdere malen per nacht. Zwijn, Egel, Ree weet precies waar ze is en wat de situatie te bieden heeft. Hier een uitstekende schuilplaats. Even liggen. Daar een paar bessen.

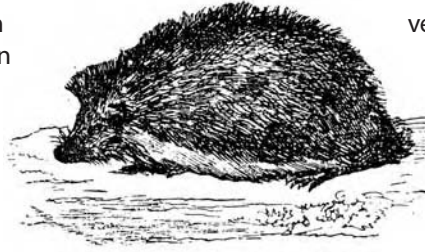
Erheen lopen, opletend, steeds even luisteren of er in die paar stappen tijd niks is gebeurd dat directer aandacht nodig heeft. Als je het niet vertrouwt meteen rennen. En weer stoppen om te luisteren, ruiken, proeven of er nog ergens anders bessen hangen. Dier is alert. Er verandert iets. Dier past zich aan, zorgt goed voor zichzelf, gaat verder, is alert.

Ander moment van bos in de nacht. 'Kraak, krak, krak, krak, krak (herhaal)'. Oeps. Dat kan alleen maar Mens zijn. Mens heeft een constante pas. Mens is niet alert. Mens heeft op plattegrond gezien dat hij over negen minuut drie-en-veertig bij dit wandeltempo aan de andere kant van het bos zal zijn als hij strak deze richting aanhoudt. Waarom wil Mens aan de andere kant van het bos zijn? Staan daar de beste bessen? Dat weet Mens niet. Hij wil erheen omdat daar zijn auto staat. Is dat het soort bes waar Mens dol op is? Nee, auto is het soort bes dat het Mens mogelijk maakt om in een strak tempo op een bepaalde tijd aan te komen op een andere plek waarvan hij niet weet of er bessen staan.

Mens weet niet welk dier vlakbij hem onder de struik duikt tot hij voorbij is. Mens ruikt niet of er iets verandert in de lucht. Mens gaat de richting op die hij van tevoren heeft bedacht, omdat hij daar zijn wil. De prachtigste bessenstruiken en de opwindendste gevaren loopt hij voorbij zonder ze op te merken. Krak, krak, krak, krak, krak (herhaaal). Tot de Corona-uitbraak.

Egels langetermijndoelen

Op maandag 16 maart 2020 veranderde alles. Mens stopte. Ik klapte mijn agenda dicht. Ik hoefde niet meer over negen minuut drie-en-veertig bij mijn auto te zijn. Ik had alle tijd om een stap te doen, na te denken, te onderzoeken wat ik ook alweer leuk vind om te doen, waar ik mijn energie aan wil besteden, wie ik echt om me heen wil hebben, zelfs al zou ik er ziek van worden, over wie ik me zorgen maak, wat ik voor hen kan betekenen nu. Op maandag 16 maart begon ik te leren wandelen als Zwijn, als Egel. Mijn leefritme



Figuur 1: Europese Egel. Foto Deposit Photos.

veranderde ineens. Van de tien bewegingen die ik vooraf had bedacht ging er geen eentje door. In plaats daarvan moest ik stilstaan, luisteren, kijken wat er nu belangrijk was. Naar mijn ouders toe om ze een bakje soep te brengen. Een programma downloaden zodat ik mijn zieke buurman kon spreken zonder hem in gevaar te brengen. Overdenken waar ik eigenlijk naar toe had willen lopen met m'n krak, krak, krak, krak, in alledaags mensentempo, hup, door het stille bos in de nacht, op weg ergens heen waar het belangrijker is dan hier, nu. Wil ik dat wel echt?

Ik vind het lastig, leren wandelen als Egel. Ik zie alweer gemakkelijk signalen over het hoofd omdat ik per ongeluk toch weer aan het doormarcheren ben naar een langetermijndoel, waar je nooit een Zwijn of Ree op zult betrappen. En toch ben ik ervan overtuigd dat zij gelijk hebben met hun manier van bewegen. Die is normaal. Hoe wij het doen is een misverstand, dat even voelbaar werd met die lockdown.

Krak. Rust. Stilte. Krak, krak.

Ik hoopte eigenlijk dat die open, alerte levenshouding vanzelf zou blijven. Dat ik me bewust zou blijven van hoe ik steeds opnieuw keuzes kan maken in wat ik doe, welk pad ik volg, of ik even stilsta voor een praatje, een boodschapje doe voor iemand die dat zelf op dit moment niet kan, zorg voor mezelf en mijn geliefden, weet dat ik morgen dood kan zijn, zomaar, dat het vandaag moet gebeuren, alles wat echt echt belangrijk is.

Maar onderzoek heeft uitgewezen dat we – daar hoor ik bij – alweer pijlsnel terug zijn bij ons oude wandeltempo. Normaal doen. We waren tot stilstand gekomen en nu zijn we weer volop in beweging. Het is weer dag geworden, de zon verlicht alles, we kunnen weer voort, beetje normaal doen met z'n allen, tempo tempo. Krak, krak, krak, krak, krak, herhaal.

En dat hoeft niet. We hebben, jij ook, met de wereldwijde time-out even ervaren hoe het is om te wandelen als Zwijn, Ree of Haas. Ik ben vastbesloten om daar nog beter in te gaan worden door veel te oefenen. Krak. Rust. Stilte. Nadenken, voelen, luisteren, proeven. Wat past op dit moment? Wat is nodig voor mijn omgeving? Wat kan ik bijdragen? Dat doen. Krak, krak. Stilte. Het wordt vanzelf weer dag.

Yoeke Nagel, Nederland, voelt zich Interheksueel met wortels in de Reclaimingtraditie. Yoeke.nagel.nl

How Covid Taught Me to Walk Like Hedgehog

Yoeke Nagel – the Netherlands

'Crunchhh', interrupts the quiet of the forest in the night. Quiet. 'Crunch, crunch...', crunch'. Quiet. Nothing special. Every animal walks that way. Alert. Take a step. Listen, smell, taste. Another step. Repeat. Moving around that way saves your life several times each night. Boar, Hedgehog, Deer knows exactly where she is and what the situation presents. Here is an excellent hiding place. Rest a moment. There are a few berries. Walk to them, alert, constantly listening whether in those few steps taken nothing else happens that requires more direct attention. If you don't trust it, immediately run. Then stop again to listen, smell, taste if there are berries anywhere else. Animal is alert. Something changes. Animal adjusts, takes good care of itself, moves on, is alert.

Another moment in the night. 'Crunch, crunch, crunch, crunch, crunch (repeat)'. Oops. That can only be Man. Man has a constant pace. Man is not alert. Man has seen on the map that at this walking pace he can be at the other side of the forest in nine minutes and forty-three seconds if he continues on course. Why does Man want to be at the other side of the forest? Are there better berries over there? Man doesn't know. He wants to go there because his car is parked there. Is this the kind of berry Man loves? No, car is the kind of berry that allows Man to keep a steady pace and arrive at a certain time at another location where he doesn't know whether berries are growing.

Man doesn't know which animal quickly hides under a bush until he has passed. Man doesn't smell if anything has changed in the air. Man is going in the direction he has decided in advance, because he wants to be there. He walks by the most beautiful berry bushes and the most exciting dangers without noticing them. Crunch, crunch, crunch, crunch, crunch (repeat). Until the Corona pandemic.

Hedgehog's long-term goals

Everything changed on Monday, March 16, 2020. Man stopped. I closed my planner. I no longer needed to be at my car in nine minutes and forty-three seconds. I had all the time in the world to take a step, to think, to think about what exactly I enjoy doing, what I want to spend my energy on, whom I want to be around, even if it would cause me to become ill, whom to worry about, what I can do for them at this moment. On Monday, March 16, I started to learn to

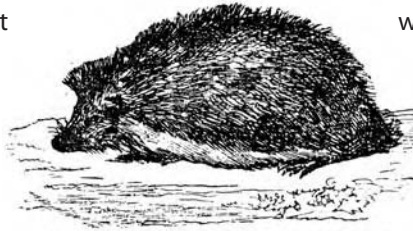


Fig. 1: European Hedgehog. Photo Deposit Photos.

walk like Boar, like Hedgehog. My life's rhythm suddenly changed. Of the ten moves I had planned in advance; none came to fruition. Instead, I needed to stand still, listen, look at what was important in that moment. Going to my parents to bring them some soup. Download an app so I could talk with my sick neighbor without putting him in danger. Ponder where exactly

I had wanted to walk with my crunch, crunch, crunch, crunch, in everyday people pace, onward, through the quiet forest in the night, on the way to somewhere more important than here, now. Do I really want this?

I am having a hard time learning to walk like Hedgehog. Already I easily overlook signals because I find myself accidentally marching on to a long-term goal, which is something you'd never find a Boar or Deer doing. And even so, I'm convinced that they are right in their manner of moving around. That is normal. Our way is a mistake, which has briefly become noticeable with the lockdown.

Crunch. Rest. Quiet. Crunch, crunch.

I had actually hoped that this open, alert way of life would naturally stay around. That I would remain conscious of how time and again I can make choices in what I do, which path I follow, whether I take a moment to have a chat with someone, run an errand for someone who can't do it themselves at this time, take care of myself and my loved ones, know that I can be dead tomorrow, just like that, whatever is really, really important, has to happen today.

But research has proven that we – I am part of that we – quickly return to our former walking pace. Behave normally. We had paused, and now we are back in full swing. Daybreak has arrived, the sun illuminates everything, we can go ahead, everybody just get back to normal, get moving. Crunch, crunch, crunch, crunch, crunch, repeat.

We don't have to. The worldwide time-out has given us, you too, a moment to experience how it is to walk like Boar, Deer, or Hare. I am determined to get better at it, by practicing a lot. Crunch. Rest. Quiet. Think, feel, listen, taste. What is right at this moment? What is needed for those around me? What can I provide? Doing that.

Crunch, crunch. Quiet. Daybreak will come again.

Yoeke Nagel, the Netherlands, identifies as Witchever with roots in Reclaiming Tradition. Yoekenagel.nl

Charmed I'm Sure

by Jaguar

Sacred Mother,
You are with me.
With each breath
You give me life.
With each step
You are my co-conspirator.

I open my eyes to see
Your incredible beauty.
In abundance.

You conjure
My most sacred emotion.
There is no more yearning
When I am in your forests.

I am enchanted.
I am Fae.
Ever your lover
Ever your child
With you my soul is at joyful play.
When I am sad
You love me
In your mossy bed

Divine Mistress,
I have loved you timeless.
Long is our dance.
When I listen to you
I hold my breath.

Sensing the ever-changing
Shape of you.
Drinking deep of you
I savor your muddy waters
In my mouth.

My body breathes you
My body eats you
I am yours
We cycle through each other.
We are one body.

Deep Earthen Goddess,
Boundlessness I cannot even
Fathom.
Beauty in your wild
Delicate intricacies
Perfect geometry
Open chasms
Sweeping my breath away
In gusts.
From you this body has risen.
Is held.
And will return.

Ever and Ever
In loving service,
Your Star Satyr

*Jaguar, he is a creature who is happiest in the wilds
with muddy hooves.*

Bitterness

by Urania

I like it to bleed through the sugar in my coffee
The wit on my tongue
The flare of my hips as I walk
I don't like it pumping through my heart

You broke me on a lie
It should matter
To you
Not to me;
Healed, better enough
To move on
Sweetness eases through the bitter
None of that has happened

When earth touches pastel heaven
Vibrant hell reaches back
Vastly awful
Or expansively beautiful
You might have to be brave to see it through
Failure might prevail

Would that be the comeuppance of generations?

It's the celebration orgy of every 1967
Summer of love party goer and wanna be
That turned into the Man while snorting his cocaine
And fondling girls half his age.
If they saw themselves
They'd blanch.
But the mirrors are all one way
They won't find judgment until the last breath leaves
When they will fall into the grand nothingness
Screaming their mad toddler yell
Demanding they own this too
Until the black hole crushes their lungs into silence

with fireworks afore
the universe expands its edge

Urania is a Reclaiming Witch and writer. She's shopping her trilogy (a pagan-dystopian-bodice-ripper) to agents now.

OUR MAGICAL ANCESTORS

RECLAIMING OUR TANGLED ROOTS

One section from Luke Hauser's essay – free download at WeaveAndSpin.org/history

How did we get here? Where are we coming from? What are the origins of our beliefs and practices?

This 40-page illustrated essay examines familiar and obscure sources ranging from magical to political to cultural, looking at what each has bequeathed (intentionally or otherwise) to modern practicing Pagans.

The main essay, in seven sections, surveys our magical and spiritual roots from ancient Egypt and Mesopotamia to Gerald Gardner and Marija Gimbutas.

A second essay looks at activist and cultural roots that fed into Reclaiming and other pagan-activist circles.

The European Witch Hunts

Featured here is a survey of the witch hunts of the fifteenth to seventeenth centuries – the Burning Times.

Free download or read online –
WeaveandSpin.org/history

Essay is included in the forthcoming *Dancing the Spiral* – info and free download of latest draft at WeaveAndSpin.org/spiral



The Conjuror, by Hieronymus Bosch in one his more restrained moments.

"Erudite, good-humoured, generous, with that open-minded readiness to recognise merit in many different sources of inspiration that is one of the best features of the Reclaiming tradition."

*- Ronald Hutton, Professor of History,
University of Bristol*

"Presents an enormous amount of material in a very attractive and readable way."

*- Michael D. Bailey, Department of History,
Iowa State University
Associate Editor: Magic, Ritual, and Witchcraft*

PART IV: THE EUROPEAN WITCH HUNTS

1450 TO 1750

THE WITCH HUNTS

WHAT/WHEN/WHERE/WHY

Now we come to a disturbingly fascinating period of our history. For people who today proudly claim the title “witch” or describe their work as “magic,” as well as communists, anarchists, and activists of various stripes, the hunts and trials stand as a stark reminder of the vulnerability of people on the margins of respectability.

What led various regions and localities of Europe to engage in prolonged searches for and trials of suspected Satan-worshipping witches?

Why did the hunts happen in this period, and not earlier or later? How does it connect to a broader pattern of scapegoating that pervades Western (and perhaps much of human) history?

Who were the victims? What did they have in common? How did they try to explain themselves?

In the bibliography at the end of this article I’ll recommend a short article and several longer studies which convey enough detail to illustrate the complicated and shifting patterns of the witch hunts.

Here we’ll survey some of the broad outlines.

Some numbers. The total number killed is impossible to determine, partly because the number of alleged witches murdered by non-judicial “lynchings” can never be known. It is likely that some of the judicial witch hunts and trials began in response to lynchings, with authorities trying to re-establish control of violent situations.

However, several generations of archival research allows a general sense of the scale. Numbers in the millions, once commonly cited, are badly mistaken – in fact, impossible, given the small population of Europe at the time.

Present-day scholars, after studying trial records across the continent, put the likely total of officially executed witches at between 40 and 60 thousand over the course of about three centuries.

Of these, over half were executed in German-speaking areas between about 1550 and 1650 – the period of the worst Protestant-Catholic wars, culminating in the Thirty

Years War that raged across Germany for a generation. Central authority collapsed, and nothing reined in local scapegoating rampages.

Some of the largest documented waves of executions occurred in the western German bishoprics of Trier, Mainz, and Cologne, where several thousand people were killed over the course of just a few decades around 1600.

These mini-states lacked strong central governments, and were not subject to an appellate court. When popular opinion and local of-

ficials ran amuck, there were no higher institutions to stop the momentum.

What about the Inquisition? Ironically, this disreputable body had a fairly good record during the witch hunts. The Roman Inquisition, controlled by the papacy, very early put an end to hearsay evidence and demanded that all cases follow strict legal procedures. Although some witches (and the famed magician Giordano Bruno) were subsequently executed, no major hunts ensued in the Roman jurisdiction.

Similarly, the northern half of staunchly Catholic France, with the Paris Parlement acting as a sort of supreme court, demanded around 1500 that all capital cases be sent to Paris for judicial review. No major hunts happened in their jurisdiction after this point.

Hunts seem to have happened mainly in areas where central authority was weak or compromised by war. England’s



The ducking of a witch, from a chapbook by John Ashton (1834). Image via Wikimedia Commons.

worst period of witch-hunting was during the civil war of the 1640s. France's worst incidents were in outlying areas (Normandy, Lorraine) with no accountability to Paris.

THE WITCH HUNTS A SATANIC CONSPIRACY?

Witchcraft had long been persecuted and punished as heresy. The final step in justifying the hunts was the growth of the idea of a satanic conspiracy to destroy Christendom.

This obsession with sects of witches – surging after 1500 – parallels the success of breakaway Protestant sects during the Reformation. Heresy was seen as a group vice, not an individual deviance. (Protestants themselves were no different, demonizing one another and the Roman church.)

Unlike earlier eras where a single person or small group was accused of using evil magic, cases after about 1500 often included charges of participating in the (sexually-charged) rituals of devil-worshipping cults, and suspects were tortured until they admitted to being part of a satanic conspiracy and named other participants.

Let's back up a bit. In the 1300s, several high-profile legal cases charged aristocrats with using magic for criminal purposes. The Order of the Knights Templar was broken up after 1307, its leaders charged with obscene magical acts.

In the Middle Ages, clerics and other educated people (mostly men) were occasionally prosecuted for magic, demonic rituals, and the like.

These upper-class cases remained isolated and did not spark hunts. When the great hunts emerged in the 1400s, the victims were overwhelmingly ordinary people – often elderly women from the fringes of society.

How did the everyday magical acts of common people get caught in this dragnet? We saw in an earlier chapter the gradual “demonization” of magic. Where older cultures saw magic as problematic only when harm was done or perceived, the later Middle Ages developed the idea that all magical acts were demonic, in that they must invoke a conscious spiritual being in order to accomplish their effects.

Did the victims actually call themselves witches? Unless they were insane, probably not. As Ronald Hutton has established, the term “witch” has in the past mainly been used on other people, not one's self. To be identified as a witch was dangerous, possibly lethal.

Initial accusations often came from neighbors and other common folk – but could rapidly expand when church and state got involved.

Working from the belief that witches (like all heretics) must belong to secret cults and sects, authorities in this period launched campaigns – both educational and

military – to eradicate heresy, deviance, and witchcraft. Official Christianity seemed under attack, and authorities looked for scapegoats.

In some ages, these scapegoats might be Jews, or Gypsies, or foreigners in general. Jews and Muslims were driven from Spain in 1492.

Starting around 1500, tensions focused on witches, and often on older women. Why this happened at this time remains a complex question to which we now turn.

THE WITCH HUNTS WHY WERE OLDER WOMEN TARGETED?

Archival research confirms that a large majority of witches and magicians executed during the period of the great hunts were women. In some places they made up 90 percent of victims.

To account for the high percentage of women persecuted and killed during this era, it has been popular since historian Jules Michelet in the mid-1800s to cite the deep-grained misogyny of Christian churches (Protestant and Catholic) as the driving force behind the hunts.

Although Christian attitudes couldn't have helped matters, we're left wondering why the witch hunts happened around 1500 instead of, say, 500 or 1000 CE, when attitudes were just as misogynist?

Why did the Roman Inquisition lead most jurisdictions in curbing hunts? Something further must have been involved.

Social factors probably played a role. In an earlier chapter we discussed herbalism – a gendered field occupied mainly by women. In Western societies prior to about 1500, the day-to-day healthcare and healing of most people was in the hands of older women. The rare university-educated male physicians treated royalty and aristocrats (often to their detriment).

Sources from this period show that educated doctors campaigned to ban women from practicing medicine and even midwifery.

Women were also displaced from positions of economic importance as early capitalist production began to move out of home workshops and local markets.

These and other factors may have rendered older women less essential to town and village societies, and heightened gender tensions right at a moment when other conflicts and disasters were leading people across Central Europe to look for scapegoats.

For more on this complex topic, see the bibliography at the end of this essay.

continued on next page

THE WITCH HUNTS

WHY IN THESE TIMES AND PLACES?

Why were witches particularly persecuted – and accused of a satanic conspiracy, no less – at these particular times and places? Let's focus on the century around 1550-1650 and ask – why did the worst excesses happen then, and why mainly in north-central Europe?

Factors to examine include:

- the Protestant Reformation (1517ff), which challenged centuries-old patterns of authority and spawned two centuries of religious wars.
- Christianity's centuries of demonizing magic and developing a conception of a vast anti-Christian conspiracy.
- the early stages of the capitalist upheaval, which unsettled social relations and economic patterns.
- misogynistic trends aggravated by incipient capitalism, including displacement of the home as a production site and devaluation of the role of women in production and reproduction.
- climatic trends including a "little ice age" around 1550, which led to diminished harvests.
- wider scientific and technological trends, including the development of moveable-type printing around 1450, European discovery of the Western hemisphere around 1500, and the Copernican revolution beginning around 1530.

These trends contributed to an atmosphere of displacement and unpredictable change. Place this in a "culture of misfortune" as described in an earlier section, add the religious wars in northern Europe and especially Germany beginning around 1550, and we have some possible explanations for why the trials happened when they did.

This may account for the timing – but why witches, and not, say, Jews? This was demographics. Where Jews were found in sizeable numbers, as in the city-state of Trier, they were also targeted.

Witches, on the other hand, could be found anywhere, in whatever quantities were desired.

THE WITCH HUNTS

HOW THEY ENDED

As noted above, the large-scale witch hunts seem to have happened mostly in areas where government authority was weak or compromised. As the worst of the religious wars wound down around 1650, central governments reasserted power.

Hunts were avoided or ended earliest in areas with strong central authority – the papal jurisdictions covered by the Roman Inquisition, the North of France covered by the Paris Parlement.

Broadly speaking, the hunts moved West to East, beginning and ending earlier in Western Europe. This parallels the earlier evolution of strong governments in the West.

Developments described later such as the Scientific Revolution and the Enlightenment led to growth of a general skepticism about the possibility of magic or witchcraft. By 1700, most educated Europeans considered even self-confessed witches to be deluded people incapable of doing real harm. Church authorities promoting witch hunts were considered ignorant and backward, a trope that Voltaire built his career on.

By 1750 the hunts and most official executions had ended. A new era had arrived in which magic was not persecuted, but ridiculed.

What We Inherit: A somewhat morbid fascination with witches

as counter-cultural icons par excellence, coupled with a realistic concern that political and religious "witch hunts" continue – not least the U.S., where a "satanic abuse" hysteria spread as recently as the 1980s (investigations turned up no actual cases.)

The anti-communist crusade around 1950 ("McCarthyism") derailed many lives and featured one of the worst aspects of witch hunts – suspects being coerced into giving the names of others.

Complete essay at WeaveAndSpin.org/history-ancestors



A German illustration of the Mora witch trial, Sweden 1669. Fourteen women and one man were decapitated and their bodies burned.

I Will Wait

by Sandra Ledesma-Swogger



By the time the day ended, Greyboy stood alone. His brother and sisters had all flown off into the woods. Their wings silently gliding through the cool air. Their goodbyes short but final.

Greyboy thought, "Well, it's not so bad here on this branch. I will wait."

Alumnus CCAC 1995. Mamá, artista, jardinera, LGBTQ ally, friend to flora y fauna. Has a kitty named Henry who likes tamale masa.

I long to hear her singing

by Suzanne Sterling

i wake up to the voices that have been singing all night...
haunting and lovely, they blend sound into light
calling calling calling to God

but i long to hear her singing the voices of the women
the voices of the girls the sweet voice of the uncaged bird

she who has been beaten down over and over
until there is a silence that goes beyond all that we know

i long to hear her voice calling out to her desire
calling out her immortal yearning
i long to hear her singing yes i long to hear her singing

her voices buried so deep under centuries of the iron hand
and i who come from freedom can barely understand
what it would take to escape and to learn to speak again

to believe that i could make a sound
that might be heard above the shouting voices
above the ones who feel they have a right to sing all night
to amplify their songs and send them to the heavens

I long to hear her prayers rising up into the night silences
i long to hear the voices of the women singing

Suzanne Sterling is a dedicated musician, yogi, and activist who has been a priestess/teacher with Reclaiming for over 30 years. She is founder of Voice of Change, a co-founder of Off the Mat into the World and Director of the Global Seva Challenge. An award winning musician, she has released five solo albums and numerous DVD soundtracks. Visit SuzanneSterling.com

Statues topple and a Catholic church burns as California reckons with its Spanish colonial past

by Abel R. Gomez

A footnoted version of this article originally appeared at TheConversation.com, a site that brings academic rigor to popular journalism.

Find the sourced version at: tinyurl.com/serra-falls

Statues of the Spanish missionary Junípero Serra were recently toppled in the U.S. cities of San Francisco, Los Angeles and Sacramento as part of a national movement for racial justice sparked by the police killing of George Floyd.

While activists in the southern U.S. are largely protesting monuments to slaveholding Confederate leaders like Robert E. Lee and Jefferson Davis, California's Serra statues represent a different contested chapter of American history: Spanish colonialism.

For some, Father Serra is a saint – literally: He was canonized by Pope Francis in 2015. For others, including some descendants of the Indigenous people “missionized” by Spain's Catholic church, Serra represents genocide.

‘Civilizing’ missions

Unlike the British, who colonized the eastern United States, Spanish colonizers largely did not seek to explicitly eliminate the Indigenous peoples of the Americas. Instead, the army worked with Spain's Catholic church to religiously convert and “civilize” them.

Spain achieved this, in part, through missions – which sent priests to build churches, spread Catholicism and teach European-style agriculture across the Americas. This process involved taking Indigenous peoples' lands and turning Indigenous people into laborers for the Spanish empire.

Junípero Serra created the California mission system, which stretched north from present-day San Diego up to Sonoma. Born in Spain in 1713, Serra journeyed to “New Spain” – known today as Mexico – in 1749. For nearly two decades he built churches, taught, and preached the gospel to Indigenous peoples.

As an “inquisitor” for the Spanish Inquisition in the Sierra Gorda mountains of central Mexico, Serra also accused several non-Indigenous people of witchcraft.

In 1767 Serra was appointed president of the already extensive Jesuit mission system of Baja California in Mexico. Before he arrived, Indigenous people had staged various armed revolts against the Spanish. Many Indigenous people also died from Spanish diseases

brought by the conquistadors, like typhoid and syphilis.

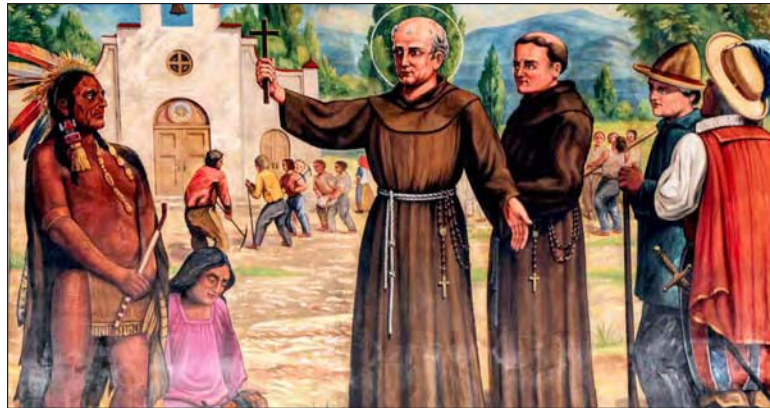
Serra reached present-day coastal California in 1769 on Spain's “Sacred Expedition” to settle the land and secure it ahead of other European powers. The events that followed are at the heart of today's debates about Serra's legacy, and the focus of my academic research on religion, colonization and Indigenous survival.

