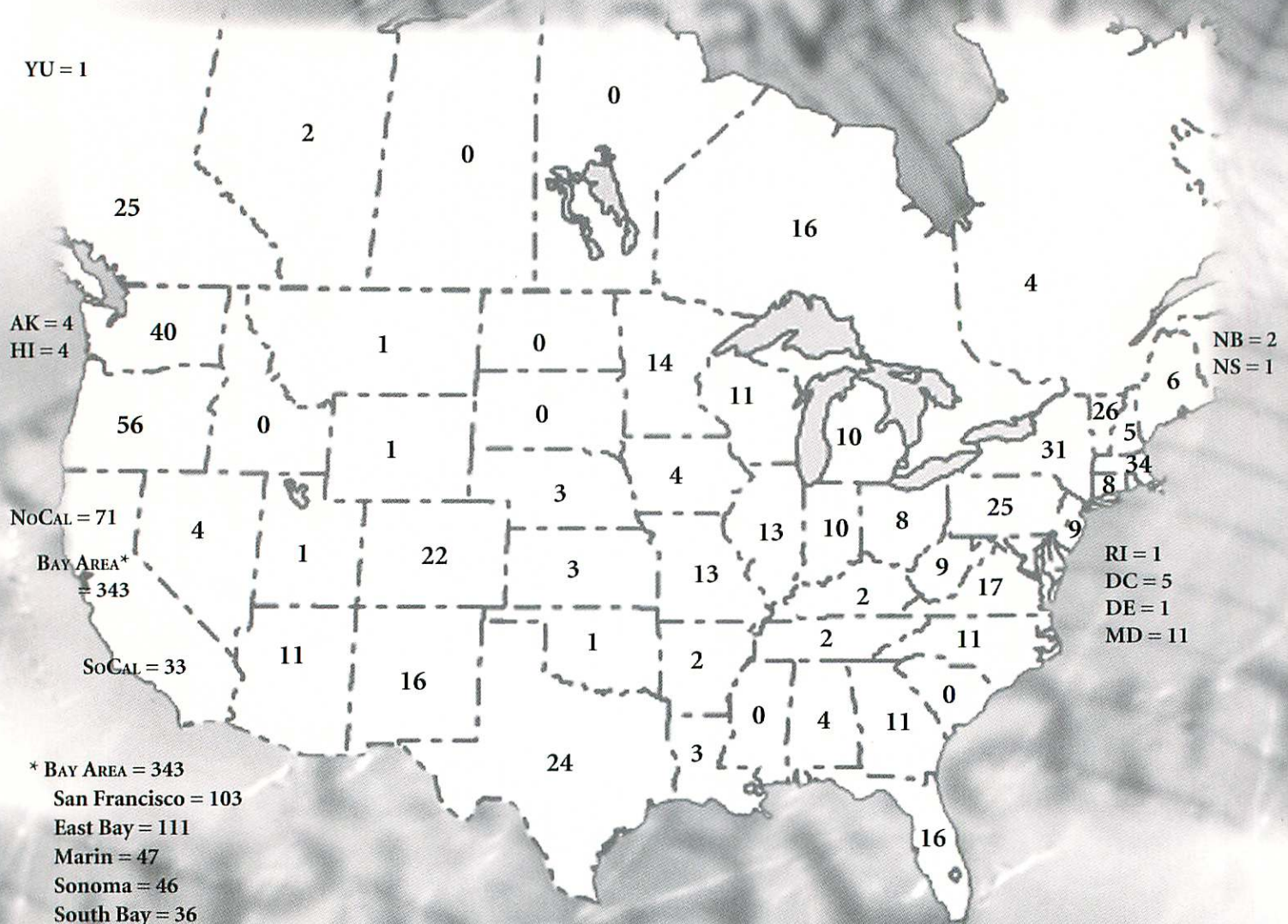


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Outside North America

Bahrain = 1
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China = 1
Australia = 2
Israel = 1
Europe = 21
Slovak Republic = 1
Germany = 7
Netherlands = 1
Ireland = 1
UK = 10
Norway = 1

That number is you!

If you're a subscriber to RQ, you're part of this map.
Thank you — your subscription has helped make RQ possible.

Over the past two years, RQ has totaled 1039 subscribers. As we sat opening all those envelopes, we got to wondering: what would it look like if we put our subscribers on a map?

And then we thought — we don't have anything planned for the inside front cover of our Fall issue... Voilà!

Not on the map? Here's your chance to get involved. Subscribe now — see back cover for details. We'll update the map in future issues.

Subscribe now, while supplies last! Don't be just a number — be a number on the RQ map!

no. 88
Autumn 2002

RECLAIMING

QUARTERLY

Reclaiming

A Center for Feminist Spirituality

P.O. Box 14404
San Francisco, CA 94114

Events Line
(415) 339-8150

www.reclaiming.org
quarterly@reclaiming.org

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



4



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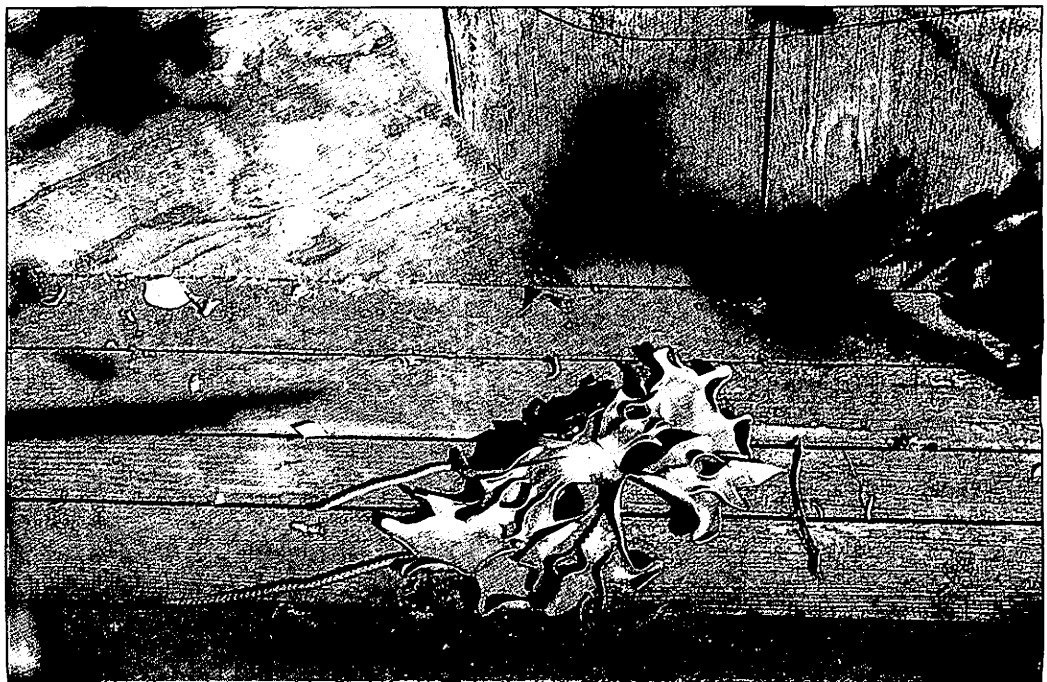


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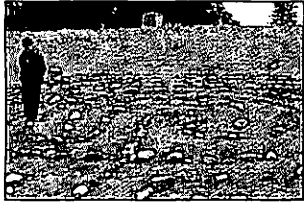
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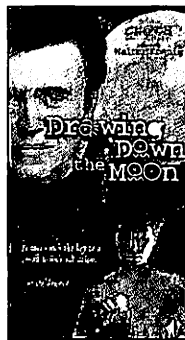
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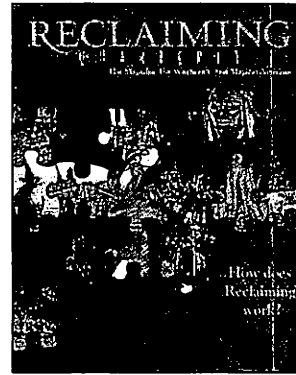


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COVER PHOTOS

by *lily & Carol; Naya; Loam; Howard Fry; Robin Parrott; Berta A. Daniels; Diana's Grove; Steve Nadel; Ruby; Otter*

COVER DESIGN

by *Snow* — Snow has lived in San Francisco for the last eight years. She keeps busy working as a web developer and doing her own art. Contact her at raley@earthlink.net

Reclaiming Quarterly production is a volunteer effort. If you would like to help, please contact RQ at (415) 255-7623 or quarterly@reclaiming.org. The RQ deadline is the cross-quarter holiday before the next Solstice or Equinox issue. (Brigid is the deadline for Spring, etc.) *Reclaiming Quarterly* is printed on recycled, chlorine-free paper.

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Our Founder

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

- Publisher and Editor-in-Chief Sunshine Moonbeam
- Assistant Editor Esmeralda RagingWitch
- Assistant Top Lothlórien
- Assistant Native Plants Advisor Lisa Dillon
- Assistant Epistemological Analyst George Franklin
- Assistant AssMaster Lynx
- Assistant Efficiency Expert Suzanne
- Assistant At Large Aimee Vincent
- Assistant Airborne Hug Specialist Jim Negrette
- Assistant Karaoke DJ John Fox
- Assistant to the Head Chef lily
- Assistant Animal Handler* JP
- Assistant Nap-Taker Snow
- Assistant Diva Extraordinaire Luna Pantera
- Assistant Calligraphist Cerridwen
- Assistant Chronotographer Jonathan Furst
- Assistant Political Consultant Jade Paget-Seekins
- Assistant Image Acquisitionists Otter, Robin
- Assistant Arboreal Graphicist Bob Thawley

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

Special RQ kisses to:

Elka, Rain, Fern, Kat, Georgie, Madrone, Tami, Macha, Kala, Panthera, Starhawk, Vibra Willow, Willow Raya, Raven Le Fay, Deborah V., Jan Dance, Pam, Mary, Ron, Summer, SingingHands, Fox, Carol Gunby, and Church Street house. Back cover by Amanda Karin.