Serra in California

Serra's defenders say he was a man of God who treated Indigenous people with respect.

Serra insisted that Spain's presidios, or military bases, be built far from religious missions. He fought against the death penalty for Native people involved in a 1775 rebellion when the Spanish army wanted to execute them.

“St. Serra made heroic sacrifices to protect the Indigenous people of California from their Spanish conquerors,



Junípero Serra at work. Detail of painting at St. Casimir's Church, Baltimore.

especially the soldiers,” wrote the Most Rev. Salvatore J. Cordileone of the San Francisco Diocese, in a June 2020 letter after the city’s Serra statue was toppled.

Major avenues across California are named after Serra, but there is mounting pressure to change that. Stanford University has already removed Serra's name from its main campus road.

"Junipero Serra is the person who brought the faith that I practice today," said Andrew Galvan, curator of the Mission Dolores historic site, to The Telegraph.

But even Galvan, who is Native American, agrees the missions were a “disaster” for his Ohlone and Miwok ancestors.

According to the University of California historian Steven Hackel, Spanish missionaries commonly used violence to punish “Indios” who broke their rules. Serra approved such punishments. Those who tried to escape were tracked down and whipped. Unmarried Native women were locked in dormitories called “monjerios” at night to control their sexual activity.

Disease and death proliferated at the missions. An estimated 85,000 Indigenous people were baptized in Serra's California. When the mission system ended in 1834, only 15,000 "missionized Indians" remained. The literary scholar Deborah Miranda, of California's Ohlone/Costanoan-Esselen Nation, describes this period as "the end of the world."

Legacy of the missions

After Mexican independence from Spain, mission lands in 1834 were divided up among Mexican settlers. Some “missionized Indians” in California received land grants, too, but many others became low-paid laborers on the Mexicans’ enormous new “ranchos.”

After the United States won California and other Mexican territories in 1848 following the Mexican-American War, American settlers and gold miners poured into the area and, according to historian Benjamin Madley, murdered Native Americans with impunity.

"Perpetrators, bystanders, survivors, and secondary

sources indicate that non-Indians killed at least 9,492 to 16,094 California Indians, and probably more between 1846 and 1873," writes Madley in his 2016 book "An American Genocide."

One modern consequence of all this history is that today California has few federally recognized Native tribes.

To gain federal recognition – which enables tribes to negotiate agreements with the government and use the Indian Health Service, among other benefits – tribes must prove unbroken tribal governance and cultural unity. Between the cultural destruction brought by Spain's mission system, land loss under Mexican rule and American extermination campaigns, no Native tribes between Sonoma and Santa Barbara are deemed to meet federal criteria.

"Pro-Catholic scholars and leaders have yet to prove that the missions benefited the California Indians in a way that justifies/overshadows the mission's coercive practices and disastrous effects," says Jonathan Cordero, sociologist and leader of the San Francisco-area Indigenous descendants group Association of Ramaytush Ohlone.



Native history

On July 11, the mission Serra founded in Los Angeles, Mission San Gabriel, caught fire. The cause of the fire is under investigation.

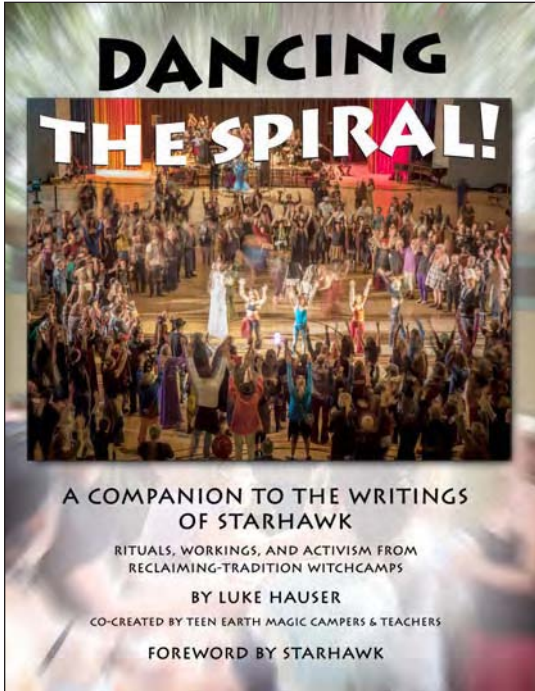
Yve Chavez, an art historian whose Indigenous Tongva ancestors lived and were buried at Mission San Gabriel, is no Serra devotee. Still, she found the destruction of the 249-year-old church “devastating.”

"Some people might see these as monuments to Catholicism or Spain," Chavez told the Los Angeles Times of California's missions. But, she said, "This is something our ancestors made."

Abel R. Gomez is a scholar, writer, and educator. He is a member of the Bay Area Reclaiming community.

A footnoted version of this article originally appeared at TheConversation.com, a site that brings academic rigor to popular journalism.

Find the sourced version at: tinyurl.com/serra-falls



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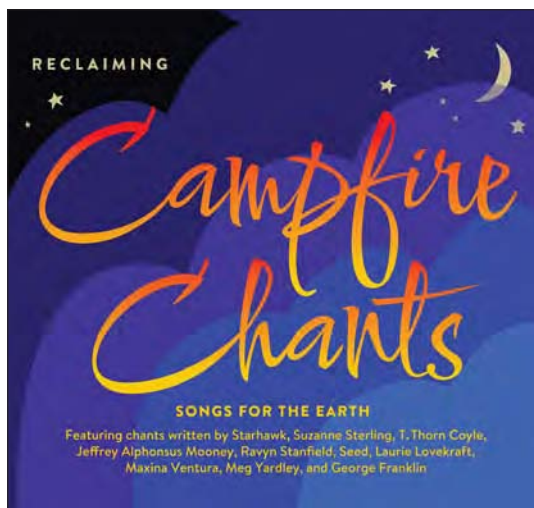
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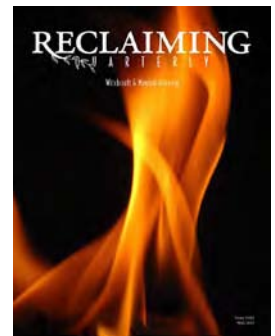


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Print edition of The Reclaiming Cauldron – WeaveAndSpin.org/cauldron

Invoking Deities, Allies, & Energies

Teens Roundtable – from TeenEarthMagic.org/workbook

One of the ongoing discussions and experiments at Teen Earth Magic, Witchlets' Teens Path, and other youth camps is our relations to deities – gods, goddesses, and mysterious ones – and the myths and stories that have grown up around them.

Other sections of the TEM Workbook talk about experiments with “stories of the land” – basing our rituals around the life cycle of an indigenous species such as the Chinook Salmon or the Monarch butterfly.

These interviews with teens and young adults are part of the Teen Earth Magic Workbook – see below for details.

Print edition or free PDF at TeenEarthMagic.org/workbook

Some WitchCamps work with myths and deities from older traditions. Does this speak to you?

KaeliMo: Yeah! Sometimes I get the feeling with Reclaiming, when we research deities and stories that go back a long time – Celtic and Greek mythology and things like that – it is really an ancient practice. We might be doing

something really differently than was originally done with it, but it appeals to me.

Charlotte: I don't think at TEM we've ever invoked a specific deity, have we? I don't work with deities that often. I find it hard to connect with deities except within a workshop space with a mentor, someone who has worked with this deity in the past. That's helped me connect with a wisdom or other energy.

Dusky: I don't believe in deities in a literal fashion. I work with deities in a metaphorical way. Using Pan as an example – nature is a huge part of my belief, but I don't believe in Pan as a god that exists as we've heard about him. But there's a flip side to that – if enough people believe in something, in some way it becomes manifest – not physically, but in this psychic, spiritual way.

Mykel: I love old stuff. If I wasn't already a Pagan and I wasn't already gay, I'd probably run away and become a monk – because of the discipline and the structure of it, that feeling of an unbroken lineage of lives of purpose. I

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The Teen Earth Magic Workbook

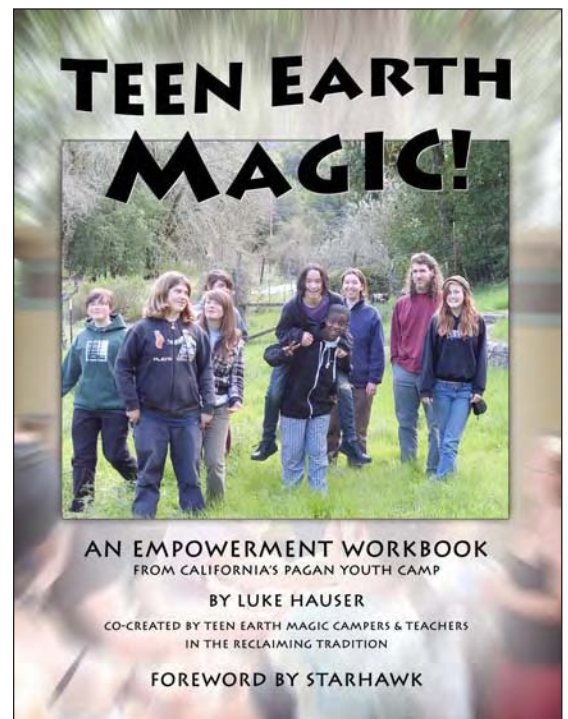
This is a book like no other, based on a decade of rituals, classes, and grassroots activism at Reclaiming's Teen Earth Magic camp.

Filled with dozens of photos from the California-based youth retreat and its sibling camps Witchlets in the Woods and Redwood Magic Family Camp, the book includes:

- step-by-step skills and practice in creating magical rituals
- sample rituals including an online ritual
- magical activism
- interviews about magic to change ourselves and the world
- spells and workings that can be done alone or in groups
- dealing with curses and negative energy
- pentacle workings, intuitive tarot, and divination
- and much more!

With a Foreword by Starhawk, whose Earth Activist Training courses helped inspire Teen Earth Magic.

Print edition or free PDF at TeenEarthMagic.org/workbook



Invoking Deities, Allies, & Energies

Teens Roundtable (pg 2) – from TeenEarthMagic.org/workbook

think there's a lot of meaning in going back and looking at traditions and what people have been doing for a really long time, and reconstructing that in some way.

What does it mean to reconstruct an older tradition?

Mykel: I feel like Neo-Pagan ideas are connected in spirit to things that have been happening for a long time. But the idea that witchcraft could possibly mean the same things to us that it did to people hundreds of years ago – I don't think that's true – and I don't think we need that to have legitimacy. You take what works and leave what doesn't, and really own that we're creating something new – it's about self-determination.

What is your relation to the Goddess or deity?

Mykel: I don't work with "the Goddess" specifically, but sometimes if I'm freaking out, I have a sense of something big and powerful and universal supporting me, holding me – that's my experience of the Goddess.

Ingrid: At first deity was easier for me to understand than invok-

ing "nature." You see gods and goddesses represented in books with human features – it was an easier way to have a first step toward interacting with energies – they have their stories. Whether or not we believe they are true, we attribute qualities to them.

Dusky: For me, deity is *not* human. Why should deities that govern all of nature be humanoid? That doesn't make sense to me. A lot of deities are humanoid, though, so working with them always seems a little odd. And when you do invoke a humanoid deity, they are, like people, complex. Pan is a nature god. But if we invoke Pan, we're also invoking a lot of other things like sexuality into our ritual, and we don't necessarily want that.

Ingrid: When I think of deities like Pan I think of everything

I've read when I've gone to Pagan websites. Deity may be beyond human – but at the same time deity has a fair amount of qualities that are very human. And I find humans really confusing! So I'm way happier to chill out with nature. It's much less confusing at this point in my life.

Sequoia: I like having deity-specific rituals. I think they make me feel the most Pagan – I love those "Stonehenge moments!" But I find deities

to be tricky. It's easy to get kind of academic about a deity. I start to go through a list, like what do I know about their energy, what are they like, what are ways I can interact with them? It prevents any kind of energetic exchange. I'm trying to "know" too much, and not allowing space to feel and interact.

Do you ever invoke the Goddess?

Mykel: As far as invoking, Spiral Dance is probably the only place I've been where we invoke "the Goddess" – it's pretty different than what we usually do at Teen Earth Magic. But I always love the Goddess invocations (at Spiral Dance) – they're always so big and joyful.

KaeliMo: It makes sense because of the scale of the Spiral



Practicing a group invocation at Teen Earth Magic – it's all in the timing! Photo by George Franklin/TEM.

Invoking Deities, Allies, & Energies

Teens Roundtable (pg 3) – from TeenEarthMagic.org/workbook

Dance. With so many different people, invoking “the Goddess” makes sense as a unifying thing. But if I were doing my own ritual, invoking the Goddess might seem really intense and not exactly what I was looking for.

What about specific deities?

Maeve: It’s a mixed bag for me, depending on the ritual. If I have more time to prepare for an invocation, or have spent time working with a story that has a specific deity, I really love doing deity invocations. Something about the complexity of deity and the spontaneity – you don’t know what aspect of that deity is going to show up!

Miranda: I used to do it more when my mom was part of a coven that did a lot of work with them. I like working with them because they have a specific purpose, like “I am the Goddess of Love!” – a very specific purpose that they can help with.

Talise: I haven’t done much work with deities, but I have enjoyed it in a group setting. I agree with Miranda, they have certain qualities that you can work with.

KaeliMo: I work sometimes with the Fey, and with Pan and Hecate. With a deity, I think of what they might represent to me at that time, and I focus on that – that’s my way of opening the door. I say, “This is why I am interested in exploring things you might have to share.”

What’s difficult about working with deities?

Ingrid: Invoking a specific energy, deity, whatever? I feel like I’m less specific in my practices. Less organized might be a way to put it.

Charlotte: I feel like I don’t know enough about deities. I don’t know if I’m in the position to be working with them or if I am doing this deity justice by invoking them and asking their guidance. Is this the right energy for what I need? I get kind of caught up in the semantics of it.

Mykel: I’m not comfortable invoking a deity I’m not already tight with. I feel like I don’t know a deity if I just have one person’s version – like, “This is the Goddess of

the Sea.” I feel like where I really get the essence of a deity is when I hear different people’s versions – what they all have in common, or the gaps – that tells me a lot more about them than a detailed explanation.

Natasha: I feel like deities are further away from every-day life than ancestors or energies, which have more of a place in the greater society. Deities are a lot of the time written off. We have less acknowledgment of their power, which for me makes it harder to connect without guidance – a class or working with other people in on it.

Charlotte: It’s easier to feel more connected with something like the elements. You can be walking down the street and see the ocean or feel rain, and you’re like, “Oh, Water!” But you’re not often walking down the street and go, “Ah, Hecate.” Unless you’re crossing the street, I guess!

KaeliMo: I’m more inclined to invoke allies than deities, especially deities I don’t already have a relationship with in my personal practice. When I’m sorting out personal or emotional issues I’m more likely to invoke allies that I have already created relations with.

What sorts of things do you mean?

KaeliMo: Usually it’s animals or plants – on my own I tend to create space and work with one thing like a plant and sit there and listen and see what I can learn from it. I feel like at TEM we do more with spirits of the land or the Fey than with deities – things that are smaller, so you have a more personal experience. Things which are more specific to you and your place.

What’s an example of a spirit of the land?

KaeliMo: Redwoods have incredible significance to me. I have a personal and tactile relationship with redwoods. I’ve done a lot of magic in the redwoods, and we call the same places home. They have an intense physical presence – it’s like they hold the rest of the forest. It’s one of the profound connections I’ve discovered. I’ve invoked them at college in Ohio, because the redwoods aren’t there. There’s a kinship with redwoods, a home feeling.

What’s it like to invoke an animal or plant ally?

KaeliMo: With plants, I find that working with them takes a lot of patience – things are a lot slower and more detailed. It’s never occurred to me to invoke a plant when I’m moving. I don’t tend to do it with words – it’s a non-

Pop Quiz: Who Is the Goddess, Really?

Who is the Goddess, really? Find our answer by listening to the chant by Moonrise – part of our Spiral Dance playlist at WeaveAndSpin.org/tem-chants.

Invoking Deities, Allies, & Energies

Teens Roundtable (pg 4) – from TeenEarthMagic.org/workbook

verbal communication. Then I notice whatever feeling I might get in response to that.

Ingrid: I feel like Reclaiming lends itself to exploring deity and interpersonal relationships, but I haven't worked out how well it works for me to connect with nature. You want me to invoke a tree? I like that idea, but I have no idea what it means. I'm sitting here and it feels like there's nice energy coming out of the tree. I enjoy it, it's calming – that's my experience.

Do you work with other allies like ancestors of blood or craft?

Hilary: Sometimes I do it without thinking about it. I show up for a grieving friend, and I may not "cast a circle," but there's a circle there, and allies are there. There are some allies that I work with formally and have altars to, plant allies or ancestor allies that came to me in some trance a million years ago. And I'll be standing next to someone I dearly love, and they're going through something, and I'll feel this energy come up behind me, and I'll be like, "Oh, I see what this person needs right now!"

Sequoia: I think the most powerful allies are ones that are physically with us in the space. Like here with these trees that have witnessed so much, I get some of the deepest connections I can have in any space. Calling creatures that are here, and ancestors of the land – those are often the most potent allies.

What about invoking a specific energy like groundedness or perseverance?

Ingrid: Invoking a certain energy definitely works for me.

Dusky: Invoking a specific energy or emotion or idea – that's internal magic. When I invoke perseverance, I'm telling myself I'm going to persevere. And that works really well. Having a group of people do that together strengthens that commitment, because you're not only committing to yourself – you're committing to everyone else.

Maeve: I love invoking energies that are simply named, like invoking our "innocent brave hearts" the first night at Witchlets this year. By combining what those words

mean to us – "innocent, brave, heart" – it creates something that you wouldn't have been able to imagine if you hadn't connected the words.

Sequoia: I think invoking something like "innocent brave heart" allows for an individual experience within the ritual. It's not as definite as a character in a story. It sets up an energetic intention. That's what we do when we create sacred space – we build this "church" that we then energetically customize. It's a space that's more about personal journeys and growth than worship.



An invocation at Solstice in the Streets.

What is the difference between invoking a goddess of love, versus simply calling 'love' as an energy?

Miranda: I think calling in "love" is a very broad term. There's so much to love – romantic love, I love my best friend, I love my parents and sibling, I love the Earth, I love doing an activity. But if you call on Aphrodite, she has a more specific type of love. I think most deities have a more specific purpose – they usually help with a specific purpose within this big giant bubble of "love."

Talise: I agree. All around the world are different deities that have to do with love, yet they all are slightly different. It's about bringing that unique deity into the circle.

This is one of half-dozen roundtables in the Teen Earth Magic Workbook, which includes 350 pages of magical skills, activism, rituals, workings, and resources.

Print edition or free PDF of the Teen Earth Magic Workbook:
TeenEarthMagic.org/workbook



Fragment – Sequoia Belk-Hurst, 2020

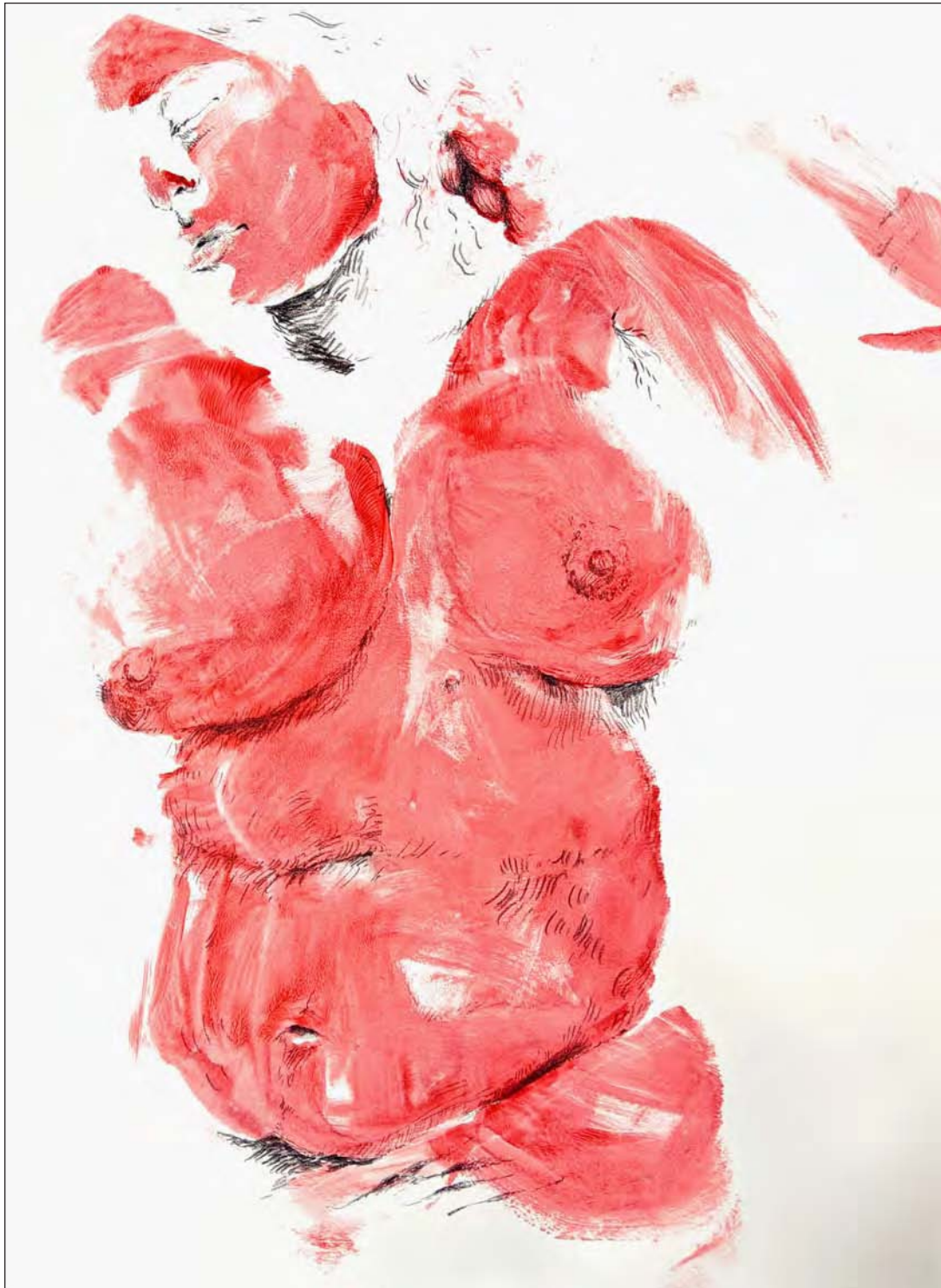
Magic for me is often a corporeal experience: sensorial, rooted in my body's ability to listen, see, and feel. My physical manifestation is my wand, and I use it to delve deep into the mystery.

I grew up in reclaiming, and my craft as a witch and as an artist developed in tandem. The two practices are inextricable from one another. This work was originally created for my bachelor's program thesis show, and intended as an examination of the spaces between the worlds of the living and the dead, the corporeal and the ethereal, which the witch's body occupies. Each piece is a devotional object, created by and with my body as both material and tool.



Skin (details)
Sequoia Belk-Hurst
2020





Skin – Sequoia Belk-Hurst, 2020

(see page 79)



Fragment (detail) – Sequoia Belk-Hurst, 2020
(see page 79)

Consensus Process

An Introduction – from *The Empowerment Manual*

by Starhawk

Reclaiming and many other grassroots groups make decisions by some form of consensus process. In this excerpt from Starhawk's book, The Empowerment Manual, she shares thoughts on when and how consensus can be most effective.

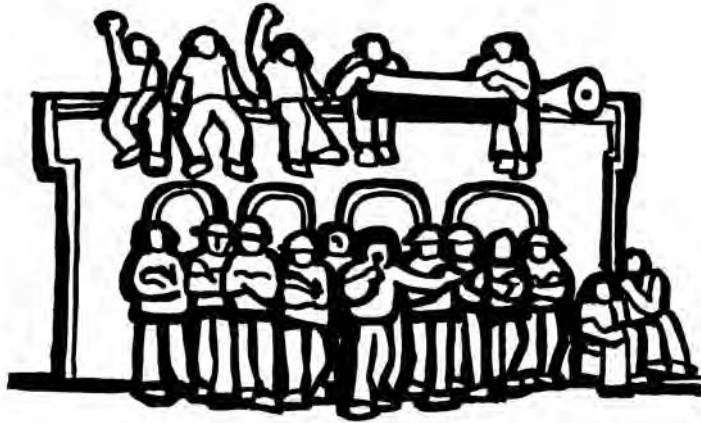
Consensus in some form is the decision-making process most often used by collaborative groups, and it is the one with which I have the most personal experience. Over four decades of activism, I've probably facilitated thousands of meetings, from small, intimate circles planning a ritual to huge groups under extreme tension in the midst of an action.

My first experience of a group that was collaboratively organized and that worked by consensus was at the blockade of a nuclear power plant at Diablo Canyon in Central California in 1981. Actually, that wasn't my first experience of consensus — I had been working in circles and collectives of various sorts for many years. But it was my first experience of a group that was trained in how to use consensus and skilled at doing so, and it was on a much bigger scale, with thousands of people taking part in the blockade over a period of three weeks.

While our meetings certainly had their moments of frustration, overall it was a life-changing event that left an indelible mark on the political culture of the environmental and peace movements for decades to come.

Fifteen years later, I bought some land in the Cazadero Hills in western Sonoma County. Many of my neighbors seemed strangely familiar, as if I'd known them in some previous life — as indeed I had, for they'd taken part in

the blockade and in many later mobilizations. When we formed a group to help protect our local wildlands, we discussed how we wanted to make decisions. Over and over, I heard people say, "We learned consensus at Diablo Canyon, and it's worked for us ever since."



A Culture of Respect

Consensus works best in a group that cultivates respect, where people care not only what gets done but how we treat one another in the process. Consensus asks us to put aside our egos, our need to win and to be right and open our ears to listen, to appreciate the contributions of others and to co-create solutions to our problems. When groups hold these values, using consensus can reinforce them and reward people for flexibility, for their

willingness to listen and for their creative responses.

When groups don't hold values of respect and don't care about the process as well as the results, consensus may still work but only if the group has very skilled and stubborn facilitators.

Training for Consensus

Consensus is a bit like the proverbial little girl with the little curl right in the middle of her forehead — when it's good, it's really, really good and when it's bad, it's horrid! The discussion here and in the following sections on facilitation and agendas will help to make it good. But groups that intend to run by consensus do well to invest some time and effort in training their members. Most of us are familiar with voting, but consensus is not common in the larger society and there are many misconceptions about it. Groups that find consensus unworkable often have not taken the time to train their members or even familiarize them with the rules and conventions. As a result, people may mistake a block for a disagreement or get frustrated when they can-

Artwork by Rini Templeton – see end of article

not reach unanimity. Many of the things that people dislike about consensus are actually rooted in unfamiliarity with the process or mistaken ideas of how it works.

Misunderstandings about Consensus

People often think that consensus process means that we all agree. It does not. Within consensus there is room for people to disagree, to object or to stand aside, refusing to participate in implementing a decision.

Consensus does not necessarily mean unanimity.

Consensus does mean that we've gone through a process in which everyone's ideas and concerns can be heard, and done our best to meet them. We ask, "Can you live with it?" not "Do you love it?" We ask "Can you consent?" not "Is this the most perfect expression of your own ideas?"

Consensus does mean that the group has done its best to hear all ideas and concerns and synthesize the best possible proposal.



When to Use Consensus

Consensus is also not a group structure or a form of governance. Some groups seem to think that once they've said "We work by consensus," every person must always be part of every single decision. But consensus works best when many decisions are delegated and people have a high degree of autonomy and responsibility. If we all have to be part of every single decision on every issue, none of us would have time for a life, nor any time to actually get the work done. No one would have freedom to exercise independent judgment or creativity.

Consensus is costly — in group time and energy, although not generally in money unless the group is paying a facilitator. For that reason, a group should be sure to use it judiciously: for issues that are important and that relate to core values, that need wide group support or participation or that have lasting effects.

Smaller decisions with a limited scope should be delegated to groups or individuals directly concerned with them. Simple decisions like "How long will the lunch break be?" can be decided by straw poll or vote.

Levels of Commitment

Roger Schwarz, in *The Skilled Facilitator*, discusses different forms of decision-making. In Consultative decision-making, a leader consults with others but ultimately make the decision. In Democratic decision-making, the group discusses the decision, then votes and majority rules. In Consensus decision-making, everyone discusses the issue and revises the proposal until they reach unanimity (note that here Schwarz accepts one of the common fallacies about consensus). In Delegative decision-making, the decision is referred to a small group or an individual.

Schwarz suggests matching the process we use to the degree of internal commitment needed. Consensus is time-consuming, but it generates a high degree of commitment. Other forms generate less buy-in but may be appropriate for decisions where less is at stake.

The amount of time, energy and consideration devoted to an issue should be proportional to its importance and its scope. My spiritual network, Reclaiming, contemplating a change to the wording of our Principles of Unity, has embarked on what we expect to be a multi-year process of discussion in many forums, culminating in a consensus meeting that people will have long prepared for. But we delegate to small groups decisions such as whether the Spring Equinox ritual in San Francisco will be in the park or at the beach, or which bookkeeper to use for the collective accounts. When setting dates, we often now use online polls to see which day works best for most people — in effect, a form of voting.

Consensus: A Creative Thinking Process

Consensus encourages us to think creatively about issues and problems. The heart of consensus is a process of synthesis. An issue is brought up — we hear a diverse range of ideas, opinions and concerns, and out of them all we try to synthesize the best possible approach.

Consensus works best in groups that share some common values and that value respect and caring treatment of one another. However, with strong and skilled facilitation, consensus can work even in groups that differ widely on their politics and their approach to process — providing they share some common goal strong enough to hold them together.

Artwork by Rini Templeton – see end of article

continued on next page

Meta-talking Bogs the Process Down

Consensus can be empowering, exciting and surprisingly efficient — but it can also bog down and become ponderous and agonizingly frustrating. One of the key reasons people lose patience with meetings comes from what I call meta-talking. Talking is addressing content — wrestling with issues, proposing ideas, stating concerns or objections. Talking takes time, but people will be engaged as long as the discussion moves forward and does not simply repeat arguments already heard.

Meta-talking is talking about talking. When the group gets embroiled in discussions about which items to discuss first or second, what processes to use, whether or not to take a break and for how long, people rapidly become impatient and frustrated, rightfully feeling that their time is not being well used.

I believe that the facilitators best serve the group by setting an agenda ahead of time, giving thought to the processes and tools they will use for discussion and asking for the group's authority to decide minor issues by decree or simple vote, if necessary. After you've suffered through one 45-minute discussion on whether to take ½ an hour or an hour to break for lunch, your need to participate in such decisions is fulfilled for a lifetime. Ever after, you will welcome a facilitator who simply says, "We're taking a break for an hour." Voting is also a simple and quick method for determining simple decisions of procedure.

Blocking Consensus

In classic consensus, any individual can block the group from moving forward — but only for very specific reasons.

A block is not a disagreement or an objection. It's not a way to express general dislike. A block is only accepted when it is a moral objection, that is, a block says:

"This decision would violate the shared values upon which this group is founded."

When someone does block a consensus, they must be able to state their principled objection.

The values must be ones core to the group and to which the group subscribes. Another way to look at a block is to say, "Is this so serious that I would have to disassociate myself and leave the group if they go ahead with it?"

A process block does not kill the issue, but sends it back for more discussion and a more fair presentation.

Groups may decide to limit blocking. Some groups decide, for example, that a lone individual cannot block, but only a representative of some subgroup that has itself reached consensus to block. Other groups might limit blocking to people who have been members for a deter-

mined period of time, or who fulfill other requirements. Some groups require anyone who blocks a proposal to offer an alternative.

When the discussion of an issue is carried out openly and thoroughly, blocking rarely if ever arises. Deep feelings and strong, moral objections are dealt with as the proposal is being formulated.

Roles in a Consensus Meeting

Consensus process has three necessary roles and one optional one:

- The facilitator — or more often, co-facilitators — set the agenda, run the meeting, keep the discussions on track, assure fairness and respect in discussions and attempt to assure equal opportunity to participate for all.
- The timekeeper keeps track of time. Groups often set time limits on discussion for each item on the agenda, and the timekeeper warns when those limits are approaching or have passed. Groups can agree to contract for more time if a discussion warrants it — but awareness of time can help keep the meeting moving forward and can assure that all the crucial items on the agenda are addressed.
- The notetaker keeps the meeting minutes, taking notes on key points of the discussions, and most importantly, on decisions that are reached. The notetaker also holds the responsibility to see that the record of the meeting is sent out to everyone who needs to know.
- Optional role: Some groups like to have a vibeswatcher who pays attention to the process of the meeting. She or he watches body language and tracks the mood and energy of the group. They may help the facilitator interrupt arguments or make positive suggestions for a game, a break, a moment of silence.

Excerpted from Starhawk's The Empowerment Manual: A Guide for Collaborative Groups. Free downloadable chapter at WeaveAndSpin.org/freebies

Starhawk is a co-founder of Reclaiming, and author of numerous books about Reclaiming-style magic and activism. She is a core teacher for Earth Activist Trainings, which offer permaculture design courses with a focus on organizing and grounding in spirit. For more about EAT, see page 143.

Visit Starhawk.org & EarthActivistTraining.org

Artist – Rini Templeton was an American artist who dedicated her life and art to supporting labor, feminist, and social justice movements. She also lived and worked in Mexico, Cuba, and Nicaragua. Her graphics are available copyright-free at RiniArt.com

Civil Disobedience Arrest Leads to Reclaiming

by dress

This is an excerpt from a memoir-in-progress by dress, a gender-bending free spirit who has been engaged with Reclaiming, Food Not Bombs, Brass Liberation Orchestra, and many other grassroots groups and movements in the Bay Area since the 1980s. Stay tuned for more installments!

On June 22, 1983, I arrived at Lawrence Livermore National Labs (LLNL) for the second day of the actions for the International Day of Disarmament, organized by Livermore Action Group (LAG).

I came in a wedding dress with the idea of appearing as Edward Teller's forgotten bride. Teller was the first director of LLNL and was known as the "father of the H-Bomb" for his lead role in developing a more dangerous weapon than the atomic bomb. White is the color of mourning in Japan.

I had come with Bea, a new love, and Jonathan, both of whom had come with me from a recent action at Vandenberg, acting as an impromptu affinity group.

As my skin tingled in the cold crisp morning air, I saw hundreds of demonstrators dressed in bulky layers of clothing to protect against the morning chill. Mostly in flat colors, tans and blues, some greens, black shoes, people of all

sizes and shapes, mostly younger, with several having long grey hair as well. The demonstrators filled the street, mostly standing in groups or milling about, with several groups sitting in the street, arms linked together. I heard them chanting and singing loudly, a mix of stern and plaintive looks directed at the drivers that stopped in the road, smiling brightly when they looked to one another.

Suddenly, a tan pickup truck pulled onto the sidewalk, trying to go around the demonstrators crowding the street. I saw a crowd surge to the sidewalk, surrounding the truck, waving and gesticulating, shouting "Stop!", "What are you doing?" After the truck stopped, I sat down on the cold sidewalk, feeling its hardness under my butt, while the nylon slip tightened around my shoulders and back, holding me stiffly in place. I felt the heat of the truck engine, the motor sounding whiny. Gasoline and burnt oil fumes assaulted my nose. I felt the crowd's anger rising, the cacophonous rhythm of their fists pounding loudly on the truck's metal hood and door. My breath flowed out over my tongue and lips as my voice lifted into chant, "Na Mu Myo Ho Renge Kyo," hoping to calm the crowd more than the driver.

I lost track of time, no longer aware of the cold seeping into my butt and feet. Then officers appeared in tan uniforms with gold helmets on their heads. I felt two hands on my arms, pulling me away. When I simply went limp, a thumb was pressed hard into my neck, my arm twisted behind me with force. When I did not respond to pain compliance holds, they rolled me onto my stomach, and I could almost taste the blacktop beneath me as my face was pressed into it and my arms were cuffed behind me. The ground scraped roughly against my knees as I was lifted by my arms, cuffed behind me, and dragged away to the waiting bus. Two more officers grabbed my legs to carry me onto the bus, banging my chest into one of the steps, then dropping me flat onto the ribbed rubber runner between the seats. I sighed in relief, elated that I stayed calm and centered throughout.

I made out with Bea for most of the 20-minute ride to the jail. Still not cooperating when it was time to leave the bus, two officers put batons under my underarms and lifted me with my hands still cuffed behind me. Now I was in excruciating



Faith-based affinity groups were a backbone of 1980s anti-nuclear and Central America solidarity movements, including Jews, Buddhists, Pagans, and Christians. Although Reclaiming groups such as Matrix AG did colorful actions, no one had better props than the Christians! Photo by Ted Sahl/Direct Action.

pain, being very excited from making out with Bea.

Santa Rita jail was not ready to accommodate 1300 arrestees, so they brought in the National Guard with huge evacuation tents, one for men and one for women, along with cots and light blankets. I remained in the wedding dress for three days, as we expected to be released within a few days similar to the prior year's action. The nylon slip inside the dress irritated the poison oak contracted during my recent hiking at Vandenberg Air Force Base, so I took off my dress on day four and accepted the National Guard issue.

When I called my parents, my dad answered as usual, and then called to my mother, "Dear, our son the jail bird is on the phone." I was amused that my parents didn't understand my drive to participate in direct actions that risked jail time, as I felt I was taking the peace and justice values they had instilled in me to a further degree.

After arrest and booking, one goes to court for arraignment and offers a plea of not guilty, guilty, or no lo contendere, Latin for "I don't contend" the charges, I do not admit to or refute the charges. For guilty and no lo pleas, the judge usually issues the sentence immediately. Not guilty pleas need a date for trial, usually months away. As our first act of jail solidarity, no one offered their name or went to arraignment. The government doesn't want to pay for room and board for groups of activists, and even less have us influencing general population with radical ideas of noncooperation and organizing. Group solidarity was now a serious factor. By refusing to accept different treatments, a group can pressure the court system to treat everyone equally.

Every weekday, Sheriff Krieg would appear and offer us an opportunity to "cite out," allowing one to leave jail with the promise of appearing in court at a later date. We sang and cheered him, much to his chagrin. The challenge was to have as many people stay in jail to apply pressure to

the county, mainly the district attorney and judge, to get a deal that would allow all those who wanted to plead no contest to serve a minimal amount of time. Each day, 5-15 men chose to cite out, and we sang to them as they left.

A large group wanted to plead not guilty and go to trial using the "defense of necessity" argument, breaking a minor law to stop a bigger crime, in this case, preparing for nuclear war, a crime against humanity under the Geneva Convention. The initial deal offered included a year's proba-

tion and fines. Probation was unacceptable as many wanted to be free to be arrested at other actions within that time frame.

Every day excitement ran high when the legal team appeared, as we expected to hear that an acceptable deal had been arranged and we could all leave soon. After three days of hearing no change, people started getting discouraged and tensions ran much higher in the spokes council meetings. Most people had jobs and families to get back to, and would call to see if they could extend their time away. Many were surprised when employers and others they had not made advance arrangements with let them know they fully supported our actions, and would make do while we were in jail. Free of those concerns, I was more focused on proving solidarity would work.

We had daily spokes coun-

cil meetings to discuss the deal and tactics to influence the Court, which required communication through our attorneys with the women's side. I often functioned as vibes watcher, offering activities to break the tension and relieve acrimony. People organized workshops on many topics, including yoga, organic gardening, co-counseling, and consensus process. We also spent time just sharing stories and becoming closer friends. I like to say that many of my best friends I met in jail. Evenings held a Tornado of Talent show, with many incredible talents boosting everyone's spirits.

By Friday, there was strong concern that the long jail time,



The author, attired in a wedding dress, gets arrested at Livermore Nuclear Weapons Lab, June 1983. Photo by Jack Davis/LAG.

lack of known sentence, and likelihood of probation as part of it, would discourage many from staying and keeping solidarity, our strongest tool to influence the court process. But David Kubrin, a Reclaiming novice witch, had taken a straw poll of who could stay for another week or more, meaning we could keep an effective crowd to push our solidarity demands.

That night, Kubrin and the rest of Matrix, a Reclaiming affinity group, called for a ritual to weave the two dragons of Mount Diablo (male) and Mount Tamalpais (female) into a spell for our success at solidarity. Joining hands in a circle of about a hundred men, my empty stomach eased its general protest.

As the full moon rose in the east, casting her eerie glow over the sandy grounds, David raised his husky voice to explain the structure of the rite. Then one of the Matrix men reached his long arm into the center, drew it up and over as he turned outward and took a step away from the circle. Loudly proclaiming, "By the Earth that is Her Body," he carved a pentacle against the dark sky, and then strode to east, arm outstretched toward the sky. Stopping at East, he again raised his voice as he cast another pentacle, "By the Air that is Her Breath." Twice more he did this, proclaiming "By the Fire that is Her Bright Spirit" for South and "By the Waters of Her Living Womb" for West. He returned to the North point, turned inward and strode to the center of the circle, and pointed his arm up to the sky, shouting "By All the Worlds Above"; then flung his arm at the ground, "By All the Worlds Below, The Circle is Cast. We Are Between the Worlds, And What Happens Between the Worlds Can Change All the Worlds. So Mote It Be!"

My skin tingled to the energy spiraling around the circle, the invisible barrier proving nearly tangible. Others stepped into the circle in turn, waxing poetic to each direction and its associated powers, evoking images of harmony between all participants, and power to shift the World to a better way. Each dragon seemed to snarl over the loud whoosh of its beating wings during their invoca-

tions. As the chant started, my voice streamed through me to join along with most others. At the next signal, I turned left and stretched my arms out to gently grab the hips of whomever was in front of me, just like everyone else. My legs bounded excitedly as we shuffled along in a snake dance, weaving the dragons together for our intent.

After we finished, blood rushing under my skin, I found myself enchanted by the concept of worshipping a God-

dess as primary deity, with a male God as complementary and respectful, and the egalitarian nature of the process. My parents referred to themselves as agnostic atheists, and did not indoctrinate us in any religious practices or beliefs. I had always believed in some greater sense of oneness that connected us all that was beyond our immediate grasp. The Reclaiming ritual gave me a new way to deeply connect to that. I soon joined Reclaiming and have participated in over three hundred rituals since. Whether public or private, the ritual intention is always asking for a better world in one way or another.

I learned that these rituals are always in a circle so everyone can see each other. And while more experienced people generally took lead roles, they left an invitation to step up as one felt called to. The rituals often include a trance

as time for introspection and focus, and always include an activity to raise energy, chanting, singing, dancing.

Shortly thereafter, Moher Downing (She Who is Remembered, Lives!) dubbed me dave wedding dress. I proudly adopted it, defining me as an activist. My father's surname had no long heritage, as his father emigrated from Lithuania in 1906, but fled to Canada to avoid the draft for WWI, and changed his name from his family's taken name to return to the US. My grandmother marched against the Vietnam War, so my anti-war stance had real heritage.

*(Thanks to David Kubrin for his recounting of the ritual and other Santa Rita events from his recent book, **Marxism and Witchcraft** – see page 100.)*



First taste of freedom! A Livermore protester leaves jail after two weeks of squalid confinement. Photo by belsmith/Direct Action.

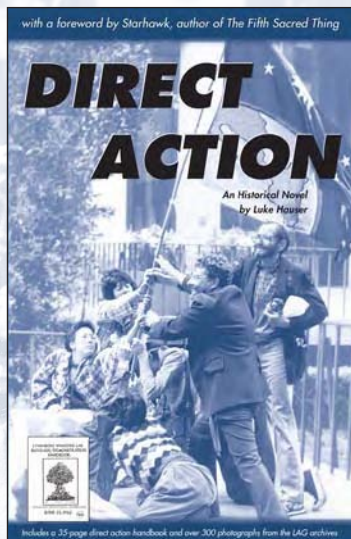
More About Reclaiming's Activist Backstory

1980s movements against nuclear weapons and power and against intervention in Central America were the cauldron in which Reclaiming was born.

While you're waiting for dress's complete memoirs, check out Luke Hauser's *Direct Action*, which features novelized tales and adventures from Reclaiming's founding generation.

Although set in the 1980s, the 2003 book reflects activist lessons through the 1999 Seattle protests.

DirectAction.org – print version or free PDF



Luke Hauser's historical novel tells the backstory of Reclaiming, placing the Pagan Cluster amidst California's vibrant activist scene.

Free download of PDF version – DirectAction.org

"Affinity groups, consensus, and solidarity come alive. Engaging stories of real people – stories that can be laughed at, cried over, and treasured."

– Karen Pickett, *Earth First!*



People using wheelchairs took part in the Livermore blockades. Sometimes they were the strongest non-cooperators. Photo by Ted Sahl/Direct Action.

Funky Nixons Support Reclaiming Quarterly

Streaming proceeds benefit Reclaiming's activist archives

Straight Outta Berkeley – garage-based rock, rap, and country music with lyrics that never seem to go out of date.

Timeless tunes to lift your political blues and set those revolutionary toes tapping, including L.A. Driver, Big Fish, We Support the Troops, Move to Arizona, and of course Screw the Rich.

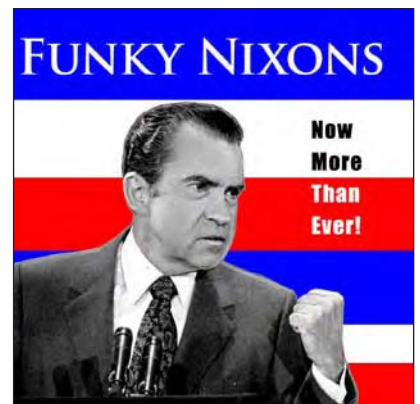
At least two Reclaiming witchcampers have been known to cavort with the Funky Nixons, known locally as the House Band of People's Park.

Which basically means they play there a lot and back up other musicians.

Now you can hear their songs even when you're not at People's Park or a witchcamp fire circle.

On all streaming sites.

DirectAction.org/nixon/



Print Edition of The Reclaiming Cauldron – WeaveAndSpin.org/cauldron

Change the world now – set PDF browser to two-page view!

Out of Chaos, Out of Innocence

by sisalfierce

A story about Perse, a non-binary ally and beloved sometimes associated with pomegranates and the underworld.

When I was alive, when I walked the earth, I did much I'm glad to remember. And I did things I now regret. I left things unsaid I wish I'd said. In the time since my life ended, I've had time to celebrate who I was. And time to mourn, and cry, and begin to forgive myself for what I wish I had done differently.

I think we are given descendants who celebrate the best that was in us, in the way they live their lives. And who bring home to us what it means that when we walked the earth, we sometimes fell short. So it is with Perse.

In years past, Perse was very like the flowers they gathered – new, and innocent. And so Perse's spirit called to me, because innocence calls to the dead. We yearn for it. And fear it. There are those living who are not innocent, and for them, innocence is weakness. In the winter when Perse put out seed for the birds, in the spring when they gathered new flowers, I loved them for their innocence – and I feared for them.

Because the living don't know they are innocent until that innocence is taken away. I longed for Perse to call on me – I longed to warn them, to tell them to be careful. But we dead have to be asked, you know, and it seemed Perse never knew to ask, and so I had to keep my counsel to myself.

I didn't see that Perse was holding on to their innocence, not in ignorance of what was around them, but in spite of it. The corruption of those who clear-cut the earth. The violence of species hunted and poisoned to extinction. The way humans found to divide each other and use each other for gain. All the things I knew without wanting to know. All the things I loved Perse for not knowing.

But Perse did know, and one day I heard Perse calling – not to me, but calling out of chaos, calling to whoever and whatever would come, I thought. I tried to answer, but I couldn't find them. There was only a great dark hole in the earth, deep and deep, and I sensed that Perse had gone that way. I felt the aura of innocence that they left behind, thick as wet smoke.

They had had enough of innocence, knowing only those

with privilege can afford it. They had dug into the earth, and the earth opened to receive them, and down and down Perse went. People mourned at the edge of the hole for days, crying for Perse to return – their mother weeping, their friends broken-hearted. While the trees, the animals only waited. And Perse's grandmother, too, waited as though she knew more than she was saying, waiting in her own way and giving Perse their time. "Perse has gone into the fields of the dead," the crone said, under her breath. "To find what must be found. And forgive what must be forgiven."

Well, the fields of the dead. Who else to accompany Perse on that journey but me? So I stepped into the darkness, into the earth, and followed. In the fields of the dead Perse moved, touching one and then another, speaking for one and then another. Until Perse stepped toward me, reached out their hands as if to touch me. In their eyes I saw they knew what they had done, the price of the choices they'd made. And they knew what I had done – the price of the choices I'd made. And I was afraid. Until I felt the forgiveness there, flowing from Perse like the scent of spring flowers, and something in me came untangled. So that I was still afraid, still ashamed, and yet comforted.

One by one, Perse spoke to hundreds of beings. And when the fields were cleared and empty and silent, Perse began to make their way back to the world above, and I accompanied them. We found solace in one another, on that journey. On reaching the light again, Perse sprung from under the earth as though the earth were throwing them back to the surface. They were the same, and not the same – eyes dark and knowing, grief, mourning, regret. Perse's mother and their friends of old feared them, a bit. Their grandmother knew them and nodded.

So Perse forged the way, and in time, others chose to make that journey and confront the choices they and their ancestors had made. I saw them go, leaving their innocence at the dark gate that opened to the fields of the underworld. I wondered what they would find and witness there. And I wondered what that witnessing would change, because they'd left their innocence behind by choice, out of allyship with those who couldn't afford it.

sisalfierce is a witch living in San Antonio, Texas; you can learn more about her on her blog, sustainablewitch.com



I Go to My Garden to Grieve

by Stas

As each one passes I have taken to planting roses.

I talk to the bees and the tree, mumbling incantations of hope and heartbreak.

I am a mad woman

Fiercely pulling at the dead leaves and weeds.

Letting each one go

To the underworld.

*A longtime lover of the earth, green bloods, red bloods, and thresholds.
52 X around the sun and still shining.*



DepositPhotos

Willow

by Gail Roberts

"Gallows wood, coffin weaver,"
The fearful whisper,
behind their furtive hands.
They quake to hear you cracking,
Creaking, snapping your jaws to
Catch them fast, in a
Weeping without end.

Yet, tree of the poets,
Your wood births harps.
Divining rods from your branches
Guide the true Seeker,
As your tenacious roots quest
To discover hidden water.

Your gift of charcoal draws
My daughter's visions,
Her hand moves across the paper
As your fronds caress the stream.
The weaver makes baskets for
Apples and cradles for babes.

Perfectly balanced, you stand
Between two best-beloveds.
Patient water gently lapping you,
Delivering the kisses
Of your Lunar lover on
Rippling reflections.

Watchful Willow, you wait between the worlds.
Holding the key to unlock the Unseen.
Did you learn your healing arts
From the whispering of elves?
Or did you once hold a place
In the Court of Annwfn?

I bring my secrets sorrows, hidden joys.
You bend your back, leaning down
To catch the confidences,
Rocking me in your leafy embrace.
You sing of highs and lows, of ebbs and flows,
Of endless new beginnings...

*Gail lives with her family in Snowdonia, Wales.
Her path is one of nature-based spirituality. She
works in forestry and community development.*

Methuselah

Or, “Nnnnnnnn WWW NNnnnnnn Wnnnnnn”

by Feather

Year 2180

“Well, haven’t you found any trends yet? Correlations?” Dr. Munster barked. He was increasingly irritated with his postdoctoral students who had been working on what was called the “Aging Enigma” for the past two decades. Most of his equally frustrated students eventually left the University and moved on to other medical issues more likely to yield their secrets. Dr. Munster was one of a small cadre of medical researchers around the world who had devoted their careers, and some said their lives, trying to determine why some people were apparently aging very slowly and living well into their 140s and 150s while maintaining the apparent health of someone in their 20s and 30s.

Dr. Leonard showed Dr. Munster the report. “We have identified these clusters of people all over the US and they are reporting similar clusters in Europe and Asia. There are about 8,000 people here in the US and another 5,000 in other countries.”

“And...nothing? Not diet, family history, nothing?”

“We’ve run the genetic analysis on all these Methuselahs and there are no consistent markers. We’ve also interviewed all the ones that are still alive. Some have been killed in accidents, shootings, etc. and very few by the usual medical events – strokes and heart attacks and such, but far fewer than would be predicted based on general population stats. We’ve run the gamut of medi-

cal tests and analyses on all those who are still alive and would consent – about 5,000 – and there is nothing out of the ordinary except their astonishing good health.”

“That’s impossible – keep searching all medical records for people born after 2010, there must be something!”

“Wasn’t there that novel coronavirus pandemic in 2020? I wonder if that has anything to do with this?”

“These people were just children then and SARS-CoV-2 mostly bypassed them and killed older people. And the

HCoVNL-20 pandemic of 2120 doesn’t seem to have affected the aging of people born back then. I should know – that’s me and I’d sure like to know how to live forever!”

“At this rate it may take that long to figure this one out.”



Year 2230

Dr. Anushka Mann stared out her small laboratory window where the cracked brown landscape was periodically obliterated by the blowing dust in the 125 degree heat. As the legacy researcher

on the “Methuselah Project” she was as frustrated as the late Dr. Munster had been and was further stymied by the data loss from the heat vortex that had damaged data server farms all over the Earth. The computer agency had been able to restore a lot of the corrupted data and the periodic check-ins had resumed although little new data was forthcoming.

Anushka sighed and connected to the linkcom monitor.

When the connection stabilized, Anushka read over the medical data and noted the subject looked how a healthy person in their 50s might appear. And the video link corroborated this.

Image from *The Cabinet of Dr. Caligari*. Public domain.

continued on next page

Dr. Mann: "Hello Mr. Tholl, you are looking well. Thank you for taking the time to talk with me."

Mr. Tholl: "Well, time is what I seem to have a lot of, Ha Ha Ha!"

Dr. Mann: "Tell me, Mr. Tholl, how old are you?"

Mr. Tholl: "I just celebrated my 205th birthday – isn't that wonderful? So, tell me, Dr. Mann how old are you?"