Regional Pages Credits — see page 38

To Our Readers...

Here it is – the Autumn issue of RQ. We hope this issue reaches you a little earlier. RQ is gradually moving its production schedule forward, in hopes of getting the magazine to you before the Solstice or Equinox. It may take us a while, but by next Spring or Summer, we plan to have the magazine in your hands by the first of the month (ie, June 1st for Summer).

The Fall issue started with a theme of “Food.” And what could be more fitting in the season of harvest? But as we approached deadline, we saw that (A) the theme section needed to simmer a while longer, and (B) we would have to cut a couple of great articles on Reclaiming’s history to make room.

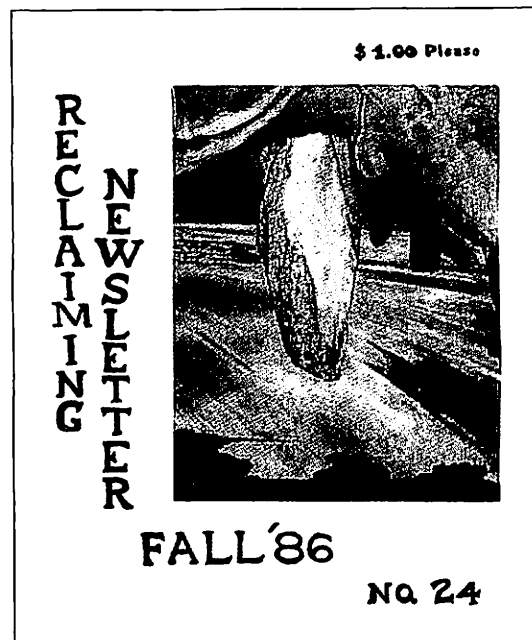
From that quandary, it was but a short leap to changing themes. We coupled a short history of our community with an extensive review of an academic book about Reclaiming, and added a Q-&-A about “How Reclaiming Works” that we hope will clear up some of our own questions. The theme is rounded out with a Kids’ Page focusing on the Spiral Dance ritual, and illustrated with a dozen classic shots from our archives.

RQ is planning theme sections in upcoming issues, like the “Reclaiming Past & Present” section in this issue. Themes include food and water; labyrinths; initiations; and health and healing. We are seeking articles, photos, artwork, and poetry for these topics.

Lastly, in case you missed Witchcamp this Summer — there’s still time! The brand-new New York camp as well as Tejas Web’s Samhain Camp both happen in October. See page 38 for more info.

For now, mix up a batch of Autumn Ratatouille (see page 31), make yourself an Aromatic Spice Cake for dessert (see page 28), and enjoy the bounty of the Autumn issue.

— the RQ Cell



A vintage Reclaiming Newsletter cover by Bob the Barbarian, from Fall 1986. Reclaiming Newsletter was published from 1980-1997, then transformed into Reclaiming Quarterly.

Your subscriptions and donations are what make this magazine possible. Thank you!

Our other support comes from our loyal advertisers — please look through their display ads in our back pages and give them your support.

Submissions to RQ

We encourage readers to submit articles, letters, photos, or graphics related to political or spiritual issues and happenings. Submissions via email (quarterly@reclaiming.org) make our job much easier. If you use any special formatting (on poetry especially), please mail us a hard copy of your submission as well, just in case something funny happens during layout.

Photos and graphics are always welcome!

We may edit for length, punctuation, grammar and readability. We do not alter poetry.

While we may print letters or articles on ethics, we will not print personal charge+’s or countercharges.

Articles appearing in this magazine may be posted on the Reclaiming web page. If you do not want your article to appear on the web site, you must let us know in writing at the time you submit it.

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

How You Can Help RQ

Subscribe — for the most generous amount that you can! Your contributions are what make this magazine possible.

Show RQ to friends and activists in your area.

Keep us posted on events.

Order bulk copies (\$30/10) — you can resell them for the cover price of \$5.99, or give them away.

Stores — order direct

Stores can order copies of RQ direct for \$3 per copy (cover price \$5.99), in increments of five copies. We ship once per issue, so order in advance or have a standing order. Sorry, no returns.