Dr. Mann: "I'm 38 years old."

Mr. Tholl: "Ah, the same age as my great-great-great-great-great-great-granddaughter! Most of my grands died in the famine of the 2190s and the water wars after that. All those damn elites sitting in their air-conditioned bunkers did nothing while the rest of us fled north from the heat tornadoes and crop failures."



What is it saying? It's trying to kill me. I must run but I'm tied down and the torturer is just on the other side of the door."

Nurse: "Code blue! The patient has torn out his ventilator tube and fallen out of bed and is screaming that he is being burned alive. Ask the doctor to administer more sedation."

Patient thinking: "It's here crouching on my chest, I can't move. I'm hot. It's sticking forks in me. What is it saying?"

Virus: "Nnnnnnn WWW Nnnnnnn Wnnnnnn"

Nurse: "Quickly now, his fever is spiking and his oxygen levels are falling fast. We're losing him!"

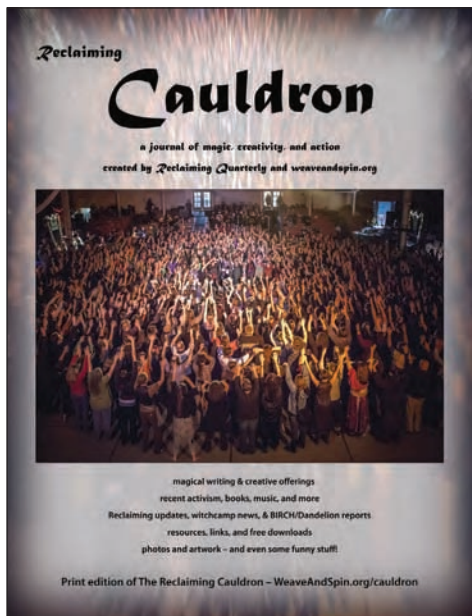
Patient: "Ah, I feel the buzzing, it is whispering in no language but I see the dance. I understand now hive-minded virus; you will take my life energy and give it to a child. Is it that child I see?"

Year 2020

Virus: "Nnnnnnn WWW Nnnnnnn Wnnnnnn"

Patient, thinking: "How long have I been in this hospital?"

Feather is an atheopagan, environmentalist, and climate activist with the WICCA (Witches Invoking Creative Climate Action) affinity group of Extinction Rebellion. Feather is looking for someone to give their extra time to.



What is the Reclaiming Cauldron?

This journal was initiated by a Spring 2020 magical writing class. As we shared writings in our final circle – a bittersweet moment! – we talked about creating a PDF and offering it to our communities.

We put out a call in July for more writings, artwork, photos, music, etc. See the opening page of this journal for details.

Pretty soon our inbox was overflowing with 150 pages of creativity. By keeping the layouts simple and tossing stylebooks out the window (not to worry – they're biodegradable), we managed to weave the whole thing together and get it to the virtual printer by Samhain.

Free PDF download: WeaveAndSpin.org/cauldron

Print version – \$20 for B&W, and \$30 for full color. Perfect for coffeetables, altars, and hamster cages! Net proceeds benefit the Cauldron and Reclaiming archives.

Will there be a second issue? That's up to you. See the introductory page to this journal or email us at ReclaimingQuarterly@gmail.com

Print Edition of the Reclaiming Cauldron – WeaveAndSpin.org/cauldron

Special thrills – set PDF reader to two-page view!

Books + Music + Video + Etc

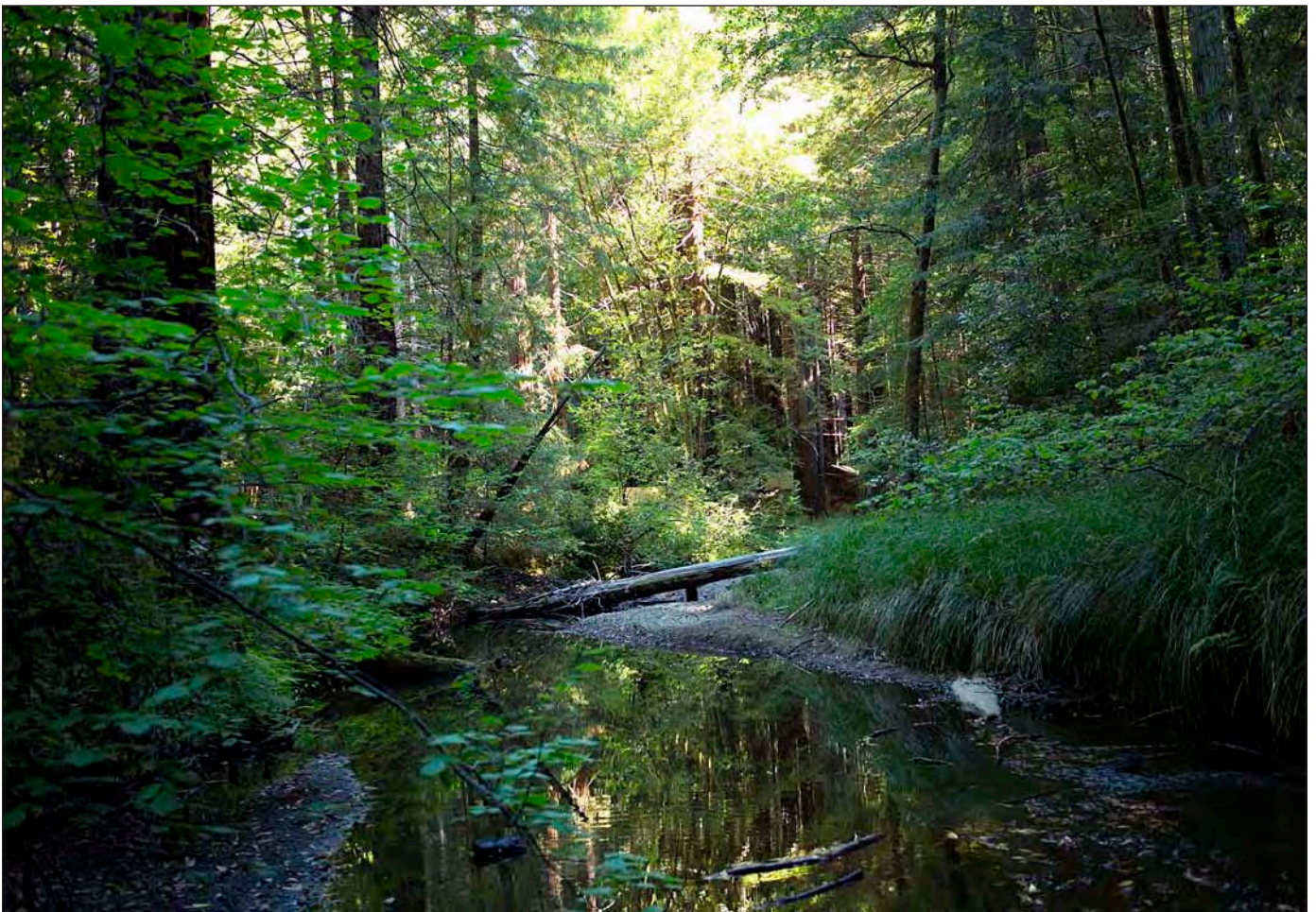
Music & Audio from Reclaiming Folks

Video Performances & Documentaries

Recent Books from Reclaiming Authors

Cantos Sagrados – Bilingual Spanish/English Chants

Lyrics & Lore – We Are the Rising Sun



Deep mystery – part of the Witchcamp experience, even when we have to gather on zoom! See the Resource pages to learn more about witchcamps for people of all ages in the Reclaiming Tradition. Photo by Stephen Readmond, Redwood Magic.

Music & Video – Recent Releases



HEARHERE

by Lali Wilde

I like biting things and spinning in circles

my pick-a-path book has 9 different endings! click the link that says "lulu".

the music you find here is conjured through dirt eating, cat petting, and the manic weightlessness that keeps beating me in chess

email me if you have any weird dreams

Music & more: laliwilde.bandcamp.com

Underwater (from HEARHERE)

sounds : coyotes barking, fake dog bark, real dog bark, wind, ukulele, bass, kick drum

Water leaves us dry
We ask the tarot why a
Moment could inspire
Such a foolish kid as I,
Keep our feelings tied
And neither can decide, our
Hands are to our sides
But we let our bones collide
What if we could stay underwater?
What if we only breathed
underwater....

Piano Phase on Two Robot Guitars

by Electromancy

I'm a disabled musician building a robot metal band to keep playing music. DIY robot instruments, broken manikin bandmates. Creative mind of Step "Satyra" Tranovich.

This music is a collaboration between Electromancy & Satyra.

This EP is an interpretation of the concepts explored by Steve Reich in his 1967 compositional minimalism classic Piano Phase.

This is not a cover or performance of Piano Phase by Steve Reich. The composition, notes, instrumentation, tempo, piece length, and more are different. Piano Phase on Two Robot Guitars further explores many of the concepts explored by Steve Reich in his Piano Phase piece.

Use of the word "cover" with regards to this piece is simply meant to convey this inspiration in the creative process.

Album: electromancy.bandcamp.com/

Youtube/videos – search:

Electromancy Robot Metal Band



Wings

Simple Chants for Everyday Rituals

by Suzanne Sterling

Suzanne's songs have been integral to Reclaiming's albums Second Chants, Witches Brew, and Campfire Chants.

After creating chants for many Witch-camps over the years, I have released an album called Wings.

For many years I have co-created rituals for community and transformation, remembering and reinventing the myths and stories that give our lives hope, meaning and a deeper connection with source.

I have seen thousands of people dance and sing in prayer for peace. I have heard voices raised in grief and sorrow, in joyful ecstasy, and in heartfelt devotion. I have sung with birthing mothers and dying fathers. I have sung in garbage dumps in tent cities, with irrepressible children in orphanages, at huge public festivals and in shimmering temples deep in the woods.

I know the power of the collective song and I can imagine a world where we remember that singing is our birth-right... as natural as breathing.

Visit SuzanneSterling.com

Find links to these and other Reclaiming-related albums at WeaveAndSpin.org/music

Music & Video – More Releases



Warsaw Flow – a youtube feature!

Performance Project with Keith Hennessy

Performance Project – presented as part of the Warsaw Flow festival and available on youtube – is prefigurative resistance and care practice (living now as we want the future to be). The project features such techniques as contemporary dance and contact improvisation.

Keith Hennessy's performances engage improvisation, ritual, collaboration, and public action as tools for investigating political realities. "My primary teaching/research is on the politics of relationship and how dance practices can be a laboratory for new social relations based on queer-feminist-antiracist-decolonial ethics."

Watch on youtube: [youtube.com/watch?v=3c4NKIBeNSk](https://www.youtube.com/watch?v=3c4NKIBeNSk)

Photo: Turbulence, another performance by Keith Hennessy

Video History of Nonviolent Direct Action

Luke Hauser, author of *Direct Action: An Historical Novel*, takes us on a 25-minute journey through the past 200 years of direct action in the U.S., from the American Revolution to the Black Lives Matter and environmental justice movements of today.



Over 100 photos and historic images – plus an intermission!

Link and more info at:
DirectAction.org/youtube

Photo: Janet Delaney/
LAG

Music & Video From Around Reclaiming

WeaveAndSpin.org/music

As part of our journal, we invited folks from around Reclaiming to send us links to their music – everything from polished studio recordings to iPhone performances.

There are even dancing goats!

This is a playlist guaranteed to make you sing, dance, furrow your brow, tap your toes, and possibly tear off your clothes and run madly around the living room.

Performances by:

- Magic Brook
- Dominique Leslie
- Eileen Hazel
- Suzanne Sterling
- Willow Kelly & TJ Crow
- Reclaiming's Campfire Chorus
- Peti Songcatcher
- Turning Earth Singers
- Moonrise
- Neon Animal
- Evelie Delfino Sáles Posch
- Funky Nixons
- demos from Cantos Sagrados
- dancing goats from Golden Rabbit Ranch
- and more to be added!

Hear our special Cauldron youtube playlist at:

WeaveAndSpin.org/music

Campfire Singalongs!

WeaveAndSpin.org/music

Join us around the post-ritual bonfire for a youtube list of favorite Witchcamp singalongs – Indigo Girls, Bob Marley, Jason Mraz, Kermit the Frog, Iz, Bonnie Raitt, and lots more.

WeaveAndSpin.org/music

He's Always Been My Son

Introduction to Janna Barkin's book about raising a transgender son

There was not one *ah-hah!* moment when I knew my child was transgender. Early in the life of our youngest child, my husband, Gabriel, and I were keenly aware that Amaya was not your typical girl, or even your average "tomboy."

The signs were always there, from the way he insisted upon being dressed, to the so-called "boy" toys he consistently chose to play with, to the way he carried himself and moved his body. My understanding and acceptance developed over a long period of time and tracked closely with my child's understanding and acceptance of himself.

Before we go on, an important note about pronouns and gender-specific words:

- I will use male pronouns for Amaya throughout this book, even though our family and community used female pronouns until he asked us to switch at age 14.
- Also, readers should note that I will use gender-neutral words (they, them, and their) instead of gender-specific words (he/she, her/him, or her/his) when I refer to singular people.

When I started looking for information and support to help understand my child, there were few voices and websites that provided information and perspectives about parenting a transgender child. Now there are many resources available on the Internet and elsewhere. Sadly, the world is also full of a lot of misinformation, fear, hate, and ignorance.

My purpose in writing is to share and spread information, love, acceptance, and empathy. Every child deserves to be loved and supported unconditionally. Being transgender is just one more beautiful normal variation of being human.

Aside from my own deep connection to my transgender son, here are some other challenges faced by transgender people and their families that inspire me to write this book:

- Lesbian, Gay, Bisexual, Transgender, Queer or Questioning (LGBTQ) youth have among the highest suicide rates in the US. While more studies are needed, currently it is believed that at least 25 percent of transgender youth have attempted suicide.
- The Human Rights Campaign (HRC) conducted a study in 2012 of 10,000 LGBTQ identified youth ages 13-17.

The results: 42 percent said that their community is not

accepting of LGBTQ people; 26 percent said their biggest problems were "not feeling accepted by their family/trouble at school/ bullying," and "fear to be out/open."

My husband and I are grateful to all of our extended family, to our wide circle of friends, and to all those within our greater community who have accepted and even embraced our son's transition. My family and I know we are fortunate in this regard, as many transgender youth do

not experience this level of acceptance. I know we live in "a bubble within a bubble within a bubble" here in Northern California, as some might say, and I recognize our good fortune. There are many who don't have the support or resources that our family has, and I know part of my work is to advocate for those who are marginalized most.

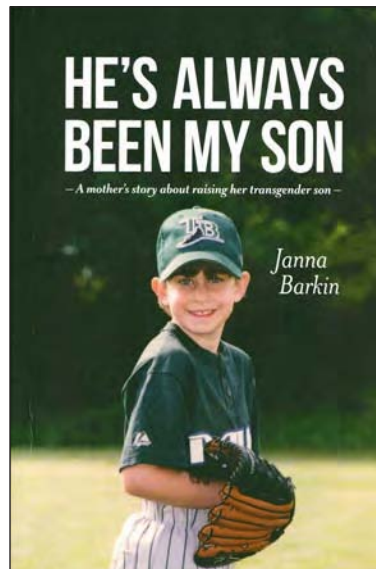
It is my goal that the story I tell, as well as the memories and messages in this book that were written by my close family and friends, provide consistently positive, uplifting, educational guidance to other families as well as to educators, counselors, transgender people, or anyone else interested in this issue. To support this goal, I have also included: resource information for

legal and other assistance; notes on some of the latest research on gender; lists of non-profit and other organizations that support transgender youth and families; lists of medical and other health professionals skilled in working with trans youth; and information about online and local support groups for parents and their children.

I make this offering to parents, family members, and others who want to learn more about what it is like to *parent, advocate for*, and above all *love* a transgender child. It is my dear wish that by sharing our story we will open hearts and minds and help to bring about greater acceptance and equal treatment of all transgender and gender non-conforming/gender-expansive people.

I write to support, inspire, educate, and celebrate!

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Reclaiming Witchcraft

By Irisanya Moon

Moon Books asked Reclaiming teacher Irisanya Moon to write a brief overview of our tradition for general readers as part of their Pagan Portals series.

From the Introduction

The story of Reclaiming is still emerging. To say that this is a definitive work would be not only incorrect, but also stifling. I've been a part of the tradition since 1998, but only in active community leadership since 2009. Even in that timeframe, I have seen Reclaiming shift and adjust and expand to be more inclusive and representative of its community members.

This is not to say we don't have room to grow even more, to learn more, and to be more aware of our collective and personal shadows. Reclaiming is not a perfect tradition as we are made up of perfectly imperfect humans.

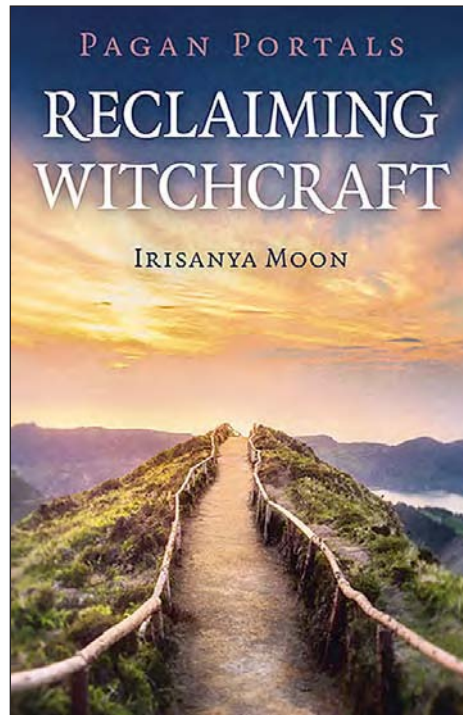
When I was approached to write this book, I was nervous about representing and describing the tradition that has held me so gently. How do you talk about a place that feels like home? How do you express the magick and the love? How do you describe the ecstasy?

The truth is, you can't.

I can't bring you into a ritual with just words. I can't tell you how your heart feels when you see people who have your back and who have held your hand as you cried away the old stories. I can't tell you what it's like to be in meetings and camps and initiations. I can't tell you about sitting at a picnic table listening to an elder laugh, and have you realize what a powerful moment it was.

Here's what I can do.

I can tell you what Reclaiming is, how it is arranged, and what it strives to do. I can tell you that we work hard to better understand ourselves and become more resilient in the ever-shifting landscape of power. I can tell you that we're committed to dismantling structures of oppression, both those outside and inside our bodies.



I can tell you that we have our challenges and our worries. I can tell you that we sometimes trip over our egos and hurt each other. I can tell you that we sometimes gossip and sometimes mean exactly what we say.

I can tell you that group dynamics are real and we're not always at our best. But, most of the time, we think well of each other. Much of the time, we know how to take a deep breath so we don't say more than we need to say. Much of the time, we are able to hear feedback and take a closer look at a mistake.

We are a living, growing, ecstatic, and learning tradition.

I learned what Reclaiming was from a book: *The Spiral Dance* by Starhawk. But I learned what Reclaiming really was by going to classes and camps, attending and planning rituals, and sitting in meeting after meeting.

And I didn't write this book for those who are already in Reclaiming. I wrote it for the person who has heard the 'rumors' and wants to know the reality -- at least my version of it.

I am fully aware that this is my version of Reclaiming, and I hope that my vast experience in the tradition as a student, teacher, Witchcamp teacher, initiate, initiator, ritual planner, cell member, organizer, and team leader helps this conversation.

I am fully aware that there are places I am missing because I have not traveled there yet. I am fully aware that I will miss someone or something that is vital to someone else who is in the tradition now.

I come to this page and the ones that follow with an open heart and a willingness to offer what I know -- so far.

May it be a spell of possibility and an entrypoint for your exploring heart.

May you find what you seek. May you delight in the spaces that remain mysterious.

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Marxism & Witchcraft

a new synthesis by David Kubrin

"A majestic, innovative, and thoroughly engrossing analysis of the root causes of today's ecological crisis."

– Carolyn Merchant

"A vitally important book, a tremendous resource for anyone interested in the question, How did we get into this mess?"

– Starhawk

David Kubrin's long-awaited book is now available from Autonopedia.org/node/286

Around 2000, several issues of *Reclaiming Quarterly* excerpted sections of the book subtitled "Dead On Arrival: The Fate of Nature in the Scientific Revolution."

You can read those sections on our website at:

WeaveAndSpin.org/history

Here's the opening of the sections featured on our website.

Dead On Arrival

The Fate of Nature in the Scientific Revolution

by David Kubrin

The role of science in Western thought since the 17th century, as a model of the use of reason and the need to marshal evidence to establish certain knowledge, has been recounted in many studies and is a central theme in a number of history books.

Other works have focused on the possible relationship between the new science and the later onset in England of the Industrial Revolution.

Considerably less attention has been paid to a deeper, more significant role played by early modern science: how it functioned ideologically, teaching people to view the world in particular ways so as to foster certain values and denigrate others. I want to focus on how Western science served to sanction an altogether new, predatory approach to the natural world in early modern times.

The early modern period of English and European history is remarkable for its extraordinary range of new institutions, practices, and ideas: 1) the colonial subjugation of the "New World" as well as parts of Asia and Africa; 2) a vast expansion in the trafficking in slaves; 3) the Protestant Reformation; 4) the European campaign to wipe out

Witchcraft ("Burning Times"); 5) the formation of the first nation-states; 6) the first appearance of the nuclei of capitalism (in textile manufacturing and farming, for example); 7) the beginnings of industrial forms of production in key sectors of the economy (textiles, again, and mining); 8) an economy relying on extractive processes — such as deforestation, plantation agriculture, and mining — so that the scale of the taking from nature expanded enormously; and 9) the scientific revolution.

It is these last two changes, the spread of deep extractive processes and the scientific revolution, and their profound connections to each other, that interest us here. Such a tremendous transformation in people's practices in relation to nature would have been unthinkable unless similarly vast shifts were occurring in their consciousness. Digging shafts of two to three hundred feet into the hills and vales, in order to mine silver or coal, would not have been easy in a society in which nature was seen, as it was nearly everywhere in earlier times, as alive.

"Mother Nature" was more than just a familiarizing term. It conveyed a complex system of beliefs and implied a set of values in relation to the landscape, which was seen literally as the embodiment of a sacred presence. Certain springs, trees, caves, and rock outcroppings were experienced as particularly holy and were used for healing or fertility rituals. The cosmos as a whole possessed a world soul, or *anima mundi*, which at times would reflect sentience, purpose, or consciousness.

From a nature such as this, one simply did not take at will. Because a sense of balance had to be respected, offerings were given in return for the ore, food, or herbs removed from the fields, mountainside, or forest, so as to maintain that sense of reciprocity. Rituals were held to mark the beginnings and ends of the planting cycles or hunts, and



also when a mine was begun or a new shaft sunk.

As late as 1600, belief in a world that was alive was universal. Within a century that was no longer the case. Among the educated classes and those influenced by them (through sermons, pamphlets, etc.), belief in a nature that was fundamentally dead became the dominant view. These changes can be traced to the kinds of transformations occurring in the political economy of early modern Europe.

A respect for the sacred nature of the landscape became a noxious obstacle in a society intent on taking as much as could be physically had from nature's bounty. Aside from considerations of the availability of labor power, difficulties in transportation to markets, and the number of potential buyers, in this new society no other "factors" could be allowed to interfere with either production or

profits. In retrospect, what had been a sacred landscape was in the process of being transformed into a set of "natural resources."

Nature-as-Mother had another worrisome association in early modern Europe. The animistic basis of a living nature had always been the philosophical underpinning for magic. From the Renaissance (c. 1400) on, there had been a substantial and problematic rise in magical belief. The magical roots of Roman Catholic practices and doctrines were a major reason for the attacks by the Protestant Reformation. Nonetheless, popular magic was widely practiced, both in the villages and by the nobility and educated classes...

Read more at WeaveAndSpin.org/history

Find the book at Autonomedia.org/node/286

Reclaiming Our History

WeaveAndSpin.org/history

Two Dozen Articles from the archives of Reclaiming Quarterly, including:

Dead On Arrival: Alchemy, Science, and the Death of Nature *by David Kubrin (four essays)*

Our Magical Ancestors: Tracing Our Tangled Roots *by Luke Hauser (40 page illustrated essay)*

The Diggers and the English Revolution *by George Franklin*

Why Are Witches Called Witches *by Johanna-Hypatia Cybeleia*

The New View of the Burning Times *by Jenny Gibbons*

The Great Goddess Barbie *by Link (future archaeology)*

Nicolas Culpepper's Revolutionary Predictions *by Sabrina*

Reclaiming's History & Tradition *(over a dozen features)*

Mithras and the End of Time *by Doug Orton*

People's Park: Still Blooming *by Terri Compost*

Signs Out of Time: Film About Marija Gimbutas *by Donna Read*

Just part of what you'll find at our new website!

WeaveAndSpin.org

/activism

/magical-features

/archives (Reclaiming history, Spiral Dance, and more)

/back-issues (Reclaiming Newsletter & Quarterly)

/freebies (our favorite page!)

/playlists (links to Reclaiming and other chants and music)

OUR MAGICAL ANCESTORS

RECLAIMING OUR TANGLED ROOTS

Read Luke Hauser's essay & more online - WeaveAndSpin.org/history



"Erudite, good-humoured, generous, with that open-minded readiness to recognise merit in many different sources of inspiration that is one of the best features of the Reclaiming tradition."
— Ronald Hutton, Professor of History, University of Bristol

"Presents an enormous amount of material in a very attractive and readable way."
— Michael D. Bailey, Department of History, Iowa State University
Associate Editor: Magic, Ritual, and Witchcraft

Murder Under the Fig Tree

A Palestine Mystery

by Kate Jessica Raphael

Hamas has taken power in Palestine, and the Israeli government is rounding up threats. When Palestinian policewoman Rania Bakara finds herself thrown in prison, though she has never been part of Hamas, her friend Chloe flies in from San Francisco to get her out. Chloe begs an Israeli policeman named Benny for help – and Benny offers Rania a way out: investigate the death of a young man in a village near her own. The young man's neighbors believe the Israeli army killed him. Benny believes his death might not have been so honorable.

Initially, Rania refuses; she has no interest in helping the Israelis. But she is released anyway, and returns home to find herself without a job and suspected of being a traitor. Searching for redemption, she launches an investigation into the young man's death that draws her into a Palestinian gay scene she never knew existed.

With Chloe and her Palestinian Australian lover as guides, Rania explores a Jerusalem gay bar, meets with a lesbian support group, and plunges deep into the victim's world, forcing her to question her beliefs about love, justice, and cultural identity.

Critical Praise

Murder Under the Fig Tree is a beautifully written and layered novel that takes on the complexities and ambiguities of Palestinian life; it's also a damn good mystery that convincingly demonstrates a crime novel can also be fine literature.

– Michael Nava, author of *Lay Your Sleeping Head*

One of the best mysteries I've read in a long time. Kate Raphael writes great women characters and does a fantastic

job of portraying the realities of Palestinian life as background to a gripping story.

– Starhawk, best-selling author of *The Fifth Sacred Thing* and *The Spiral Dance*

A stunning mystery novel by a talented new writer. Anyone picking up the book will be drawn in by Rania and Chloe, a dynamic, realistic pair of women sleuths. Raphael's experience in the Middle East adds convincing detail to this compassionate and suspenseful tale. An outstanding addition to the global mystery field. More, please!