For more information or to order copies of RQ, contact George at RQ, (415) 255-7623, quarterly@reclaiming.org

RQ Advertising Rates

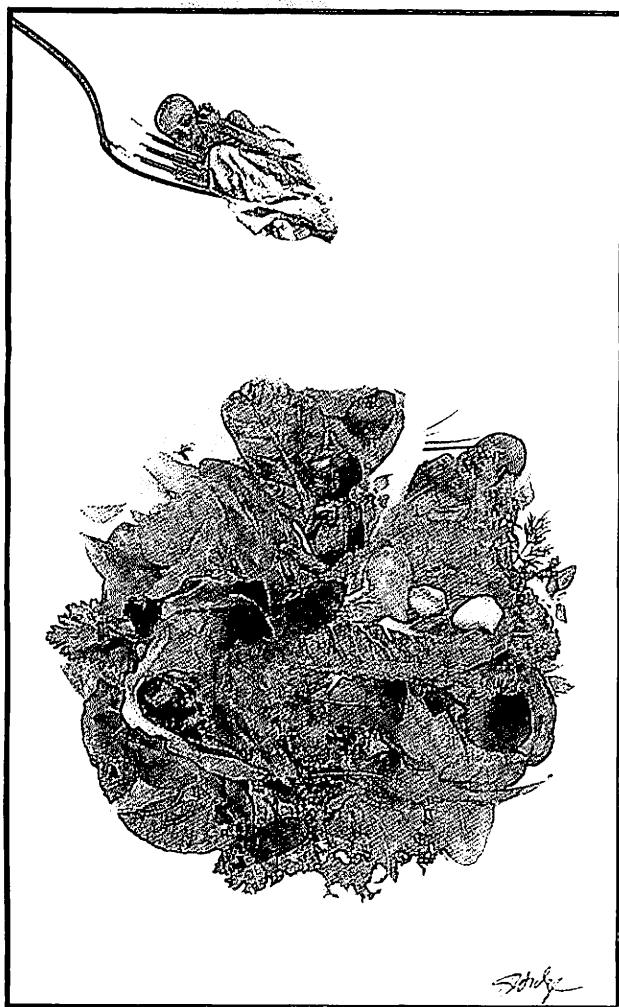
Display Ads — Sizes & Proportions

1/8 page	(business card)	\$35
1/4 page	(5" x 3.5")	\$65
1/2 page	(5" x 7.25")	\$125
Full page	(10" x 7.25")	\$240

Send us camera-ready copy. For electronic submissions, please contact us via email. Want RQ to design your ad? See our ad brochure for more information — call (415) 255-7623 or email quarterly@reclaiming.org

Ask about discounts for long-running ads!

Although we do print some free brief community service announcements, if you’re charging money for an event or service, please include us as a part of your advertising budget. Your advertisement helps sustain Reclaiming Quarterly — and puts you in touch with thousands of readers every issue!



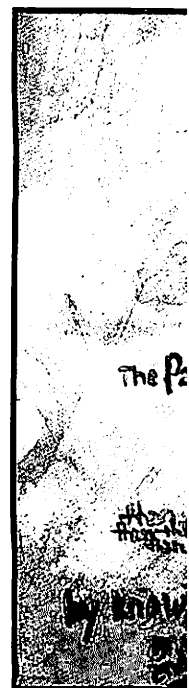
QUESTIONS

New Work

"QUESTIONS: New Work by Positive Artists" was an exhibition of visual art and a community conversation by participants in Positive Art.

Positive Art is a community visual arts project that provides free classes as well as paid teaching positions and exhibition opportunities for people living with AIDS/HIV, their families, friends, and caregivers.

RQ interviewed Berkeley, California artist Sharon Siskin, who founded Positive Art in 1988.



QUESTIONS

Upper left: "Salad," by Steve Hodge

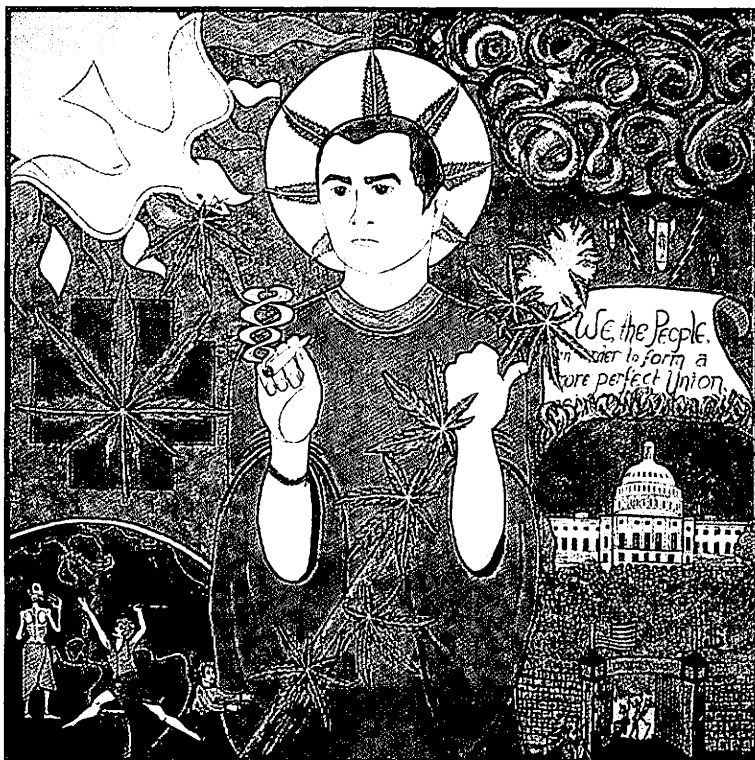
Lower left: "St. Peter of the Herb," by Kerie Campbell

Center: "Not Remembering," by Carl Stokes

Top right: "Justice," by Angela Barnes

Lower right: "Red, White, and U.S.," by Ed Mah

Page 6: "Untitled Pills," by Suzin Wizland



What led you to organize Positive Art?

In 1987, I saw The Names Project Quilt displayed in its entirety at the Moscone Center in San Francisco. My activist sensibilities led me to found Positive Art the next year as a response to an epidemic growing in my community — the Bay Area and the arts community. I knew that if I was facing a life-threatening

Questio

by Positive Artists

Questio



all kept me involved. I have gained a lot of personal, spiritual, and political insights from this work, which has influenced me as a person and an artist.

What is the goal of Positive Art?

Our mission is to provide a safe and supportive environment to share our skills and to assist Positive Art participants to find their own artistic voices. As artists, we know that the process of art improves people's emotional and spiritual health. We encourage participants to make art that addresses the issues of life with AIDS. The voices of people living with AIDS are powerful tools for AIDS awareness, education, prevention, and compassion.

Our public art projects such as murals and

continued on next page

disease that it would be very important to me to continue to make art. I thought other artists would probably feel the same. For instance, families and caregivers would give support around shelter, food, and meds, but might not have a clue about how to support the artistic part of the person.

What keeps you involved fourteen years later?

My love for the AIDS community embodied in the dear friends I have made and lost over the past fourteen years. The commitment of the organizations I have worked with. My commitment to remain involved as the demographics of the disease keep changing to include people with many other problems besides their HIV status. These have



Questions

**New Work by
Positive Artists**

continued from preceding page

transit-kiosk posters bring communities together and put art out in the streets of our local neighborhoods. Our exhibitions often involve community interactive components such as panel discussions, community conversations, and exhibition walk-throughs with local youth organizations.

What is the role of art in healing and in social change?

Art is a great tool for social change in its process and its product. In its process it can help art makers with their quality of life, clarity of thinking, communication skills and self-esteem. In its product it has the power to speak almost universally and has the power to transform our view of what is possible. In a tangible, practical sense, visual art-makers make objects that are left behind after we are gone. They tell our stories and give future viewers a glimpse into the truth about AIDS and its effects on individual lives.

As artists we are always asking questions in our creative process, as we are natural problem-solvers. Many of the artworks in this year's exhibition addressed QUESTIONS as they relate to AIDS in our lives and in our communities, and also QUESTIONS addressing our role as artists and citizens living in the post-September 11th world.

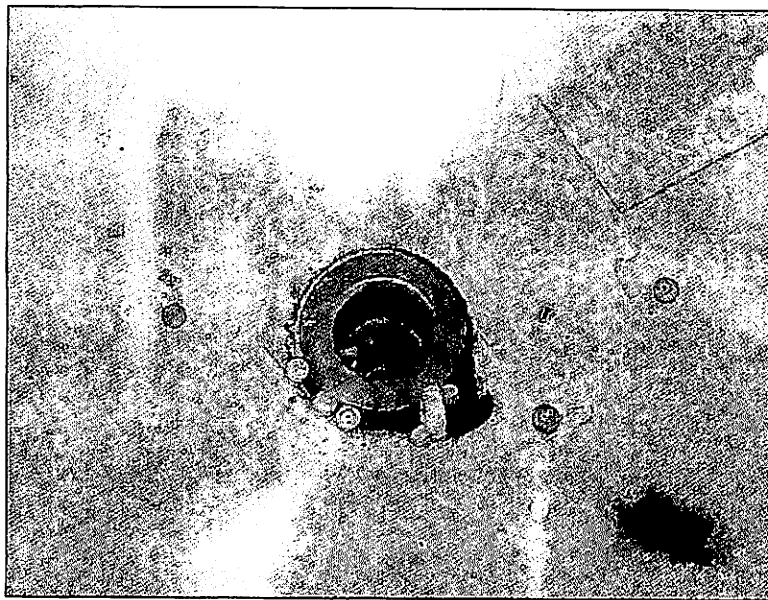
What are your dreams for Positive Art over the next five or ten years?

My dreams are that the program ends because there is a cure for AIDS.

My reality-view of the future says that we — Positive Art — need to do more public art work to keep educating those most at risk, out in the streets.

Will there definitely be a fifteenth annual show? A twentieth?

Hopefully. Positive Art is sponsored by Artist in Residence Grants from the California Arts Council, a state agency, now threatened by state budget cuts. Governor Davis has proposed a 57% cut to the California Arts Council and targeted all community-based arts



"Untitled Pills," by Suzin Wizland

projects with under-served populations for extinction. The Assembly and Senate have proposed less severe 30% cuts.