– Sujata Massey, author of *The Sleeping Dictionary*

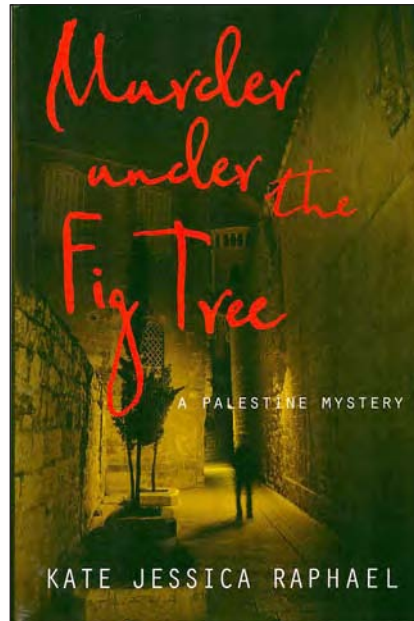
Raphael thoroughly captures the tension of life on the West Bank by setting a murder in a location marked by daily violence. Substantial yet humanly flawed female protagonists give depth to both the mystery and the political and social turmoil of the region.

– *Library Journal*

I was such a fan of Kate Raphael's gripping and luminous first novel, *Murder Under the Bridge*, that I could not wait to get my hands on *Murder Under the Fig Tree*. Once again, Raphael has delivered a powerful, textured, boldly imagined, and brilliantly executed portrait of Palestine and Israel that is also a wicked pleasure to read. There are no characters in fiction quite like Rania and Chloe. Not to be missed!

– Carolina de Robertis, author of *The Invisible Mountain* and *The Gods of Tango*

Kate Jessica Raphael is a San Francisco Bay Area writer, feminist, queer activist, and radio journalist. She lived in Palestine for eighteen months as a member of the International Women's Peace Service. She spent over a month in Israeli prison and was eventually deported because of her activism. She has been a grand marshal of the San Francisco LGBT Pride Parade. She produces the radio show Women's Magazine on Pacifica's KPFA. Her debut Palestine mystery, Murder Under the Bridge, won the 2016 International Publisher Book Awards (IPPY) Silver Medal for Mystery.



The Witches of Riegersburg

by Julie Anne Stratton

The Witches of Riegersburg is a work of historical fiction set from the seventeenth to the early twentieth centuries, as well as the modern day. It was penned by author Julie Anne Stratton. The novel is suitable for adult readers due to some scenes of a sexual nature and one particularly harrowing scene of torture and violence.

This time-spanning novel focuses on several characters and concepts, all brought together by Sarah, a young American woman who discovers an inherited Book of Shadows. Sarah's investigation into the book leads her to follow her grandmother's origins to Austria, where she delves back in time to discover the persecution of witches and what that really means.

Author Julie Anne Stratton has crafted a compelling tale of self-discovery, family history and heart with just a little touch of magic along the way. Sarah makes for a blank slate kind of heroine whom we can follow on her journey of self-discovery as she heeds the calling from her Oma and begins her quest to uncover the secret of the book and the place it came from. The prose is beautifully crafted with fine word choices that give emotion and atmosphere to every scene, and the presentation of Riegersburg is vibrant and enveloping in both past and present.

Overall, this is a well-researched and well-plotted drama with plenty of genre-crossing content to please readers of all kinds. I definitely recommend *The Witches of Riegersburg* for fans of historical, family saga, drama and interpersonal narrative styles of fiction.

Reviewed by K.C. Finn for Readers' Favorite

The Witches of Riegersburg

"Whenever you are of need, come to Me when the moon is full and I, Hecate, Queen of all witches, will guide you, my daughter, to your heart's desire."

In 1665, Baroness Elisabeth von Galler is faced with the

frenzy of the witch trials raging through Europe. Her son-in-law acquires dispensation from the Kaiser to hold trials in Riegersburg. As the "Faith-Keeper" of an ancient Goddess-worshipping community, can she save her loved ones from certain death and her faith from disappearing?

In 1938, Hitler takes over Austria, and Katarina Lilienthal fears for the lives of her Jewish husband and daughter. Armed with the secret Book of Shadows, her legacy passed down from Baroness von Galler, and her intuition

– will she be able to save her family before the horror begins?

Seventy years later, Sarah Lilienthal inherits her beloved Oma's secret book. Katarina's deathbed wish is for Sarah to

travel to Austria – the place Sarah's grandparents barely escaped with their lives on the verge of WWII – and make amends with Oma's estranged family. Sarah is cast on a quest to find her true self and the origins of the book by traveling to Riegersburg, where the Book of Shadows journey began.

Riegersburg Castle is a medieval castle situated on a dormant volcano above the town of Riegersburg in the Austrian state of Styria. The peak is at 482 meters above sea level. People have been living in the area around Riegersburg for a few thousand years. A large village was founded in the 9th century BC, with three hundred people living here.

The most important owner was the baroness Katharina Elisabeth von Wechsler, who married Galler and who was known as the Gallerin. Between 1637 and 1653 she finished the castle, making it one of the biggest and strongest castles in the country.

About the Author

Julie Anne Stratton lives in upstate New York along with her border collie, Sherlock and cat, Coco. Visit her website at julieannestratton.com.



Magic of the Iron Pentacle

Reclaiming Sex, Pride, Self, Power & Passion

by Jane Meredith & Gede Parma

The following is an excerpt from Magic of the Iron Pentacle, whose five points are Sex, Pride, Self, Power, and Passion.

Sex and sexuality can take us back to our roots; the place where we literally were one with the world, in our mother's womb and even to the mystery that lies beyond that; our origins in the stars, in the dirt and sunlight of the planet and in all the organisms that are a part of this living earth. Returning to a pre-verbal and primal place in sex we can become our original selves and call back pieces of our essential nature. Sexuality is a potent force of reconnection; to our selves, each other, the world and the divine. It can be experienced in many ways. Ecstasy experienced during ritual, creating art, gardening, sport, cooking or dancing is often felt as sexual. Our relationship to a waterfall, tree, moonlight in a forest, a mountain or an amazing vista can be received as almost a sexual thrill and certainly a sensual delight.

In sexuality and sexual expression many of us experience our deepest levels of trust, surrender and love. In sexual relationships we know joy, communion with another and the experience of being seen to our depths. With our lovers we experience not just physical pleasure and not just deep connection; we also reach towards a deep merging that we may experience as spiritual, beyond time and place, universal and the ultimate state of human experience; a place where individuality dissolves and we are one with the life-force.

Sexual mysteries are a part of many religious traditions. Within Paganism, Wicca and Ceremonial Magic the ritual known as Sacred Marriage, the Hieros Gamos, or the Great Rite draws on the polarity of projective and receptive energies to ferment, contain and release sexual energy into a ceremony, spell or intention. Sex, either symbolic or literal and the energy it creates, is dedicated to a particular purpose which may be healing or revelation or simply dedicated to the divine; to celebrating the

raw life force we name as Goddesses, Gods and other Mysterious Ones.

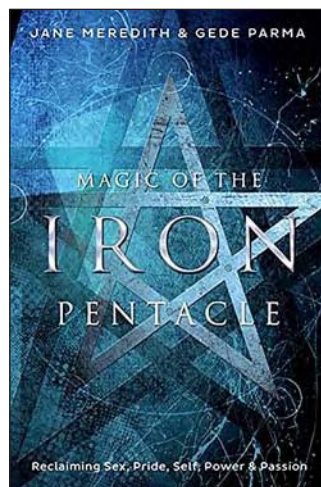
In earlier times and mythologies, Goddesses such as Aphrodite and Inanna transited through the realms of both life and death; belonging to our upper world as well as being familiar with the Underworld. Now the cultural paradigms that rule us are obsessed with the ideology of youth and we attempt to appeal sexually through competitive and comparative pursuits such as elective plastic surgery, fanaticism around fitness and body sculpturing as well as misconstrued ideas around immortality.

Sacred prostitutes and holy whores, those who channelled and offered both their own sexuality and sexual experience as part of the worship or experience of the divine were part of many ancient cultures. There are those who work to revive the practice today, as therapists, priests and priestesses and healers. Despite the differences between then and now the underlying theme is that the divine, the Goddess, God or Spirit awakens in the heart in the moment of ecstasy, so we may know ourselves again. Mysteries like the

Great Rite and other ecstatic sexuality rites and practices aim to dissolve us into the primordial unity that pervades all things. It is an initiatory experience and all initiations involve death-type or death-like experiences. The naming of the orgasm in French, *petit mort* or little death, is entirely appropriate.

The initial spark of the life-force that we are born with is balanced by its counterpart, when that spark is returned to the greater whole in death. Witnessing and contemplating death we are brought into remembering the wholeness that sustains us, that which we are born from and return to; the Goddess, Oneness, Divine, the Source or Zero. Sex in its intimacy, its stripping away and revealing of the innermost truths reignites us with the powerful and abiding knowledge that we are both separate from and one with everything. Like breath we both become and disappear; we come from emptiness to fullness to emptiness again.

Sex is one of the mysteries of life. It is initiatory. It is life-making. Each of us may have sexual experiences that are



wonderful and others that are terrible. It is one of the closest of human intimacies; it is biological, emotional, social. Some of the ways in which we have experienced sex and sexuality should have broken us; the preaching about sex and the limitations within which it is offered to us should have taught us conformity and submission – and yet. Here we are. Sexuality remains free, it remains unbound, it remains a personal expression of the deepest layers of self, it remains ours. Sex is a revolution. As long as we are still breathing we can reach across the separation that holds us apart from life, from others or from ourselves and meet, join and merge. Even in the darkest places of our lives change and difference can penetrate through; the turn in the road, the snowdrop, the beam of sunlight.

When we work with Sex in the Iron Pentacle we work not just with our bodies but with our heads – our memories, our projections, our longings and our knowledge; knowledge not just of what has been presented to us but deep knowledge of what we desire, need and our birth-right. We work to strip off false and damaging layers of sex, to uncover the raw, the essential and the true; to discover and claim Sex as the igniting force not just of each life

“Sex and sexuality can take us back to our roots, the place where we literally were one with the world...”

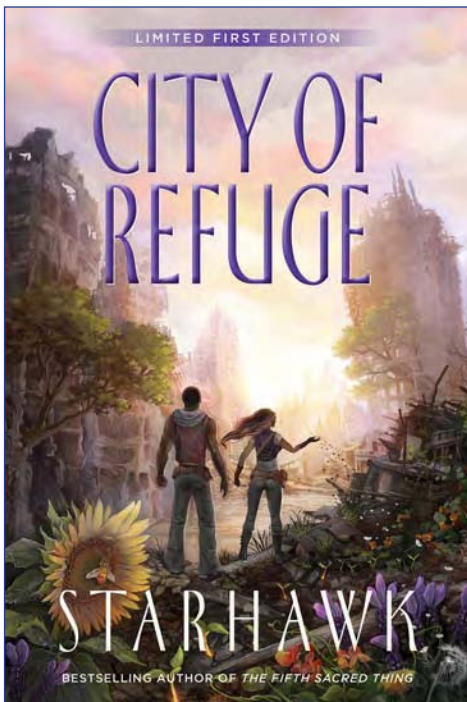
but of the Iron Pentacle and its adventures. Sex is the invitation to the journey of life.

An invitation into tangled limbs, muffled laughter, peaking pleasure and spilling fluids. A call to hold hands on the street and dance in each others’ arms with no consideration of who is watching or their opinion. A welcome to the daring rebellion of risking all for that soul-shaking joining and pulling away and merging; that private but political theatre in the bedroom, in the forest, by the sea. When we kiss; graze each others’ skin with fingers, hair and lips, enter each other and hold for a moment. Orgasm. When we lose all sense of self in the ecstasy of eye-gazing; this is Sex.

I am that which is attained at the end of desire...

Fio Aengus Santika (Gede Parma) is a Balinese-Australian witch, initiate, mystic, cunning-person, mentor and published author. They reside in Yuggera, Jagera, Turrbal Country. Website: gedeparma.com

Jane Meredith is an Australian author whose books include the best-selling Journey to the Dark Goddess. Her home WitchCamp is CloudCatcher and her website is: janemeredith.com



Books by Starhawk

- The Spiral Dance: A Rebirth of the Ancient Religion of the Goddess
- Dreaming the Dark: Magic, Sex, & Politics
- Truth or Dare: Encounters with Power, Authority, & Mystery
- The Twelve Wild Swans: A Journey to the Realm of Magic, Healing, & Action
- The Earth Path: Grounding Your Spirit in the Rhythms of Nature
- Webs of Power: Notes from the Global Uprising
- The Pagan Book of Living and Dying (with M. Macha Nightmare)
- Circle Round: Raising Children in Goddess Traditions (with Diane Baker & Anne Hill)

Novels

- The Fifth Sacred Thing
- Walking to Mercury
- City of Refuge
- The Last Wild Witch (picture-book for kids and everyone)

More writings, workshops, and resources from Starhawk – Starhawk.org

Cantos Sagrados

Bilingual Chants from the Campfire Chorus

Air I Am / Aire Soy

by Andras Corbin Arden

Air I am, Fire I am
Water, Earth, and Spirit I am

Aire soy, Fuego soy
Agua, Tierra, Espíritu soy

Earth My Body / Tierra Mi Cuerpo

English public domain / Spanish melody by Pedro Vadhar

Earth my body, Water my blood
Air my breath, and Fire my spirit

Tierra mi cuerpo, Agua mi sangre
Aire mi aliento, y Fuego mi espíritu

We Are a Circle / Somos Un Circulo

by Rick Hamouris

We are a circle, within a circle
With no beginning, and never ending

Somos un circulo, dentro de un circulo
Sin principio, y sin final

She Changes Everything / Ella Cambia Todo

aka Kore Chant – by Starhawk/Spanish by Irene Rojas-Carroll

She changes everything She touches, and
Everything She touches, changes
Strand by strand, hand over hand
Thread by thread, we weave our web

Ella cambia todo lo que toca, y
Todo lo que toca, cambia
Hilo por hilo, mano sobre mano
Hebra por hebra, tejemos la tela

(Third and fourth lines adapted for better rhymes)

All chants are recorded with permission of authors. Eventual studio versions will be released as a fundraiser for Reclaiming's archives and future recording projects. Coordinated by Reclaiming Quarterly and the Campfire Chorus.

Hear demos at: CampfireChants.org/cantos-sagrados

In early 2020, Reclaiming's Campfire Chorus – folks from Redwood Magic and Witchlets family camps who recorded Campfire Chants in 2015 – began to rehearse a new mini-album of bilingual Spanish/English chants.

We were joined by several folks from the Spiral Dance chorus who speak Spanish as a first or primary language.

Our two rehearsals focused on four favorite chants (lyrics on this page), and honed arrangements for two of them.

Sadly, shelter-in-place shut us down for the time being, and it may be a while before we can safely gather.

In the meantime, we've been singing them at online camps and rituals, and we want to share a couple of our "dining room demos" so others can learn them.

These are not polished recordings – it's a bunch of us gathered 'round an iPhone in the middle of an El Cerrito living room.

Rough as they are, you'll catch the spirit – el espíritu – and hopefully start singing along!

Hear our demos at:

CampfireChants.org/cantos-sagrados



The Campfire Chorus rocks out in our back yard rehearsal studio.

We Are the Rising Sun

Lyrics & Lore from CampfireChants.org/booklet

Chords, lyrics, and lore to all 17 songs on *Campfire Chants*, in print, PDF, or online versions, available at:

CampfireChants.org/booklet

Listen to the album free – WeaveAndSpin.org/playlists

Song © 2016 by Ravyn Stanfield. Chords as recorded on *Campfire Chants*. The third line of this song is quoted from June Jordan: “We are the ones we’ve been waiting for.”

Chords for guitar, ukulele, autoharp, lute...

C

We are the rising sun

C

We are the change

C

F

We are the ones we’ve been waiting for, and

C F C G

We are dawning, we are the...



Listen to all of Reclaiming's albums – WeaveAndSpin.org/playlists

History & Lore

Ravyn Stanfield:

“We Are the Rising Sun” was written in my living room in Albuquerque, New Mexico in January 2003, just before the US declared war on Iraq and invaded the country based on misinformed beliefs that the Iraqi government had “Weapons of Mass Destruction”.

This song was first sung in the streets of Albuquerque, marching down Central Ave to protest the declaration of war on Iraq. It has been sung all over the world for rituals, protests, meetings, festivals, concerts and other events. A friend even called me from Zuccati park during Occupy New York in 2011 and said “Thousands of people are singing your song in the streets!”

I believe that humans singing in the face of adversity and oppression is one of the most revolutionary things we can do. I am inspired by All Those Who Have Sung in the streets, in the churches, in the fields, on the railroad, in the hospitals, in the schools, in the factories, in the rituals, in the forest, in the births and deaths of those we love. Singing heals us and gives us resilience. That is why I keep writing chants.

Sometimes we face terrible loss and a long, painful night of the soul. We have no idea what happens next. It all seems to be going downhill and there is nothing we can do to stop it. But the sun will always rise. And after entropy and death comes dawn and regeneration. This is true. This is my religion. We are meant to sing ourselves back to life.

George:

“Rising Sun” must have made its debut at CA Witchcamp in Summer 2003. It became an instant classic, sung repeatedly through the week and ever since.

When I first heard the song, it sounded like a seamless loop. I couldn’t figure out where the start of the verse was, or where to jump in. Once I learned it, I was surprised how few words there were.

Someone once said that Rising Sun should be the first song in a new folk songbook – the way “This Land Is Your Land” was when we were kids.

continued on next page

I was talking with another songwriter who wondered why a particularly heartfelt song of theirs had not become a “pagan anthem.” Obviously there’s no formula for an anthem. But *Rising Sun* seems to boil it down to its essentials. Take four concise, uplifting, poetic slogans – weave them into a simple, major-key melody that recalls older spiritual songs – travel around and teach it to a bunch of energetic people who can’t wait to share it with others – and voilà – instant anthem!

Kids & The Dawning Song

Of all songs on this album, “We Are the Rising Sun” might be the kids’ favorite.

Sometime in the mid-2000s, *Rising Sun* became the closing spiral song at Witchlets in the Woods. When Redwood Magic Family Camp started in 2013, it adopted the song. Perhaps it will become the standard at all family camps.

The intensity of the final spiral at any camp or retreat anchors the song deep in our hearts. As adults, it’s bittersweet to know we are parting for at least a year, maybe much longer.

For little kids, this future-parting isn’t so real. What is real is the jubilation and ecstatic power of dozens of people singing and dancing to this song.

No surprise it’s a huge favorite with the kids, including some who can barely speak.

Here are two stories:

A parent told me her young kid asked, What does “dawning” mean? The mother explained, “It’s like starting.”

So the kid thought it was fun to sing the final line as “We are starting.”

But then they reflected (this was a very young kid): If I sing it that way, will people know what song I’m singing?

The mother agreed this might be a problem, and the kid decided it was better to sing “dawning.”

Speaking of dawning:

At Redwood Magic 2015, a camper who was under three years old signed up to sing the song in the talent show. This was a kid who didn’t really speak in full sentences yet. But she loved this song.

Paul played conga, George strummed the guitar, and with her mother onstage with her, the kid led the camp in a vibrant version of what she called “The Dawning Song.”



Anti-war march, San Francisco. Photo by Luke Hauser/DirectAction.org

Campfire Chants – our latest album!

Campfire Chants features Reclaiming’s best-loved witchcamp chants from the 2000s, performed by a mixed chorus accompanied by conga, guitar, bass, flute, clarinet, fiddles – and even a ukelele!

Reclaiming’s newest chants album features five songs written by Starhawk, plus songs from Suzanne Sterling, T. Thorn Coyle, and more, including:

- Weave and Spin, Rising of the Moon, and more by Starhawk
- My Soul by Suzanne Sterling & Alphonsus Mooney
- Harvest Chant by T. Thorn Coyle
- Circle Round the Balefire by Laurie Lovekraft
- The Welcome Flame (Spark Blaze) by Seed
- Goodnight Sweet Witches (traditional)
- and ten more!

Some of these chants were written for witchcamps – others for direct action gatherings – and still others to honor nature and her cycles.

This is a soundtrack to change your life – and to change the world. Join us around the campfire for a magical musical journey!

Chords, lyrics, and lore to all 17 songs on *Campfire Chants*, in print, PDF, or online versions, available at: CampfireChants.org/booklet

Listen free – WeaveAndSpin.org/playlists

New from Reclaiming Quarterly – free download of latest draft at WeaveAndSpin.org/spiral

DANCING THE SPIRAL!

A COMPANION TO THE WRITINGS OF STARHAWK

Welcome to our book-in-progress – current draft: WeaveAndSpin.org/spiral

Rituals, workings, interviews, history, archives – and lots of photos – this compendium includes all sorts of Reclaiming stuff that you won't find in Starhawk's books!

From basic magical skills to advanced rituals and multi-layered workings, you'll find outlines, ideas, musical and archival resources, and lots of inspirations.

This is Witchcamp-style magic that you can do with your circle or as solo workings.

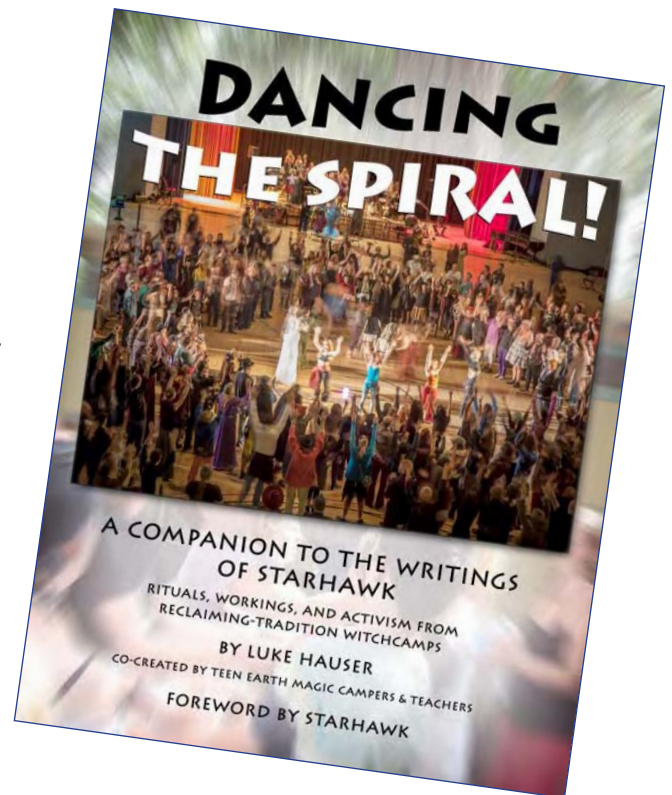
- **Read** the Roundtables and hear directly from Reclaiming Witchcampers and teachers.
- **Play** Reclaiming chants while flipping through the book.
- **Jump** to the chapter on Magical Activism for world-changing skills and inspiration.
- **Listen** to an online ritual with Starhawk.
- **Bibliomancy** – open at random and start reading!

Let the magic begin!

Print edition forthcoming from Reclaiming Quarterly in 2021 (or so we say!)

Free PDF of latest (almost complete) draft):

WeaveAndSpin.org/spiral



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The Altiest of Alt Media

Don't delay – go there now!

Reclaiming Reports & Resources

This publication is part of the Reclaiming Tradition network of camps, local communities, and intentional circles.

You can learn more about Reclaiming tradition at Reclaiming.org/about and at WeaveAndSpin.org/archives



These pages feature various reports, resources, and miscellaneous fun stuff from Reclaiming communities and work cells.

The materials in these pages are created by the projects cited, not the Cauldron work team.

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CONTACTS & WEBSITES

International Contacts: Reclaiming.org/worldwide/

About Reclaiming: Reclaiming.org/about/

Witchcamps: Witchcamp.org

Family Camps: Witchlets.org & RedwoodMagic.org

Archives, Features & Music: WeaveAndSpin.org

International Elist & Int'l Pagan Cluster (Activism)

Elist – email ReclaimingQuarterly@gmail.com

Questions, fan mail, feedback, chocolate, etc:

ReclaimingQuarterly@gmail.com

Photos by Luke Hauser & Alla Irwin

Above: Climate Justice march, Oakland CA, 2015.

Right: Dancing the spiral at Witchlets in the Woods, 2018.



Spiral Dance 2020 Moves Online

**"In the midst of uncertainty and the unknown,
we come together to call forth the rains of justice and renewal."**

Dear Worldwide Reclaiming Community,

Imagine a ritual weekend where we are not constrained by time or place. Altars built all over the world streamed on the Spiral Dance website. Ritualists participating from around the globe. Creative elements not thought of yet!

The 41st Annual Spiral Dance is happening on Saturday, October 31, 2020. For the first time we will be *virtual* and *online*. Manifesting this orgasmic, life-changing, ecstatic ritual is going to take a tremendous community effort.

We deeply regret that we will not be gathering in person, but by going virtual it gives us the opportunity to open up the ritual to our worldwide community.

No matter what time zone you are in, you can join this moment of magic and power. See link below for ways to participate.

The Spiral Dances On

For 41 years, Bay Area Reclaiming has danced the spiral of rebirth at Samhain, Halloween. Join us as we celebrate four decades plus of magic, activism, and healing. The veil is thin -- we mourn our beloved dead and energize the forces of renewal.

2020 intention: "In the midst of uncertainty and the unknown, we come together to call forth the rains of justice and renewal."

We welcome all ages, all genders, people of diverse physical abilities, people of color, LGBTQ+ folk, Witches, Pagans, non-Pagans, activists, seekers, and the respectfully curious. Our rituals are drug-and-alcohol-free – and ecstatic! Let it begin now!

Updates and ritual participation links will be posted on our website: ReclaimingSpiralDance.org



The good old days... Stilt-dancing invokers welcome Earth at the 2010 Spiral Dance. Visit WeaveAndSpin.org/archives for memorabilia from the Spiral Dance and Reclaiming. Photo by Michael Rauner – michaelrauner.com.

Let It Begin Now!

*This page – from *Dancing the Spiral* (WeaveAndSpin.org/spiral) – was written as a do-it-at-home Samhain/Halloween ritual for people outside the Bay Area. Now we're all doing it!*

Listening to the music from the Spiral Dance is a magical journey in its own right – and you can use the music along with *Dancing the Spiral* to create a ritual in your home community.

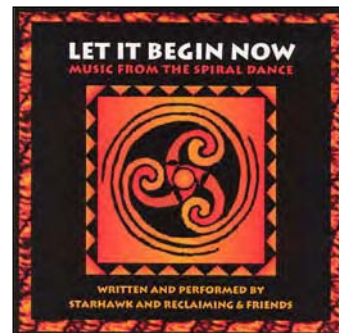
Let the magic begin – cue up the Spiral Dance playlist at WeaveAndSpin.org/tem-chants/

Doing the dishes versus creating ritual space

You could listen while doing the dishes or giving your cat a bath. You could listen on your way to work or school. We recommend all of these times and places.

However, you might want to create a more magical space. Lower the lighting (twinkly faerie lights always help!). Make yourself comfortable. Get your journal and a cup of tea.