We get additional support from several non-profit organizations. Many non-profits are seeing an unprecedented drop in funding. This is especially true for funding that many AIDS organizations used to receive from corporations. In the past, many of our clients have been white gay men who had personal or professional ties to these corporations. Over the past few years our client base has changed in

demographics to include a large percentage of African-American women, men, and children who are poor and have no ties to these corporations. Hence, the funding has disappeared.

Any final thoughts?

Artists, for a very small amount of money, are literally holding together communities and schools that would have no other access to the arts. We are the hearts, souls, and spirits of these communities, and we share our skills and creative problem-solving abilities with communities that have grown to depend on us. The current state budget reflects no respect or value for our service.

As artists in U.S culture, we are used to fighting against the silencing of our voices. We work tirelessly as activists to make the "powers that be" aware of our contribution to our society and our history as human beings.

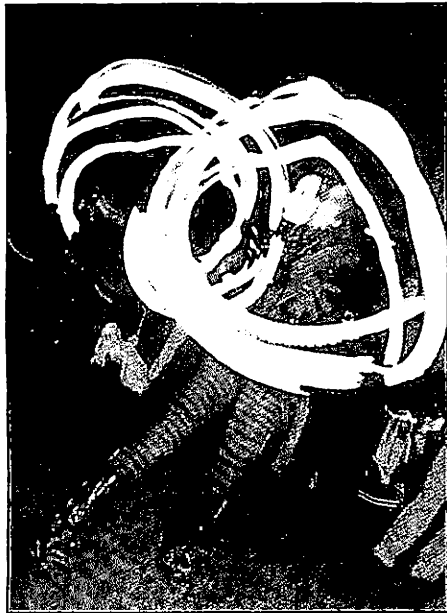
Positive Art classes are currently facilitated by three HIV positive artists: Bob Corti in photography and digital media, Nancer LeMoins in several technical areas of printmaking, Ben Simmons in video production, along with Sharon Siskin and occasional guest artists. Classes take place at The Center for AIDS Services in Oakland, Derek Silva Community in San Francisco, and Tranquillium in Richmond.

For more information about Positive Art, contact Sharon Siskin, sharonsiskin@attbi.com, (510) 486-8118.

Sharon Siskin is Artist in Residence with the California Arts Council and is Adjunct Professor at the Department of Arts and Consciousness, John F. Kennedy University.

DIA DE LOS MUERTOS

NOVEMBER 2ND - ANNUAL DAY OF THE DEAD
PROCESSION AND RITUAL IN SAN FRANCISCO



photos by Raoul Velasco

SAN FRANCISCO'S "Dia de los Muertos" procession and ritual, held on November 2nd of each year, marks the day when the souls of the dead are invited to walk the ground they once trod as human beings.

In Mexican tradition, friends, family members and loved ones visit the graves of the deceased on this day.

The year 2002 marks the 22nd anniversary of this tradition in San Francisco. The procession and the beautiful altars in the Mission District's Garfield Park are being organized by the Rescue Culture Collective, with

support from Reclaiming and others. Thousands of people will take part in the procession, led by sacred standards and accompanied by drummers, stilt-walkers, dancers, fire-twirlers, and many others.

The procession begins on 24th Street at 7 p.m., and ends at Garfield Park, where altars will commemorate the dead of the Bay Area this past year.

Performance and dance fundraiser — Thursday, October 10. (415) 722-8911.

Join other Reclaiming folks on November 2 — call George, (415) 255-7623.

DIA DE LOS MUERTOS

SATURDAY, NOVEMBER 2, 2002 MISSION DISTRICT, SF

CALL TO ARTISTS

Celebrate the Cycle of Life! RCC is a San Francisco based non-profit whose primary focus is to preserve, promote, and produce the annual Dia de los Muertos procession and 5 large scale altars in Garfield Park. We are commissioning 5 visual artists/groups for the altar presentation. We're accepting proposals now!

Rescue Culture Collective
290 Napoleon St. #G
SF, CA 94124 415.722.8911
rescueculture@email.com

If you are interested in helping out with the procession, submitting an altar proposal, or finding out more about Day of the Dead, please go to our website and get more details: www.dayofthedeadsf.org.

The procession will be starting at 7:00 pm, Saturday, November 2 in front of Mission Cultural Center (25th & Mission), culminating at Garfield Park (25th and Harrison)

LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

Stopping the Bombing of Nevada

October gathering at Test Site

THIS PAST YEAR, the U.S. government made moves to resume full-scale nuclear weapons testing at Nevada Test Site (the most-bombed spot on Earth) and to open the Yucca Mountain nuclear waste dump — both in Newe Sogobia, the Western Shoshone Nation.

From October 5-12, international nonviolent actions are planned at and near Nevada Test Site (NTS).

Events include the last stretch of the 800-mile Family Spirit Walk. From October 5-10, the Walk will travel from Las Vegas to the Test Site.