New to rituals? The Outline in *Dancing the Spiral* shows the overall flow – see link above.



Hear the Spiral Dance album and more on youtube, iTunes, etc – WeaveAndSpin.org/tem-chants

VISIONING THE RITUAL

Want to see what the Spiral Dance ritual usually looks like?

Two youtube videos show highlights of past years, created by Riyana & Starhawk. Search for <Spiral Dance Ritual Video>, or find them at the end of the Reclaiming Chants Megamix:

Chants Megamix: tinyurl.com/chants-megamix

Watch these videos, then close your eyes and imagine a community ritual that you help create. Play these songs and let your mind's eye see the ritual space.

Envision the most beautiful and powerful images that come to you – maybe someday you'll help priestess it!



Water invocation at the 2010 Spiral Dance. Dozens of people dance invocations, sing in the chorus, or anchor altars. Photo: MichaelRauner.com. Spiral Dance playlist at WeaveAndSpin.org/tem-chants/

LYRICS to refrains

Lyke-Wake Dirge (first/last verse)

This ae nicht, this ae nicht
Every nicht and all
Fire and sleet and candle licht
May Earth receive thy soul

No End to the Circle / God Song

There is no end to the circle, no end
There is no end to life, there is no end

Set Sail

Set sail, set sail
Over the spray where the waves grow white
Into the night, into the night

Let It Begin Now

Let it begin with each step we take
Let it begin with each change we make
Let it begin with each chain we break
Let it begin every time we awake

Join Us for the Spiral Dance!

You can be part of the Spiral Dance if you are in the Bay Area at the end of October. If you live here, you can help create the ritual, sing in the chorus, set up an altar, etc. Volunteers are always needed.

Or you can use this music to create a Samhain/Halloween ritual in your own community. Let it begin now!

For more info, visit ReclaimingSpiralDance.org

Download *Dancing the Spiral* (latest draft):
WeaveAndSpin.org/spiral

Magia Reclaiming É....

Reclaiming Magic Is...

por/by Leão das Estrelas – Reclaiming Brasil

Honrar os povos originais da Terra que pisamos.
 Reconhecer que pisamos em solo colonizado.
 É lançar raízes profundamente nesse solo,
 e se nutrir.
 É lançar galhos em direção às estrelas, e se encher de
 magia e inspiração.
 E então, centrados e fortalecidos,
 Lançar o círculo de mil formas possíveis.
 Pela Terra, que é o corpo dEla
 Pelo Ar, que é o sopro dEla
 Pelo Fogo, de seu Espírito brilhante
 E pelas Águas, de seu Útero vivo
 (Que todas as águas do mundo corram limpas e puras).
 É tecer uma cesta forte e segura
 Na qual podemos voar longe, juntos.
 É chamar os Elementos da Vida
 Que sustentam a todos nós.
 Com versos, poesias, cantos, orações e danças
 O Ar é Sagrado
 O Fogo é Sagrado
 A Água é Sagrada
 A Terra é Sagrada
 É chamar os Poderes de Cima,
 Os Poderes de Baixo
 E chegar ao Centro,
 Que é a circunferência de tudo
 "Deusa Estrela em Quem vivemos,
 nos movemos e expressamos nosso ser.
 De Ti todas as coisas vem e para Ti todas retornam"

continua na próxima página

Honor the Traditional People of the Earth we live in.
 Acknowledge that we are on colonized land.
 It is to send our roots deeply in that land,
 and nourishing ourselves.
 It is to grow branches towards the stars and be filled with
 magic and inspiration.
 And then, grounded, centered and strengthened,
 Cast the circle in a thousand possible ways.
 By the Earth, that is Her body
 By the Air, that is Her breath
 By the Fire of Her bright spirit
 And by the Waters of Her living womb
 (May the Waters of the World run pure and clean).
 It is to weave a strong and safe basket
 In which we can fly far, together.
 It is to call the Elements of Life
 That sustain us all.
 With verses, poetry, chants, prayers, and dances
 Air is Sacred
 Fire is Sacred
 Water is Sacred
 Earth is Sacred
 It is calling the Powers Above,
 The Powers Below,
 And turn to the Center,
 Which is the circumference of all
 "Star Goddess, in whom we live,
 Move, and have our beings,
 From You all things emerge and to You all things return..."

continued on next page

É chamar nossos Deuses e Aliados
 Para compor e aumentar
 O Poder, Magia e Diversidade
 De nosso círculo.
 É fazer nosso trabalho mágico
 De forma criativa e extática
 Por cura, transformação e justiça
 Nossa, e do mundo.
 Com cantos e danças
 E tambores ao fundo.
 Com estalares de dedos
 Com a mão na terra ou na massa
 Com tintas, fitas ou sementes
 Queimando papéis
 Ou interpretando papéis.
 Declamando poesias
 Entrando em transe...
 É acabar nosso trabalho mágico
 Transformados
 E prontos para transformar o mundo
 Socializar com nossos irmãos
 Agradecer e despedir de todos que foram invocados
 Destraçar o círculo e enviar essa energia
 Pra que encante os mundos.
 “O que acontece entre os mundos
 Não concerne aos mundos
 Mas mesmo assim, muda os mundos”
 No geral parece a rotina de qualquer ritual
 Mas só quem prova a magia Reclaiming
 Sabe o sabor específico que ela tem.

*Leão das Estrelas – Latino americano, bissexual, poeta,
 um buscador espiritual e membro da Comunidade Re-
 claiming Brasil. Instagram: @leaodasestrelas*
 Site: reclaimingbrasil.com

It is calling our Gods and Allies
 To compose and increase
 The Power, Magic and Diversity
 Of our circle.
 It is to do our magical work
 Creatively and ecstatically
 For healing, transformation and justice
 Ours, and the world.
 With songs and dances
 And drums in the background
 With the snap of the fingers
 With the hands on the ground or getting the hands dirty
 With paints, ribbons, and seeds
 Burning papers
 Or playing roles.
 Declaiming poetry
 Working with trances...
 It is to finish our magical work
 Transformed
 And ready to transform the world
 Socializing with our siblings
 Thanking and saying goodbye to all who were invoked
 Opening the circle and sending that energy
 To enchant the worlds.
 “What happens between the worlds
 Don’t concern the worlds
 Still, changes all the worlds.”
 Overall, it looks like the routine of any ritual
 But only those who taste the Reclaiming Magic
 Know the specific taste that it has.

*Leão das Estrelas – Latin american, bisexual, poet,
 spiritual seeker, and member of the Reclaiming Brazil
 Community. Instagram: @leaodasestrelas*
 Website: reclaimingbrasil.com

Reclaiming Brasil: reclaimingbrasil.com / feribrasil.com

Spiralheart Code of Conduct

from Spiralheart Convergence – spiralheart.org/code-of-conduct

We acknowledge that we live in a culture steeped in ambient racism, sexism, trans/homophobia, and myriad other forms of oppression. We acknowledge that all forms of oppression are interlinked and that we have all been deeply affected by our society's social programming. Behavior is learned, and we recognize how difficult the work of shifting learned behavior can be. As we take on the difficult work of shedding our prejudices and our personal privilege, there will be times when we mess up. We will relapse into old habits and familiar responses. Spiralheart does not expect you to be perfect, only that you commit to continuing the process in all its complexity and with all its challenges. We ask that you commit to examining your responses, to having difficult conversations, and to engaging our cultural shadows with the knowledge that this work is how social justice starts.

As explained in Spiralbound, Spiralheart Reclaiming is a sober community, and requires that there be no drugs or alcohol at any of its events, including witchcamp. Please respect this by adhering to our drug-free policy throughout the week. If you take prescription medicine, please continue to do so.

If someone finds something you do or say offensive and communicates that to you, please consider the validity of that person's lived experience. Take the time to look within and consider whether you may be struggling to recognize or overcome a learned behavior or social programming.

If someone says or does something that you find triggering or offensive, or is related to this culture's legacy of fear and oppression, we encourage you to speak up. We also encourage you to bear in mind that hearing difficult feedback can be a painful process. If you choose to offer constructive feedback, please do so with compassion.

Our intent is that you be empowered to take whatever action is appropriate for you on this, our collective journey toward personal accountability and social revolution; and that you do so in a way that allows for the complex journeys of those who travel alongside you.

By following this Code of Conduct you help us to create the kind of community we'd all love to be a part of. Thank you.

Definitions of Unwelcome Behavior

The following behaviors are considered inappropriate and unacceptable at Spiralheart camp, regardless of whether

they are considered to be "legal" actions in the state of Pennsylvania.

Sexual Misconduct

Sexual assault and rape, stalking, violation of restraining orders, drugging victims with the intent of taking advantage of their incapacitation. Unwelcome or unwanted: harassment, lewd comments, sharing or taking of photographs of a sexual/private nature, physical contact/groping, invasion of personal space, and any ongoing sexual pursuit or harassing flirtation. If it makes a person uncomfortable and the antagonist has been asked to stop already, it is an infringement regardless of actual physical harm. If it is wanted or welcome, it is not an infringement.

Spiralheart does not tolerate any form of sexual misbehavior and will take action to either educate or bar violators from its events. We strongly believe in the principles of enthusiastic consent.

"No" means no, "Ummm" means no, "Not right now" means no, "I'm not sure" means no, "I'm uncomfortable" means no.

"Yes!" and "Omigods yes" means yes.

Our goal is to create a culture in which everyone can freely engage in expression of their bodies and sexuality; a culture in which everyone is confident in expressing their boundaries and speaking up when uncomfortable; and a culture in which everyone is respectful of the boundaries expressed by others. If you are ever unsure whether your behavior is welcome, ask.

Physical, Mental & Emotional Abuse

Physical – assault, threats of bodily injury, nonconsensual rough play, forcing a person into any physical situation against their will through use of force or threats.

Mental/Emotional – intimidation, harassment, bullying, personal insults specifically designed to make the target feel ill at ease, angry, or sad; the express exclusion of certain people based on gender or sex, sexual orientation, race, belief system, age, or political affiliation from participating in any camp activity (optional offerings, affinity groups, rituals, etc.).

SpiralHeart Convergence sponsors a Reclaiming WitchCamp and other activities. Learn more at:

SpiralHeart.org/spiralheart/

How to Be Less Racist at Reclaiming Events

(originally shared as **How to Be Less Racist at Witchcamp**)

by Rachel YuriKo Noelani Yukimura

When first meeting someone, don't immediately ask them about their race or ethnicity. Those kinds of conversations often require the trust of an ongoing relationship.

When people of color (POC) create groups and events that exclude white people, do remember that we need separate spaces in order to feel safe, often because we feel marginalized in majority-white spaces, like this event.

If a POC opens up to you about their background, do remember that they are an individual human being, and do not make generalizations or assumptions about them or their identities.

Do not sexualize or fetishize POC or their identities.

Do not expect POC to educate you about racism. If you have a question about race or racism, do ask a fellow white person who has done work in these areas, do attend an optional offering about anti-racism, and do ask questions of POC who have explicitly offered their knowledge and perspective.

Do remember that reverse-racism does not exist. Prejudice can occur in any direction, but racism is institutional, and we live in a country founded on white supremacy.

Do address racism when you see it. If someone does or says something racist, you might pull them aside and have a conversation about it. Even if they respond defensively, you have planted a seed of awareness that will hopefully lead to more respectful behavior in the future.

If you are told your behavior had a negative impact, do take a deep breath and apologize without excuses. Even if you had good intentions, it is important to acknowledge your impact.

Do remember that being anti-racist is a life-long process. We were all raised in a racist overculture and must overcome deeply ingrained conditioning. Do not expect to be perfect, and do remember that the work and learning are never done.

Thanks for listening/reading!

This has been circulated in several Reclaiming camps and communities. Find it online at: WeaveAndSpin.org/less-racist

Rachel YuriKo Noelani Yukimura has been involved with Reclaiming since 2011, when she attended her first witchcamp (Free Cascadia Witchcamp). Since that time she has become a member of the California Witchcamp community, and a teacher at Teen Earth Magic. A devotee of the Ishtar-Aphrodite-Mary Magdalene lineage, Rachel is a proud sex worker and a Surrogate Partner Therapy practitioner, and lives on Nisenan land in Sacramento, CA with her tiny terrier, Asha, and her rosy boa constrictor, Clementine.

BIPOC and Mixed Race Reclaiming Convergence

Statement to Reclaiming on Anti-Racist Practices

This letter was posted to the International Reclaiming #WAF Facebook group on August 23, 2019, and distributed at the International Dandelion Gathering of Reclaiming in September 2019. The assembled members of BIRCH, a council of reps from around Reclaiming, resolved to distribute this document widely at the request of the signatories and a group of Black, Indigenous, People of Color, and Mixed Race witches who presented it at the gathering.

This is a broad statement and invitation for dialogue, inquiry and growth to the broader Reclaiming community as we approach the 2019 International Dandelion Gathering. It has been developed in active dialogue with Black, Indigenous People of Color (BIPOC) and Mixed Race witches—priestesses, activists, teachers and organizers—who are actively involved in this tradition of witchcraft.

We acknowledge that the Reclaiming community has long been a spiritual home to People of Colour, and many have found their chosen family here. And yet many PoC Witches have also left this tradition because of systemic challenges that remain within it. The gift of a living tradition is that it is constantly changing and growing. It is within this spirit of constant change and growth that we invite a deep dive into growth and transformation for white-identified people in this community.

We define whiteness as a category of imperialist and capitalist race-hierarchy wielded to divide, dominate, and destroy. We understand that the category of whiteness has shifted through the generations and that it originally referred to pale-skinned British people specifically, especially those British people who were party to the invasion and colonisation of sovereign territories and Aboriginal countries, such as Turtle Island (North America) and Australia. Whiteness then expanded to divide poor pale-skinned people of European descent from both the enslaved people of African descent, and the dispossessed First Nations people. We use whiteness to refer to all those people who are now treated as white, in this continuing colonialism of cultures and spirits, and who therefore grow up with whiteness as default.

The following principles represent a magical boundary, an intention, and a clear line in the sand. These principles are offered in an act of self care, self love, and protection. These principles set guidelines of engagement for conversations about anti-racism and decolonization within this tradition and community.

1. Reclaiming is an ethnically diverse tradition. Using “we” and “our” to refer only to white people in this tradition is an act of erasure of BIPOC and mixed race individuals. We invite deeper sensitivity to the many “we’s” and “our’s” used in Reclaiming and also specificity of language (“We as white people in Reclaiming need to address white supremacy and racism and its impact on...”)
2. Whiteness has been the assumed default, the baseline and the standard in this tradition for far too long. It is never acceptable to assume that a fellow witch identifies as white unless they tell you they do. Assuming whiteness is an act of erasure.
3. White fragility is a slippery slope and enacts itself constantly. It does so in big and also subtle ways. It can look like demanding clarification and further information. It can involve the questioning of POC and mixed race witches, projecting upon us, and demanding our emotional labor. This must stop immediately.
4. Do not speak about or for us. We wish to amplify and centralize the power and visibility of People of Colour and have the capacity and will to do so.

continued on next page

5. There are no saviors in this work. We abolish the white savior mentality AND we disrupt the idea that we are here to absolve you or teach you about white supremacy.
6. Being visible, loud and proud as People of Colour is a way we disrupt white supremacy.
7. Liberation is the goal. Though we might enrich your teaching teams, rituals, consensus meetings and projects we are NOT here for your diversity.
8. A culture of inclusion is DIFFERENT from diversity. When you create seats at the table and then expect us to act, talk, worship and relate to story as white people then diversity becomes harm. We demand an end to this. Our rage, joy, devotion, collaboration, magic and resistance are offerings to you individually and to our Reclaiming tradition as a whole. Do not expect them to look or behave through the lens of whiteness.
9. Whether in the Americas, Australia, or many other areas Reclaiming Tradition is practiced, it is often on the colonized lands of Indigenous peoples. This means not simply acknowledging Indigenous peoples in rituals or classes, but requires a radical reconsideration of what it means to practice the Craft on lands that remain occupied by settler nation-states.

Signed by members of Decolonizing Actions in Reclaiming Communities (DARC)

Abel Gomez, Passia, Fio Aengus Santika, Sal Lavalley, Samantha Ravenna Shay, Heidi Marian, Rachel Munchkins, Pablo

Magical Activism Rituals with Starhawk

Webinar Circles with Starhawk

Join Starhawk and a global community of Magical Activists for an online series on deep personal and collective change in challenging times.

Together we are building resilience through ritual, story, and magical activism.

You can participate live in each event, or download a recording of the ritual afterward. All past sessions are available once you register. Donation requested.

About the Magical Activism Rituals

As we navigate unprecedented, uncertain times, we need magic! That is, we need the ancient art and science of consciousness change, because as Einstein said, "We can't solve problems by using the same kind of thinking we used when we created them."

We need magic to help us stay grounded, sane, and able to sleep as the tension mount – and a little support from some friends would be nice, too! We need magic to counter the manipulative magic that floods the internet and the airwaves every day with toxic energies, to help us discern truth and provide an antidote to the poisons. We need magic not as a substitute for action, but to further our own resilience as we dream the world we want and channel our energies effectively to make it real.

This course will run through eight sessions, roughly coordinated to the seasonal Festivals of the Wheel of the Year – with some adjustments to take into account particularly relevant dates such as the Fourth of July. And we'll have a session after the election, which we fervently hope will be a celebration and a springboard for new vision and commitment.

What's Included In the Series

Each session includes: a live teaching session, some practical exercises, a ritual, and homework.

The series centers on our live webinars. Once you register here, you will automatically receive past recordings and links to join all of our future live webinars as they become available.

Can't make the live events? We will record them and send you the recording automatically via email within 36 hours of the live webinar's conclusion.

We also have a great discussion group and active community you will be invited to join once you register!

Register Any Time and Receive All Sessions

Registering after the series has begun? No problem. You won't miss a thing. Once you register here, you will:

- receive all the recordings from the sessions you have missed, in sequence so you can catch up.
- automatically receive links to all future live sessions and their recordings as well, delivered to your inbox as they are available.
- be invited to join the ongoing discussion in our magical activism community.

Register online for the series, donate any amount – then polish up your broomsticks, hold onto those pointy hats, and get ready for the ride!

Register Online for this and later series

Visit Starhawk.org

Preparation for the Rituals

Each session includes simple personal preparation for the ritual – here's a sample.

Meditate on this question

When in your life have you faced a choice between closing down, clenching up and opening to change? What did it feel like? What was your internal process? The inner forces that led to that choice? How did your choice work out?

For your altar

Gather whatever symbols of the elements are meaningful for you, and any deities or spiritual powers you wish.

Have your divination tools on hand if that's something you practice (tarot, I Ching, etc).

Collect three special symbols

Something to symbolize something in the old world you would like to keep and return to.

A symbol of some aspect of the old world you would like to see transform and NOT return.

A symbol of some aspect of the new world you would like us to enter into once the virus has passed.



Sigil Invoking Bridget & Sacred Fire

By Ambrosia

i thought i'd offer the painting i did during Starhawk's zoom ritual a few weeks ago of the sigil being used to bring about justice... invoking Bridget and the sacred fire...

i'm in Australia, and it was an amazing thing to connect to witches all over the world.... the power which came through while i painted truly blew me away... which is why i am sharing it with others to use, too...

i'm Ambrosia, a 53-year-old artist, witch, and healer living in Brisbane, Australia. Art is one form of Trance Healing i use for myself and teach to others as a way to access and express both the subconscious and the divine. Visit ambrosiasart.com

Reclaiming Witchcamps

Magical retreats around the world – witchcamp.org



Top: Witchcamp – a journey into the magical unknown!
Photo by Stephen Readmond.

Left: Witchcamp 2020... Photo by George Franklin.

Visit: Witchcamp.org

Nine out of ten witchcampers agree – set browser to two-page display!

Witchcamp At Home

From RedwoodMagic.org/at-home

Forced like other camps to move our 2020 camp online, Redwood Magic Family Camp created special resources for our at-home edition.

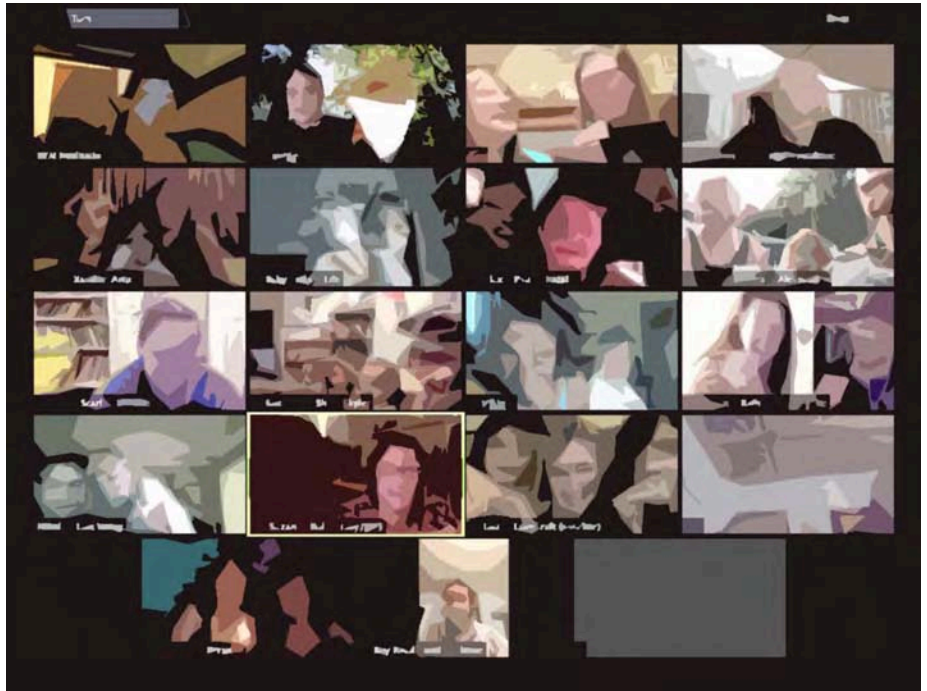
Two Redwood Magic faeries created welcome packages including candles, beads, a redwood medallion, popcorn and chai tea mix – and even a bit of redwood duff! These were delivered to people right before camp.

Others created handouts for off-line activities, plus singalong playlists and a redwood slide show. We share some here, and you can download these and more – see link below.

Created by Laurie Lovecraft, Miranda, Meadow, and Frank.

Find these resources and more at:

RedwoodMagic.org/at-home



Our Redwood Magic animal avatars made it to camp!

Playlists: Chants & Singalongs!

Here are three special witchcamp playlists:

- Reclaiming Chants – perfect for camps and rituals
- Campfire Singalongs – from Bob Marley to Jason Mraz, from Patsy Cline to Tracy Chapman, from Guantanamo to Goodnight Sweet Witches
- Redwoods slide show – all of our favorites trees, set to a favorite chant – it's a win-win!

Find these and more resources and playlists at:

RedwoodMagic.org/at-home

On the Following Pages

- Home Altar Building
- Nature Walk Scavenger Hunt
- Connecting with the Elements

Print Edition of the Reclaiming Cauldron – WeaveAndSpin.org/cauldron



Redwood Magic Home Altar Building

(inspired by and adapted from the Teen Earth Magic Workbook)



If you want to focus energy, build an altar

Do you already have a family altar? How about a personal altar to honor nature spirits, ancestors, or a god, goddess, or deity that you want to welcome into your life? Or, maybe you have altar for justice, an altar that honors species that are extinct, or one that celebrates your political heroes (and sheroes!).

Creating Your Family Altar

We encourage everyone to create a Redwood Magic altar during our “at home” family camp. This could be placed in the middle of your dining room table where everyone can see it, or somewhere in your home that’s easily accessible. For those with young children you might want to create a kid’s altar that’s at their height, and where they can play with their toys. A separate grown-up altar can be placed out of reach from curious fingers.

Here are some things to include in your Redwood Magic at home camp altar. Please don’t feel that you have to purchase new items. Most things can be found at home or just outside your front door if you take a nature walk.

Indoor Altars

- Lay down a cloth or special piece of fabric
- Add flowers, crystals, feathers, stones, and other small, earthy objects of beauty
- Try to have all 4 elements included such as a rock or crystal (earth), incense (air), candle or something red or shiny (fire), and a bowl of water (water)
- Collect some dirt, duff, or cones from a local redwood tree - this is a nice way to connect with the spirit of the Redwoods. If you can’t find a redwood then look for an oak, bay laurel, or another California native species if possible. You can also use the redwood that came in your camp care package.
- Bring photos of your family, try and find some from previous years of camp, or images of you having fun together. You can also encourage children to draw pictures of your family in the woods to add to the altar.
- Add statues or toys that are special to you or make you happy



From RedwoodMagic.org/at-home

continued on next page

- Print out copies of our Redwood Magic Family Camp logo and add to the altar. The Black & White logo is great for coloring! If you don't have a printer then draw your own camp letters and logo.

Outdoor Altars

If you have access to a backyard, you can also create an altar outside.

- Gather rocks to outline a large (or small) circle
- Add crystals, feathers, a candle or something shiny, and a bowl of water for the elements
- Decorate with flowers, flower petals, fresh herbs, twigs, etc.
- Add statues or favorite toys
- Print out copies of our Redwood Magic Family Camp logo and add to the altar. The Black & White logo is great for coloring!



Fire Safety

It's always wise to have fire-safety preparation when it comes to candles and kids, teens, and family pets. Whether indoors or outdoors, keep this in mind:

- Select a flat, non-flammable surface to place under your candle, such as marble, brick, ceramic tiles, a flat rock, or a saucer
- Use a glass jar candle, also known as a 7-day candle
- Keep curtains and fabric at a safe distance or tied back
- Make sure your smoke alarm has been tested (and that it's not right above an altar)
- When you leave the room or outdoor location, even for a moment, extinguish all candles
- Never get in bed or fall asleep with candles burning. Extinguish all flames post ritual.
- Have a fire extinguisher handy

What's an Altar Anyway?

An altar is a special place set aside from your daily life. It's created just for you and your family and can be located on a shelf, table, corner of your bedroom, car dashboard, garden, or just about anywhere. An altar is a place to burn incense, lay out tarot cards, do your spell-work, light candles, and recommit to your spiritual practice. It's also where you can place photos of your ancestors – even when it's not Samhain.

An altar can be as simple as a cloth and a bowl of water. It's whatever helps you feel that the space is sacred and special.

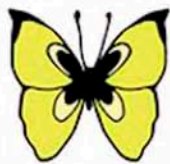
You can have more than one altar and they don't have to be permanent. Lots of Reclaiming witches create altars for holidays (ex. Summer solstice) and then take them down when the ritual, season, or camp is over.



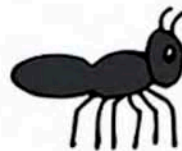
From RedwoodMagic.org/at-home



Redwood Magic Nature Walk Scavenger Hunt



Butterfly or moth



Ant



Squirrel



Rock or stone



Tree



Grass



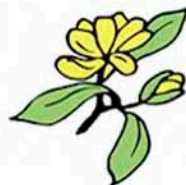
Twig



Bird



Leaf



Flower

From RedwoodMagic.org/at-home

Connecting with the Elements

1. Take several breaths, meditate, chant, sing or whatever brings you to a calm grounded and receptive state.
2. Take a walk in and around your home or preferably in nature (your yard, garden, a nearby park, etc)
3. Find 3 objects, animal or plants that resemble each element. There are no right answers, anything you think represents that element and that feels right to you is correct. Some examples are:
 - Water - A body or even a glass of water, a birdbath, a garden hose, a shell, the ocean
 - Fire - A red, orange, or yellow flower, ashes, charcoal or charcoal grill, red cloth, matches
 - Earth - A flowerpot, soil, a stone, a branch or plant
 - Air - A feather, some incense, a fan, a dandelion, a fallen leaf



4. Connect with each object of one Element:
 - a. Opening your senses and perception and hold, touch, gaze at or otherwise connect with the object. You may wish to, either silently or aloud, ask the object or the element to send you a teaching or a message.
 - b. Notice anything that arises in your immediate environment (bird singing, wind shifting, leaf falling, etc)
 - c. Notice any bodily sensations that arise. Pay attention to the location (where in the body) and quality and intensity of the sensation (tickly, buzzy, hot, cold, etc).
 - d. Notice any images, thoughts, feelings, etc. that arise in the mind.
 - e. Write down any words or phrases and/or draw a picture to help you recall what arose for you.
 - f. Thank the object and/or element
 - g. Repeat with the next object



5. Repeat with each of the Elements

6. After you have done this with each element. Contemplate all that you have observed, received and the words you have written and/or picture you have drawn.

7. Enjoy this intimate connection with the elements

May this connection bring joy in your magic and your life!



From RedwoodMagic.org/at-home



Earth

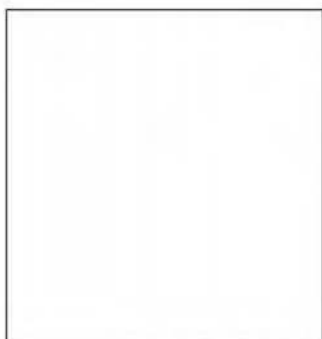
Item:

Description:

How it makes you feel:



Drawing/Photo/Object



Item:

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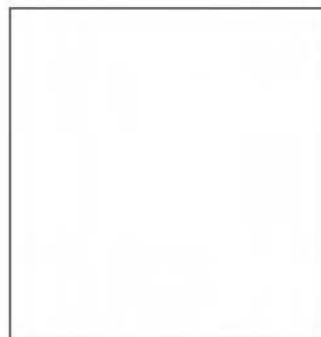
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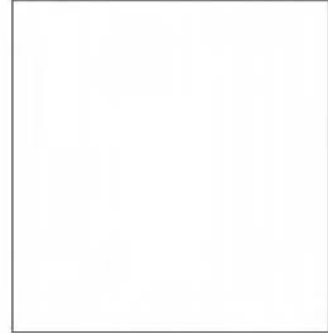
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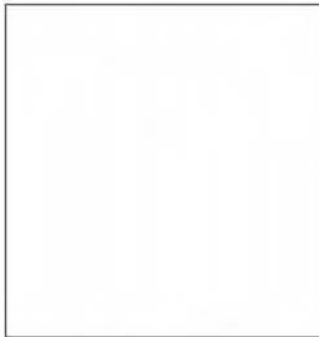
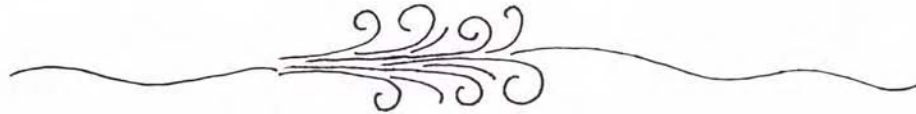
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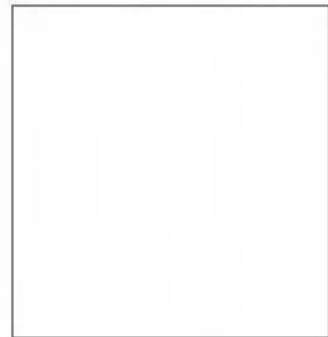
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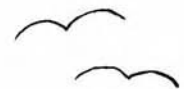
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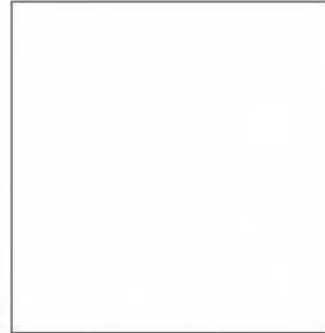


Fire

Item:

Description:

How it makes you feel:



Drawing/Photo/Object



Item:

Description:

How it makes you feel:

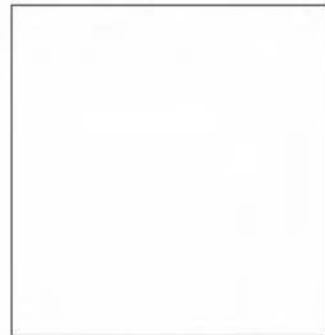
Drawing/Photo/Object



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Description:

How it makes you feel:



Drawing/Photo/Object



From RedwoodMagic.org/at-home

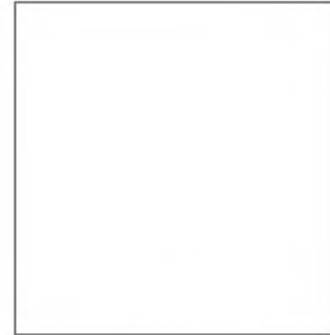


Water

Item:

Description:

How it makes you feel:



Drawing/Photo/Object



Item:

Description:

How it makes you feel:

Drawing/Photo/Object



Item:

Description:

How it makes you feel:



Drawing/Photo/Object



From RedwoodMagic.org/at-home

BIRCH

The Broader Intra-Reclaiming Council Hub

Who is the BIRCH Committee?

The Broader Intra-Reclaiming Council Hub, also known as BIRCH, was formed in 2004 to help make tradition-wide decisions for our broader international Reclaiming communities. BIRCH is an evolving body, and we are implementing new online structures for upcoming BIRCH meetings.

The BIRCH Committee replaces BADhub for BIRCH administration. The current committee is empowered to convene BIRCH meetings and plan agendas. The BIRCH Committee of 5-7 people will include BIPOC (2), Trans (2), Non-US (2), and Elder (1) from distinct communities. Terms of service may be 2-3 years with rotation to include some continuity. New members of this committee will be selected at the annual BIRCH meeting. The BIRCH Committee will be financially compensated for this work.

Our next BIRCH meetings will happen online, and these guidelines will inform you what you need to know about the process and how to attend it. In-person BIRCH meetings will be revisited post-pandemic.

BIRCH Committee Job Description: Diverse BIRCH Committee members meet on-line every 2-4 weeks. The Committee works by consensus to plan, promote, and create processes and agenda for BIRCH meetings and provide training for facilitators and representatives, delegating as much as possible. Committee members require organizational and communications skills, knowledge of the Reclaiming tradition, and access to reliable internet and a device that will allow audio and video participation.

Bios

Harper is a white, queer, trans witch living on Dakota and Anishinaabe land in the Upper Mississippi River Valley in Minneapolis, Minnesota. After many years of traveling, they are re-learning how to put down roots and develop a relationship with this land that they've chosen to call home. Their magic is the magic of the natural world, queerness, kink, interdependence, and hearth. Harper has been practicing in the Reclaiming tradition since 2011, when they were drawn in by shared values around collective organizing and an explicit focus on queer magic. They were a Weaver at Winter Witch Camp, which they consider their home camp, and are currently serving on the Upper Mississippi River Reclaiming Ritual

Cell. Dandelion 2019 was their first foray into organizing within Reclaiming on an international level. They believe that the international Reclaiming community can and must practice anti-racist magic and they are excited to help facilitate the centering of marginalized voices as we shift our collective paradigm.

Lilo Assenci is a Brazilian, person of color, queer Witch and Priest, working within the Reclaiming Tradition since 2017. One of the organizers of the Reclaiming Brazil Community, he has been taking steps into leadership nationally and internationally, helping to support and weave emergent communities of Reclaiming throughout the globe. As also an initiate in the Feri Tradition and member of the Gods & Radicals Editorial Committee, his work is deeply connected with anarchism, community magic, Brazilian folklore, translation, writing, and political-magical activism from a decolonizing view. He has a particular interest in teaching, ritual priestessing, and creating/building community magically as a way of radical justice. Weaving magic, healing, activism into a self-possession and integration work, this is the way he finds to re-enchant the worlds.

Lore is a witch, trans femme, magical geek, world bridger and playful trickster. . Originally from Paris, France, she has been living in California for more than 20 years and now calls the Ramaytush Ohlone territory, also known as San Francisco, her home. Lore found her home in Reclaiming when she went to her first ritual in San Francisco 15 years ago. She was instantly connected to the community focus on service, openness, inclusivity and queer magic. She has studied and been initiated into several traditions that form the DNA of her magic – including Reclaiming, Anderson Feri, Wicca and Shakta Tantra. Lore loves to facilitate and dive deep into liminal spaces where we can meet Spirit and “know ourselves in all our parts.” As a sacred trickster, she loves the art of the unexpected, joyful spontaneity, and walking the wild edges of the Craft. Lore has been a ritual facilitator, teacher and camp organizer for the past 10 years. She helped organize Dandelion 2019 and is really excited by the work that came out of it around uplifting and centering anti-racist, trans-inclusive magic and voices.

Morgana weaves the Wyrd with magical, ritual, and theatrical arts. An early shaper of Tejas Web, she has organized and priestessed hundreds of rituals, classes, camps, restoratives, intensives, and gatherings. She helped

organize the first International Reclaiming Dandelion Gathering in Texas in 2004 and has participated in every Dandelion Gathering and BIRCH meeting. A Reclaiming initiate, her experience includes teaching at 20 Reclaiming WitchCamps in Texas, Germany, Wisconsin, California, British Columbia, and Alberta and dozens of classes and workshops with Elements, Goddesses, Pentacles, Consensus, and Sacred Drama. Morgana finds joy in the ocean, dancing, stars, trees, firelight, singing, and her cats. She is also Producing Artistic Director of The VORTEX, a unique regional theatre with a dedicated ensemble of artists and cultural harbor in Austin, Texas.

Raven Edgewalker is a British Witch who dwells in the magical landscape of Somerset, close to Glastonbury in an old stone cottage with a large, hairy and devoted hound. Raven has an on-going, passionate love affair with trees, ecology and the natural world. Raven sees their work in the world as that of building connections, with self, with each other, with and within community, with the world, with deity and with seen and unseen beings. Raven has been working, studying and teaching magic in both the

Anderson Feri and Reclaiming traditions for more than 20 years and is an initiate in both traditions. They have taught courses, classes and Witchcamps internationally including in the UK, USA, Germany, Netherlands, Finland, Israel, and Australia and is co-founder of the online Mystery School World Tree Lyceum which offers Reclaiming core classes as well as a variety of other magical workshops. Raven has been a camp organizer for many years for a number of camps, has served on the Witch Camp Council, and has attended a number of international and local Dandelion and BIRCH meetings. They are passionate about making work in Reclaiming accessible to as many as possible and in mentoring new teachers and organizers. Raven is a self-employed artist and crafts-person – they are often to be found in the workshop, covered in sawdust and twigs while making ogham staves, runes, wands and other such delights, in the studio with wire and stones and beads creating jewelry or hunched over their sewing machine. Raven is a professional ogham reader, writer and poet and general jack-of-all-trades as the need takes them.

Proposals for January 2021 BIRCH

Proposals gathered by the BIRCH Council

Proposal #1 – Revise BIRCH Structure Process.

Replace the original BIRCH structure from 2004. The new structure discusses proposals in communities BEFORE the meetings to allow Community Representatives informed decision-making by consensus. This shift allows full participation in the process followed by a more concise and nimbler consensus process. Anyone may participate in the facilitated portion (Loomio) of the BIRCH meetings. All communities (five or more) may select one Representative and one Shadow/Alternate to attend the online BIRCH meeting (Zoom).

Proposal #2 – Change in the Principles of Unity from DARC.

Link to proposal: tinyurl.com/birch-darc-proposal

Proposal #3 – Draft of Principles of Accountability. How will we implement it in our communities?

Link to proposal: tinyurl.com/birch-account-proposal

Affirm these proposals/pledges from the 2019 BIRCH Meeting

Proposal #4 – Create policies/accountability for transphobia in our communities.

Proposal #5 – Support marginalized communities to create the structures they need to be in leadership and have support while they are there.

Proposal #6 – Magically and financially support marginalized people to do this work and offer it to our communities.

Proposal #7 – Create policies/accountability for racism in our communities. Commitment to anti-racist change in our tradition.

For more information, please contact us: birchcommittee@gmail.com

Guidelines for BIRCH

Draft #4 8/1/20

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Who and How to Attend the BIRCH 2020-21 Meetings

Who?

We value the strength and the diversity of our communities all around the world. We invite every community committed to re-think and organically evolve as part of our International Reclaiming community to attend our BIRCH 2020 Meeting. A Community is defined as a group of 5 or more who work together magically and embrace the Principles of Unity. A Community may be defined by geography, but is not limited to location or language. If your community does not meet this criteria or you are solitary without a community and want to participate, please contact us:

birchcommittee@gmail.com

BIRCH Community Representatives Job Description: Access to reliable internet and a device that will allow audio and video participation. Meet (online) with your community regarding agenda/proposals for BIRCH. Attend training (see timeline below). Attend BIRCH meetings as scheduled with audio and video participation. Participate in the consensus process. Report to the community on the outcomes of the BIRCH meeting. Provide continuity to the next community representative. Community Representatives participate actively in the consensus process for every BIRCH proposal, representing the collective thoughts, words, emotions, and energies of their community. Only the Community Representatives can participate in the decision-making including blocking consensus.

Each Community Representative will have a Shadow who can substitute for them in an emergency or who may be training up to be the next Rep. Communities may determine their own terms of service although rotation is recommended every 2-3 years if BIRCH is meeting annually. We recommend that the community representative agree to at least to serve for the 2020-21 meetings (September and January).

Community Representatives

These guidelines serve the purpose of helping communities select their own Community Representatives.

1. The Community Representative will participate in BIRCH 2020-21 Meetings:

- a. Community Representatives will be empowered by their communities to participate with an active voice in the consensus process for decision-making at our BIRCH Meetings.
- b. Community Representatives will lead the discussions around BIRCH proposals in their communities, collecting thoughts and concerns, and preparing for consensus decision-making at BIRCH online meetings.
- c. Community Representatives will lead their communities throughout our BIRCH 2020-21 meetings, helping and supporting people in understanding when and how to discuss and participate.
- d. Community Representatives will actively listen to their communities, facilitating all the necessary processes.

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2. A Community Representative will be chosen by consensus process made by the whole community or those who can attend the process of choosing. We invite communities to assemble and discuss the following topics:

a. Each community may select 1 Representative and 1 Alternate/Shadow. Both people would participate in training and facilitation, but only 1 Representative would attend the BIRCH meetings on Zoom.

b. Who will be our Community Representative

The Community Representative will need skills or willingness to grow into: large and small group facilitation, profound interest in actively listening and witnessing, compassion, reliability, practical experience with consensus process, knowledge of Reclaiming history (magical and social), commitment to the long-term process of the BIRCH 2020-21 Meetings, commitment to the needs of their own community as well as the international community.

c. Reclaiming Communities are strongly encouraged to select BIPOC and Non-Binary/Trans people as representatives – perhaps those who historically have not held leadership roles inside our tradition and may be ready to step into leadership now and represent anti-racist and anti-transphobic choices and actions. Please be aware that the community will need to consider what support they need to succeed, including money.

3. After being selected by consensus, the Community Representative will lead and facilitate meetings and discussions inside their communities.

a. These discussions will be around the existing proposals for the BIRCH 2020-21 meetings as well as new proposals that may arise from communities.

b. Community Representatives will ask members in their communities for support in different roles, such as: notetakers, dragons, graces, facilitators, ritualists, etc.

c. Community Representatives and Shadows will receive information and training with the platforms needed to facilitate and will be responsible for training their communities as needed. They will probably need to organize a few online meetings.

4. During the BIRCH 2020-21 Meetings, Community Representatives will report back to their communities after each phase of the real-time meetings, gathering input and facilitating discussions within their communities.

How?

These online meetings will be the most inclusive BIRCH meetings ever! Every Reclaiming Community may attend,

and Reclaiming witches from all around the world will be able to be a part of facilitated online discussions.

We acknowledge that our online process will have to look different than an in-person gathering. In order to create space for everyone in Reclaiming who wants to speak at BIRCH, the first part of the meeting will involve moderated discussion threads (Loomio). Every person who identifies as a Reclaiming Witch may add their thoughts to online facilitated discussions.

For online, real-time meetings (Zoom), in order to have a large and manageable online BIRCH meeting, only the Community Reps will be able to speak for their communities and participate in the consensus process in the real-time meeting. Only Community Reps may block consensus. Any remaining spots (possibly up to 500 people) on the meeting will be made available to witnesses who may register for and observe the meeting.

Each Reclaiming Community may select 1 Community Representative to BIRCH with another Rep as an Alternate/Shadow (See Who on preceding page). Each Representative and their Shadow will commit to fulfilling a few roles within their own communities and within BIRCH and will receive training from the BIRCH Committee.

Community Reps may also represent several communities, and this is encouraged to streamline the consensus process. For example, one Community Rep may represent their camp community, their coven, and their local ritual cell.

Timeline

By creating a nimble decision-making process with community discussions happening BEFORE a BIRCH meeting, Reclaiming will be able to be more responsive, especially as we support equity within our tradition and in a rapidly shifting world.

Any Reclaiming witch may submit a proposal for consideration, probably on a google form. Members of the BIRCH Committee will review these proposals and combine things that are similar or on the same topic for discussion.

EVERYONE who identifies as a Reclaiming Witch may attend the online discussions for BIRCH where they may express their opinions and ideas. Those without internet access are encouraged to find a library, a café, or a friend.

Following this open discussion period, communities will further discuss the proposals online and, when safe, in-person combos for greatest access. 1-2 BIRCH representatives for each community engage in training and

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participation in a large (500 people max) online meeting with 3-4 real-time sessions. Representatives will be empowered to engage in the consensus process, bringing any proposal concerns from their communities for discussion. Consensus decisions with tradition-wide impact will be made at the BIRCH meetings.

BIRCH Meeting #1 September 19-27, 2020

August 2020

Release of BIRCH Guidelines.

Call a BIRCH meeting to introduce the proposed changes to the Principles of Unity. The decision-making consensus meeting for all proposals, including the PoU, will be in January to allow communities time for discussion.

Communities select a Representative and a Shadow to speak for them at the meeting in September and ideally in January. The Representative and Shadow facilitate community discourse, retrain in consensus process, and create community agreements for online discussions. Facilitators recruited.

September 2020

September 1 – Registration deadline for General BIRCH Meeting. Facilitators, Notetakers, and Witnesses. BIRCH Community Reps and Shadows have a separate registration form, in order to know how many and who we are training for the meeting. Registration form includes a sliding scale registration fee and a place for donations to support the labor of creating BIRCH.

September 13-19 – Training of BIRCH reps on tech and process for BIRCH Meetings.

September 19-25 – Facilitated Loomio meeting.

September 26-27, 2020 – Open BIRCH meeting in real time for discussion of the DARC proposal to change the Principles of Unity. This meeting will center BIPOC voices in the Reclaiming Tradition. This is not a decision-making meeting.

BIRCH Meeting #2 January 12-31, 2021

October 2020

Communities and individuals may submit additional proposals for consideration for the BIRCH online discussion agenda. Members of the BIRCH Committee organize these items into topics for online communications.

November 2020

Online discussions of proposals on facilitated threads. Everyone in Reclaiming is welcome to participate. We will need facilitators (2) for each discussion thread. Representatives train their communities on Loomio or whatever platform is selected. Community conversations around proposals continue in whatever format communities desire (Zoom, Skype, Loomio, Google Hangout, etc).

December 2020

Final registration of BIRCH Community Reps, Facilitators, Notetakers, and Witnesses by December 31.

Early January 2021

Training of BIRCH reps on tech and process for BIRCH Meetings.

January 12-31, 2021

Series of 3-4 BIRCH Convenings for Consensus decision-making in real time on a Pro-Zoom account with an expanded room size (up to 500 people). These will be rotated through different time zones in consideration of Europe and Australia so that inconvenience is equitable. Magic and ritual will be blended with the meetings so that we nurture one another.

Note – We will provide some kind of online access or recording for the broader community to observe this meeting.

Guidelines for Online Behavior

- These are platforms for connection. Think well of others. Remember that everyone is struggling.
- Breathe deeply and re-ground frequently.
- Speak in “I” statements.
- Call out offensive behavior or language.
- Ask clarifying questions.
- Use twinkling to support others’ ideas rather than speaking the same thing.
- Check your privilege. Do not speak unless you need to. Avoid commentary that does not serve the discussion.
- If you are white, cisgender, able, or hold privilege in ways related to any given topic, step back and allow marginalized voices to be centered.
- Ask yourself: Have you or somebody else already said what you are about to say? Trust that it has been heard and let it go.

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- Use deep listening skills – even in reading written words. What is really being proposed? Focus comments. Stay on topic.
- Be aware of where the group is in the consensus process. Is this a time for general discussion? Amending a proposal? Stay on task and wait for the appropriate time to bring ideas to the table.
- If you are writing from an emotional place, take time to breathe into the edges or sleep on it before you post.

The Speaker

- Balance in time: Some of us take up a lot more time than others. If this is you, then really check yourself or use a timer. Don't make the facilitator check you.
- "I" statements: speak for yourself.
- No put downs or minimizers: For you or for others.
- No piggy-backing – I say what they said. Twinkle instead.

The Listener

- No cross-talk or interruptions: Wait on the stack.
- No advice: We are not here to fix one another.
- Confidentiality: I will respectfully hold what others have spoken. If I need to report on it, I will not speak the person's name, but rather say something like "There was this concern about our proposal".
- Amnesty: I will not use what others say against them.

On Screen at BIRCH meetings

- On screen, change your magical name or what you want to be called, your pronouns, and the community you represent. (Ex.: Lilo Assenci - He/Him - Brazil Community)
- Stay muted at all times. Raise your hand to speak.
- We will have 2 facilitators for every session.
- There will be bio-breaks. We will take care of our bodily needs, stay hydrated, and eat energy snacks.
- We will spread out meetings and shift times around to create equity with our global communities.
- Because we have never done this before, we will be asking for specific community agreements and commitment to attend all sessions if at all possible.

Recap of Consensus Process Guidelines

Resource: [Consensusdecisionmaking.org/](https://consensusdecisionmaking.org/)

Consensus is a collaborative decision-making process that gives participants the ability to participate in workshop-

ping a proposal to a point of mutual agreement. While reaching consensus takes time, this process provides engagement and connection within communities and values each voice and thought.

Process (adapted for the BIRCH process)

- A proposal is presented
- Round of questions
- Round of discussions
- Round of proposing changes
- Summarize again with proposed changes
- Temperature check
- Second discussion round & change round if needed
- Restate the revised proposal
- Stand-asides? Blocks?
- Consense

Participants will be asked to

- Come with an open mind
- Recognize that the goal is to consent to the proposal on the table. Changes can be made to the proposal to bring it into alignment with community values and goals. This can only be done if individual opinions and personal agendas are set aside in favor of group collaboration.
- Return to shared values when things get sticky.
- Many of us have been acculturated to use "majority rules" as a means to push an agenda. In consensus, this can manifest as organizing allies ahead of a meeting in order to move a group toward a particular outcome. This is harmful to the collaborative process and out of alignment with consensus values. With some exceptions, we ask that you refrain from doing this. (Exceptions include home community discussion, wordsmithing work groups, BIPOC only groups).
- If your home community has concerns about a final version of a proposal and the rest of the group is ready to reach consensus, you can stand aside. This signals to the group that you have reservations, but recognize that the proposal is in alignment with the community's shared values.
- Reserve blocks for situations where a proposal is so deeply out of alignment with Reclaiming's shared values that it cannot be amended; or when there is a safety concern. Trust is key – if you find yourself inclined to block, breathe into whether you can stand aside and trust the

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wisdom of your fellow community members, who have decided that the proposal supports your shared values and nurtures communal growth.

Role of the facilitators in consensus process

- Facilitators are not participating in the decision-making. They are facilitating the process.
- Facilitators guide the conversation and interrupt to ensure flow of discussion. This may include keeping us on topic, stepping in if a point has already been made, centering marginalized voices, or asking individuals to step up or step back.
- Recommended: timekeeper, note taker, vibes watcher, stack keeper. These roles work together with the facilitators to keep the process moving forward smoothly and in a timely manner.

Terms

- Consensus: Everybody besides those who stand aside must be in agreement with the final version of a proposal in order to move forward.
- Temperature check: A quick “thumbs up” (this looks great!), “thumbs down” (would block as-is), or “thumbs sideways” (needs a few more tweaks) is given by participants to indicate whether they are ready to agree on the

consensus as is.

- Stack: Order of who talks. For the online BIRCH meeting, we will use the chat function to help keep the stack.
- Point of process: Process related questions or comments. These are moved to the top of the stack. For the online BIRCH meeting, we will use the chat function to address this.
- Block: “I am not okay with this proposal going forward due to safety concerns or because it is out of alignment with our community values.” The person blocking cannot abide by a proposal because of moral and/or ethical grounds. A block stops the proposal in its tracks, and the proposal is revoked.
- Stand aside: “I will not participate in the final consensus round due to concerns about the proposal.” An alternative to blocking to be used when a person has concerns unrelated to safety or shared values. The proposal will move forward and the stand aside will be noted in the minutes. If enough people stand aside, it’s an indicator that more discussion is needed and the consensus process will return to the discussion phase.