October 11-14 will be a nonviolent direct action camp on federal land across from the main entrance to NTS. The weekend includes workshops, a rave (see below), Indigenous Peoples Day ceremonies, and direct action at the Test Site gates.

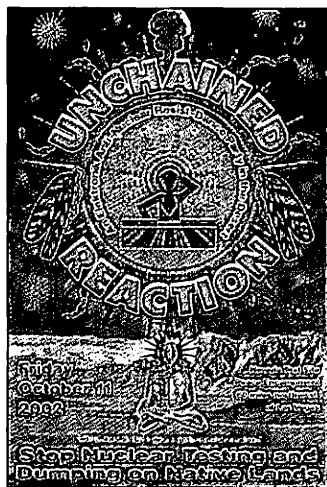
This gathering is drug- and alcohol-free. Contact (800) 471-4737, shundahai@shundahai.org, www.actionfornuclearabolition.org

Reclaiming Quarterly plans to have a literature table at this action — stop by and visit!

Unchained Reaction!

Dancing at the gates

BACK IN THE DAY, raves were often held in strange locations, such as beneath



highway overpasses, under bridges, inside boxcars — anywhere we could get away with it. However, so far as I know none has been held right under the nose of the state at the gates of the Nevada Nuclear Test Site — until now.

“Unchained Reaction!” is an elektronik, anti-nuclear resist.dance party/ convergence being held on Friday, October 11 as part of the Action for Nuclear Abolition’s direct action and peace encampment.

We will have music, dancing, and performance all night on Friday, October 11, ending in time for a sunrise ceremony by Native elders.

We envision people dancing to reclaim the land for the Earth and for all of life. We want to see color and creativity, community, dance, art, ritual, and more.

Please note: this is a drug- and alcohol-

free party, both to respect Western Shoshone policy and traditions, and because this is a protest camp. There will be sunrise ceremonies and sweatlodges open to everyone.

For more info, contact www.greenjon.com/unchained, unchainedreaction@yahoo.com, (800) 486-6862.

Mobile Chernobyl?

Nuclear waste rolling through your town?

ARE YOU READY for radioactive waste to roll through your home town?

Congress and the White House may give final approval to opening a dump at Yucca Mountain in Nevada, where the nuclear power industry hopes to bury its little problem — 77,000 tons of radioactive

waste. It’s supposed to be a safe long-term repository, a matter subject to hot debate.

Meanwhile, the waste is stored where it’s created — at 131 sites in 39 states. If Yucca Mountain opens in 2010, as scheduled, all that waste must travel American highways or railroads to get there — some 100,000 shipments over three decades through thousands of American communities. The potential for a serious accident or terrorist hijacking has opponents to the transport plan calling it “Mobile Chernobyl.”

One in seven Americans — 38 million people — live within one mile of proposed routes, according to an analysis by the Environmental Working Group (EWG). The study shows 14,500 schools are within the one-mile zone.

How close are you to a proposed nuclear transport



On June 25 in Calgary, Canada, thousands attended a Gap demonstration, protesting Fisher redwood deforestation and Gap sweatshops. The Fishers, who control the Gap, recently applied for an exemption from the Endangered Species Act, which would allow them to kill endangered species and destroy their habitat on 235,000 acres of forestland. For more on the Calgary protests, see page 10. Visit www.gapsucks.org. (415) 731-7924.

LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

route? EWG has a web site — www.MapScience.org — that will show you. Just enter your address and ZIP code and see how close you are.

How secure will these shipments be? The nuclear industry and the U.S. Department of Energy say we shouldn't worry. But DOE's Transportation Security Division, which moves nuclear weapons and radioactive materials on public highways, failed six out of seven security tests in 1998, according to the Project On Government Oversight (www.pogo.org).

No wonder the U.S. Conference of Mayors, on June 17, asked Congress to ban nuclear waste shipments to Yucca Mountain until communities along the way get "adequate funds, training and equipment to protect public health and safety in the event of an accident."

What is the Yucca Mountain Nuclear Dump?

AS EXISTING short-term dumps reach capacity, the U.S. government and the nuclear corporations are increasingly desperate to develop a national nuclear waste repository. The federal government is trying to establish that dump — or "national sacrifice zone" — on Western Shoshone land at Yucca Mountain, Nevada.

CITIZEN ALERT, a voice for the land and people of Nevada for 27 years, helps organize education and resistance around the proposed Yucca

Mountain nuclear waste dump. Their newsletter carries background, updates, action alerts, and key Congressional members and committees to lobby. Contact (775) 827-4200, www.citizenalert.org

DC Protests Target IMF/World Bank

Protests planned for September meetings in Washington, DC

A MASS mobilization is planned for September 25-29, when the World Bank and International Monetary Fund hold their annual Fall meetings in Washington, DC.