Questions & Contact

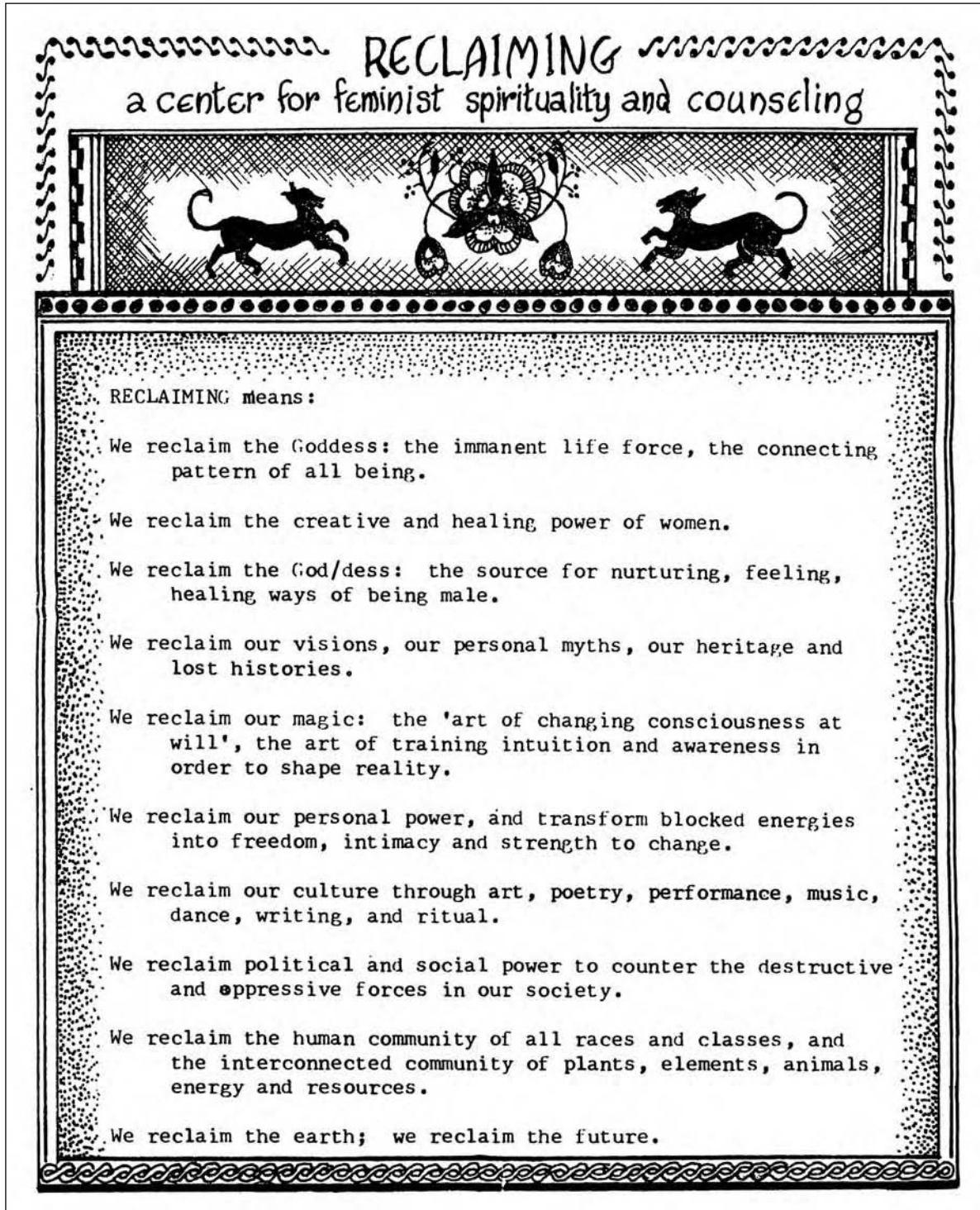
If you have questions, contact the BIRCH Council at:
birchcommittee@gmail.com

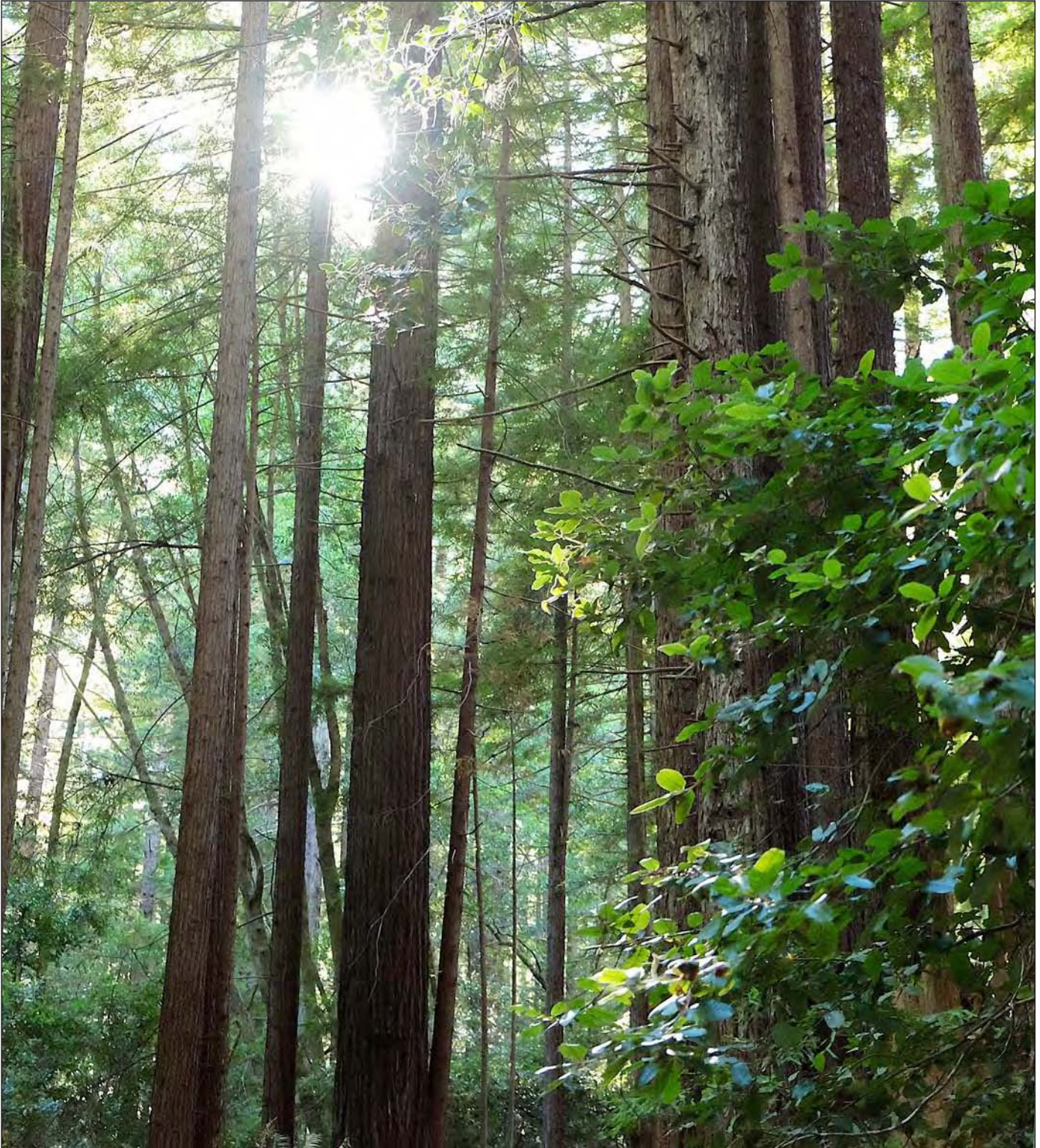


Reclaiming's First Mission Statement

Here's the cover of the very first Reclaiming Newsletter, Winter 1980

download back issues at WeaveAndSpin.org/back-issues





"We are dawning..."

Mendocino Woodlands, by Alla Irwin

Resources, Organizing, & Miscellany

Online Organizing Resources

Witchcamps and Earth Activist Trainings

Chants for Rituals, Circles, & Streets

Back Issues & Archives

Connecting with Reclaiming & Our Witchcamps

Online Classes

PLUS – the Revolutionary Pagan Workers Vanguard!



Reclaiming-style Witchcamps and family camps are a highlight of the year for hundreds of people. See the following pages to learn more about camps, retreats, and classes in the Reclaiming Tradition. Photo by Alla Irwin.

Online Resources – WeaveAndSpin.org

Free downloads of back issues, features, and resources!

Want to find out more about Reclaiming? Leaf through our back issues? Catch up on Reclaiming-related news? Listen to all 80 of our chants (in order)?

You are probably going to want to bookmark WeaveAndSpin.org.

Whether you are looking for substantial reading fare or something lighter, whether you're looking for front-line activism or deep magic (or both), you'll find it somewhere on our burgeoning site.

Activism, magical features, music playlists, and links to all sorts of back issues and archives – it's all free at:

WeaveAndSpin.org

Bring Reclaiming Teachers to Your Event

Want to connect your camp, group, or event to the Reclaiming network?

Whether it's a retreat, workshop, conference, or class – online or in-person – Reclaiming teachers can anchor offerings for youth and/or adults and bring inspiration and Earth magic to your event. Weave your community into the Reclaiming web!

Email us at ReclaimingSecretary@gmail.com



Witchlets in the Woods teens and young adults help pass along the magic to a new generation! Hear from our youth – TeenEarthMagic.org/workbook

Witchlets Organizing Manual & More Camp Resources

Starting a new camp or retreat doesn't have to mean reinventing the logistical wheel. Visit our Resources page, where you'll find manuals, forms, and other stuff we've found useful, including:

Witchlets organizing manual – timeline, tasks and roles, waivers, camp culture guidelines, and more – a complete how-to manual.

Redwood Magic camper packet – the PDF we send to campers a few weeks before camp – bring-list, camp culture guidelines, info about schedule and kitchen, map and directions....

Hearth Handbook – organizing a camp kitchen!

Dancing the Spiral & Teen Earth Magic – workings and exercises for rituals & classes.

Promo cards and brochures – samples.

Waivers and forms – liability and medical waiver, photo release, ethics agreement.

Group process resources – consensus, feminism, nonhierarchy, dealing with sexism, racism, homophobia, and more.

Find these and more online at:

WeaveAndSpin.org/resources

Reclaiming Witchcamps

Magical Intensives in Europe, Australia, & North America

Reclaiming Witchcamps are intensive retreats for the study of magic, ritual, and for building and renewing our commitment to world change.

Witchcamps include all levels of experience. Newcomers learn basic magical skills. Advanced paths offer chances to apply these tools and skills.

Camps are currently offered in Europe, Australia, and around North America. Some camps are family-friendly, and offer programs for various ages.

Early Witchcamps were teacher-training intensives. In the 90s the idea blossomed into broader retreats. Reclaiming Collective teachers traveled and trained others, gradually building a large network of Witchcamp teachers.



Many camps are geographically based, and help anchor Reclaiming communities in their region.

Family and all-ages camps have included Tejas Web, Witchlets in the Woods, Redwood Magic, Vermont, and Wild Ginger.

Others are built around a particular theme or constituency, such as Free Activist Witchcamp, JeWitch Camp, and Teen Earth Magic. There have also been camps for women, and Queer Camp met twice in the 2000s.

Several camps focus on seasons or sabbats: Winter Witchcamp (Minnesota and Spain) and Mysteries of Samhain (Northern California).

Witchcamp.org – schedule of Reclaiming Witchcamps.

Earth Activist Training

With Starhawk & Earth Activists

Starhawk's Earth Activist Trainings (EAT) helped inspire Teen Earth Magic. EAT can set your life on a new path... or show you how to save the world.

EAT is practical Earth-healing with a magical base of ritual and nature awareness, integrating mind and heart, with lots of hands-on practice and plenty of time to laugh.

Permaculture has many tools to address the problems of climate change and environmental degradation, and EAT's courses focus on solutions and positive approaches to the grave problems which confront us today.

Experiential courses include: hands-on projects, songs, exercises, discussions, and rituals, as well as classes.

EAT practices Social Permaculture – the application of ecological principles to designing beneficial human relations.

EAT teachers are deeply involved in organizing around climate change, anti-racism, and social justice as well as environmental issues. They work with the Black Permaculture Network, and have a commitment to share these skills and



*Planting seedlings with intention, magic, and mycorrhizal fungi.
Photo by Luke Hauser.*

tools with the communities most impacted by injustice.

EAT Contacts

EarthActivistTraining.org and Starhawk.org

EarthActivistTraining@gmail.com

Campfire Chants – Our Latest Album!

Here's our fifth album – and see below for our latest project – *Cantos Sagrados!*

Join us around the Witchcamp bonfire for inspirational chants and songs perfect for rituals, circles, marching for peace and justice – and singing along!

Featuring chants written by Starhawk, Suzanne Sterling, T. Thorn Coyle, Jeffrey Alphonso Mooney, Laurie Lovekraft, Seed, Max Ventura, Meg Yardley, and more, these are among our most-sung chants from Witchcamps, classes, and rituals.

Several are among our favorite activist chants – perfect for rituals, rallies, and direct actions.

Recorded by a homespun, all-ages chorus accompanied by conga, guitar, flute, fiddle, clarinet – and even harmonica and ukulele.

Proceeds support Redwood Magic and Reclaiming's family camps.

CampfireChants.org – links and more info.

WeaveAndSpin.org/playlists – links to all of our chants on youtube and spotify.



Lyrics & Lore Book – free online! (or full-color print edition at amazon)

50-page book of interviews, history, and stories about the chants – plus lyrics and guitar / ukulele chords.

Hear from Ravyn Stanfield (*We Are the Rising Sun*), Suzanne Sterling (*My Soul*), Starhawk (five of her most-loved chants!), and more.

Plus sections on past Reclaiming music, Witchcamps, activism, the Spiral Dance ritual, and more.

Free download at CampfireChants.org/booklet

Full-color print edition just \$15 at amazon. Proceeds benefit future recordings, publications, and archives.

Muy Pronto – Bilingual Chants!

Just before Covid interrupted, our Campfire Chorus had begun rehearsing songs for a new album of bilingual Spanish-English versions of our favorite chants – see page 106, or visit our webpage:

Info & Demos: CampfireChants.org/cantos-sagrados



More Chants Albums from Reclaiming

Chants: Ritual Music – 19 classic chants from the early days, recorded by a chorus and drum.

Second Chants: More Ritual Music – more chants and songs from the early years, recorded by soloists, chorus, and folk accompanists.

Let It Begin Now: Music from the Spiral Dance – chants and songs from our annual Samhain ritual.

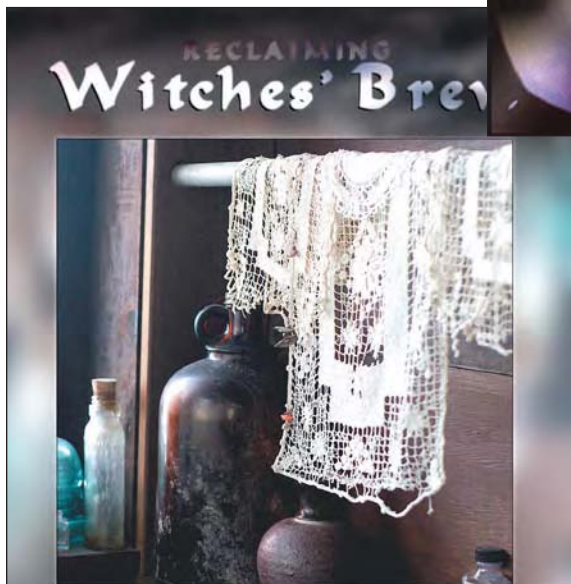
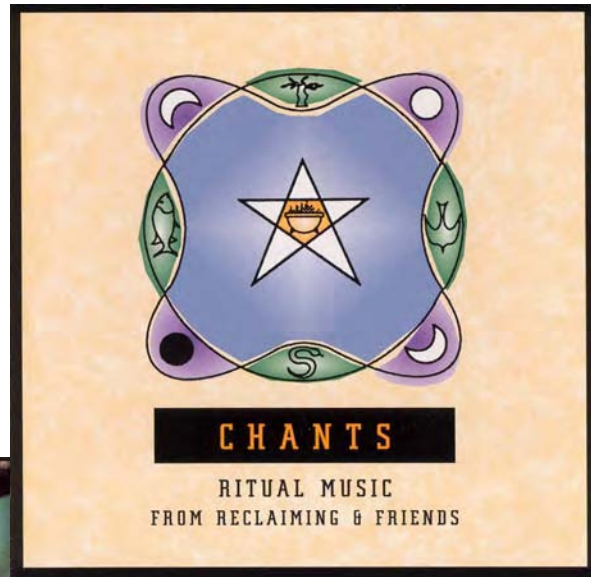
Witches Brew: Songs & Chants from Reclaiming – greatest hits from teachers and musicians around Reclaiming – including Labyrinth Meditation Music.

Campfire Chants: Songs for the Earth – post-2000 Reclaiming hits, recorded by chorus and folk ensemble.

Cantos Sagrados – bilingual Spanish/English chants (soon – see page 106).

Way to the Well – a 45-minute trance journey ritual with Starhawk.

WeaveAndSpin.org/playlists – links to our chants on youtube and spotify.



Set PDF browser to two-page display – it's like stereo for your eyes!

Reclaiming Newsletter & Quarterly – free!



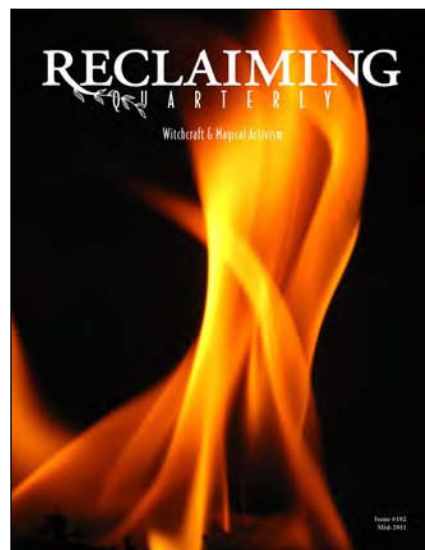
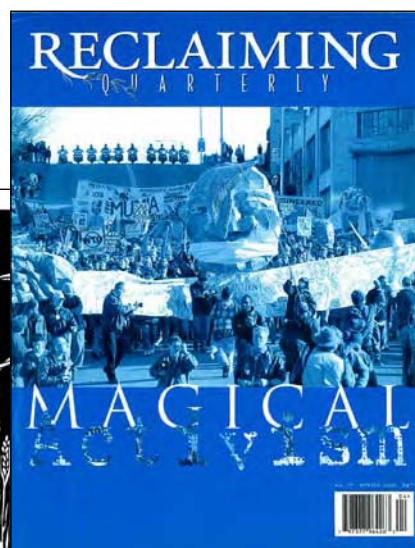
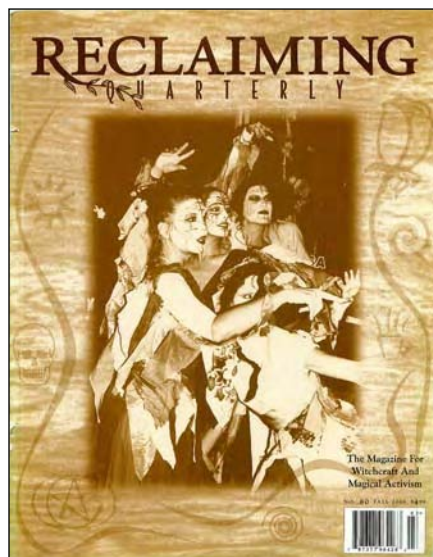
Catch up on 40 years of Reclaiming news & views!

From 1980 through 2011, Reclaiming published more than 100 issues of our Newsletter and later the Quarterly.

The publications appeared quarterly until around 2004, and sporadically afterward. Escalating costs and diminishing demand for print finally turned the magazine into ReclaimingQuarterly.org (and more recently WeaveAndSpin.org).

Get all 100+ issues free online – find single issues or a zip file of the entire collection at:

WeaveAndSpin.org/back-issues/



Featuring writers, artists, poets, and photographers from around the Reclaiming network – magic, activism, humor, poetry, recipes, history, tradition, and much more!

Free downloads – WeaveAndSpin.org/back-issues/

Reclaiming Resources for Your Phone!

Features from Our Websites

WeaveAndSpin.org – 40 Years of Reclaiming

One of the advantages of being around for 40 years is, you build up closets and cupboards full of cool stuff to put on your website. Here's what we found when we cleaned out the attic at Black Cat House:

Chants & Audio – see page 145.

Back Issues of old print media: Reclaiming Newsletter & Reclaiming Quarterly – see preceding page.

Activist archives & photos – books, articles, photo-features, and more – visit DirectAction.org

All of this and more is now available on our new magical website – WeaveAndSpin.org

Hi-techie website – read on your phone

Don't want to mess with those pesky PDF downloads?

Tired of staining your your hands while employing antiquated pre-millennial ink-based media?

Our most popular magical and activist features from 40 years of Reclaiming publishing are now posted on our website, WeaveAndSpin.org

Even better, Reclaiming Quarterly's digital magic coven has put a re-sizing spell on the site, so it automatically adjusts to fit your screen. Just don't forget to devoke!

Now *you* can join the growing ranks of satisfied customers who read Reclaiming on their phone, tablet, Dick Tracy wrist-radio, etc.

Also works on old-fashioned desktop screens.

PDFs and Print – Have It Your Way!

If you really must have your Reclaiming in PDF format – see preceding page to download entire back issues.

You can even print out selected pages and get toner on your fingertips. You are your own spiritual authority.

There's no limit to the ways you can enjoy Reclaiming's features and archives!

WeaveAndSpin.org

Where's ReclaimingQuarterly.org?

Ever notice that we used to have a website named after our magazine? Well, guess what – it still exists!

We never took any of it down. It just doesn't do the high-techie re-sizing for your phone. You pretty well need one of those antique desktop thingies to get a good gander at the old site.

But it's still there, waiting for you! If WeaveAndSpin.org doesn't satiate your craving for all things archival, type in this URL and watch the magic unfold:

ReclaimingQuarterly.org



Chants on Your Phone

Reclaiming Quarterly's audio alchemists have been experimenting with miniaturizing our music, and at last have succeeded in making our chants so small that all five albums will fit in your phone!

You can find links to the entire collection of Reclaiming chants and other audio at:

WeaveAndSpin.org/playlists

Find Reclaiming Online

We've even reconfigured our main Reclaiming website – which until recently was still a 1990s-style desktop site that was micro-sized on your phone.

Well, believe it or not, it now displays on all devices!

You'll find articles and resources about Reclaiming – who we are, how we work, how we got started, what we've been up to for the past 40 years...

You'll also find local Reclaiming groups and Witchcamps.

Reclaiming.org

WitchCamp.org

How to Get Involved with Reclaiming

Reclaiming Websites

Reclaiming.org – portal site with basic info about Reclaiming, links to local groups, etc.

Witchcamp.org – dates and links to our Witchcamps and family camps in Europe, North America, and Australia.

BayAreaReclaiming.org – local rituals, classes, and events in the San Francisco Bay Area.

ReclaimingSpiralDance.org – information, tickets, and volunteer opportunities for our biggest annual gathering in the Bay Area, each year around Samhain.

ReclaimingQuarterly.org – archival website of our former newsletter and magazine (1980-2011) – hundreds of articles, publications, downloadable files, etc.

WeaveAndSpin.org – new Reclaiming Quarterly-sponsored site with current posts, archive highlights, links to music and videos, and much more.

WeaveAndSpin.org/playlists/ – youtube and spotify playlists for chants and other recordings.

CampfireChants.org – links to our latest and past albums.

DirectAction.org – free downloads of activist handbooks and other resources.

TeenEarthMagic.org – information about TEM, our book, and other resources.

Facebook – many local Reclaiming groups, camps, and circles have pages – search “Reclaiming” for various communities.

RQ on FB – facebook.com/ReclaimingQuarterly

Reclaiming Listserves/Elists

Any interested person can ask to join these lists.

To join, email us: ReclaimingQuarterly@gmail.com.

RIDL – Reclaiming International Discussion List – keep up with RQ posts, online classes, Witchcamps, activism, and more from around the Reclaiming network.

LivRiv – the Living River is the listserve of the Pagan Cluster – keep up with international activist organizing and find out how you can take part and/or support.

BARD – Bay Area Reclaiming’s elist, open to all who are interested. Local rituals, classes (online too), music and nature circles, activist gatherings, and more.

Reclaiming Classes – local, retreats, & online!

Various Reclaiming communities offer classes and workshops in ritual, activism, personal growth, and more.

For current offerings, join our elists – see info about joining on this page – and visit our websites:

Reclaiming.org/worldwide

WorldTreeLyceum.org – online Reclaiming classes

BayAreaReclaiming.org – local and online classes

This year only – 2020 – online!

The Spiral Dance



First held in 1979 to celebrate the release of Starhawk’s book, the ritual is danced each year around Samhain – the New Year of the witches and the Bay Area’s biggest magical gathering.

This participatory pageant has become a central event in the wheel of the year for the Reclaiming community and beyond.

For 2020, the ritual and related activities will be online, and our entire community can co-create the magic!

Tickets are available online. Many volunteers are needed to create this wonderful community ritual. Visit our website for more information.

ReclaimingSpiralDance.org

Prehistoric Zoom Goddess Unearthed Near Gimbutas Site

Archaeologists led by Reclaiming priestess Sunshine MoonBeam, digging at a Neolithic site near those made famous by Marija Gimbutas, have excavated fragments of an ancient goddess dedicated to the service of good Zoom connections.

Although the remains date from thousands of years prior to the invention of writing and hence are a bit difficult to precisely interpret, the goddess is depicted thrusting above her head an object that bears a striking resemblance to the camera icon used by today's reigning internet deity.

In her other hand she grasps what was initially interpreted as a lightning bolt, but now is recognized as the letter "Z," providing further evidence that the statue depicts a prehistoric Zoom deity.

Ancient Rites Recreated

Applying the latest tools and techniques of archaeo-social extrapolation, researchers have painstakingly recreated the magical practices associated with the newly-discovered goddess.

Initiatory rites included assignment of a secret "password" which allowed access to the inner secrets of comm-

continued on page D-219

RPWV Archives Now Online!

This is issue #39 of the RPWV, the all-purpose satire page created around 1998 by RQ. Complete reprint of all 39 editions of the RPWV, along with other satirical features from our back issues:

ReclaimingQuarterly.org/web/rpwv

Reclaiming Transcends Material Realm

Actualizing the dreams of our gnostic ancestors, Reclaiming has transcended the material sphere and moved its magic into the ethereal realms.

No longer will priestesses be taxed with mundane initiatory challenges such as renting halls or parks, schlepping gear, wiring sound systems, or building and disassembling elemental altars on the same day.

Never again will organizers face nagging existential questions like: "Who's going to buy, measure, cut, and tie 100 ribbons on the maypole and get it to the park by noon on Saturday?"

Wheel of the Year Testing

For the past six months, Reclaiming priestesses have experimented with the latest developments in magical communications technology.

Early attempts to establish contact

with ancestors failed until priestesses realized that you need a Pro® account to reach the Isle of Apples.

And it took a while before folks learned that invoking Milli Vanilli and lip-synching to recorded chants works better than singing with the zoom-delay.

Spiral Dance Moves to the Ethereal

Satisfied with test results, organizers for the 41st annual Spiral Dance have taken the leap into the virtual. On Sat-

continued on page D-227

Witchcamp Rugby Finals Delayed

Reclaiming's BIRCH council has announced that due to health concerns the Witchcamp Rugby League will postpone its championship match. Witchlets' Fighting Faeries were favored to take the Crystal Cup over Spanish Winter Camp's Brujas Grandes.



In a striking display of the magical power of the annual Spiral Dance ritual, hundreds of participants simultaneously volunteer for the clean-up crew. Photo by RPWV staffer Michael Rauner.

An amazing magical resource for teens – and everyone!

– Starhawk, author of *The Spiral Dance*

TEEN EARTH MAGIC!

AN EMPOWERMENT WORKBOOK IN THE RECLAIMING TRADITION

Magical, activist, and personal workings, including sections on:

- ritual creation for groups and solo workings
- magical activism – changing ourselves and our world
- grounding and casting a magical circle
- invoking and working with elements and allies
- spell-crafting
- magical tools
- intuitive tarot and divination
- pentacle workings
- magical chants (with online resources)
- an online Reclaiming ritual with Starhawk
- and much more!

Interviews with TEM teens

- what is magic and how does it work
- magic in our daily lives and our world
- rituals, circles, and solitary magic
- goddesses, gods, and mysterious ones

Downloadable PDF at TeenEarthMagic.org