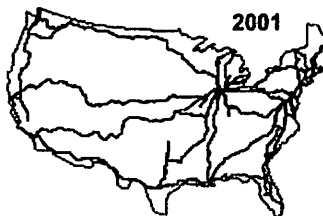
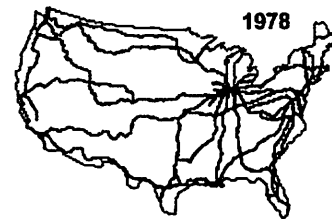
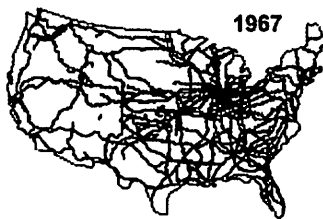
RQ went to press in the later planning stages of the gathering. We will carry coverage and photos in our Winter issue.

For faster coverage, visit the Indy Media website, www.indymedia.org, an outstanding source of breaking news with a focus on grassroots activism and protest.

Taking photos or writing about community organizing or direct action? Visit Indy Media and find out how to post your work — www.indymedia.org

Let It Begin ~ With You!

RQ welcomes stories, photos, and news tips from our readers. Contact Reclaiming Quarterly at quarterly@reclaiming.org, or PO Box 14404, San Francisco, CA 94114.



Riding the Rails

Amtrak service threatened

WILL THE government shrink Amtrak? Not if you act!

Highways are crowded, problems at airports are increasing. People want a third travel alternative — passenger trains.

We could be talking about expanding passenger train service. But the administration is talking about cutting service. This will not solve Amtrak's problems.

The U.S. government has tried for too long to have a rail system on the cheap.

Since 1980 — adjusted for inflation — federal spending on highways doubled. Spending on aviation more than doubled.

Meanwhile, Amtrak funding decreased 65%. If you want to see Amtrak service preserved and expanded, let your representatives know your views. Contact the White House, (202) 456-1111, or the Congressional switchboard, (202) 224-3121, or toll-free, (888) 723-5246.

For more information, National Association of Railroad Passengers, (202) 408-8362, narp@narprail.org



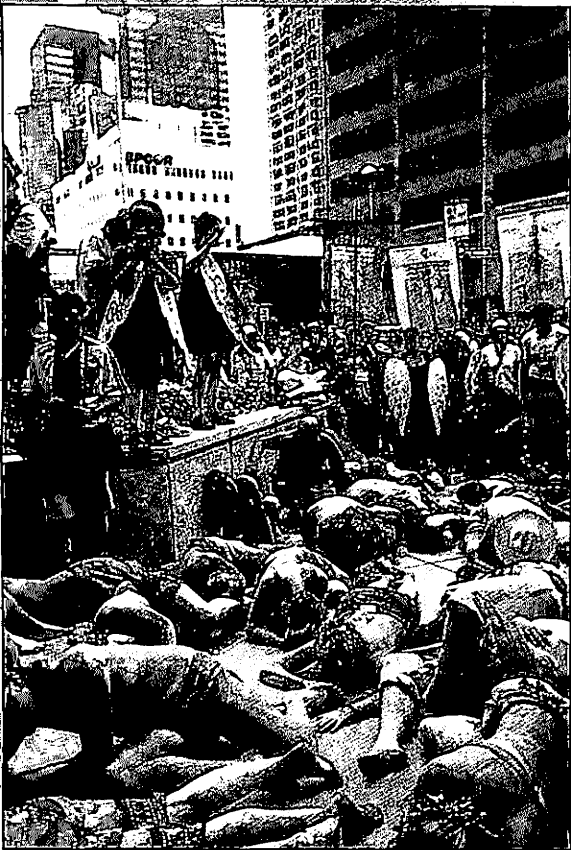
EARTH FIRST! JOURNAL
International forest news and more. EFJ sets the standard for grassroots publications. PO Box 3023, Tucson, AZ 85702. \$25/year.

HEADWATERS HOTLINE
For the latest news on Headwaters Forest, (510) 835-6303

The Pagan Cluster

A Short Report on the G8 Protests

Photos by Lisa Fithian • Text by Starhawk



On Thursday, we had organized our own ritual action, Earth People, which began with a circle. After casting a circle and calling directions, about sixty people covered themselves with mud, losing their powers of speech and normal locomotion. The following prophecy was read:

When eight kings in a fortress meet
Trading greed and lies
Out of asphalt and concrete
Beings of earth arise

Grunting, dancing through the street
Ancient powers awake
In everyone they touch or meet
Hidden chains now break

The kings trade lies and costly gifts
Protected by their walls
But when the ground beneath them shifts
The mighty fortress falls

Fertile compost out of blight
Living seeds take root
Of beauty, balance, and delight
Trees bear living fruit

No army can keep back a thought
No fence can chain the sea
The earth cannot be sold or bought
All life shall be free!

For a full report on the Calgary G8 gathering and protests, visit www.starhawk.org

Keep up on magical activism via Reclaiming's organizing and political discussion e-lists — visit www.reclaiming.org/about



Photos by Lisa Fithian

Top left: Earth People (more Earth People next issue)

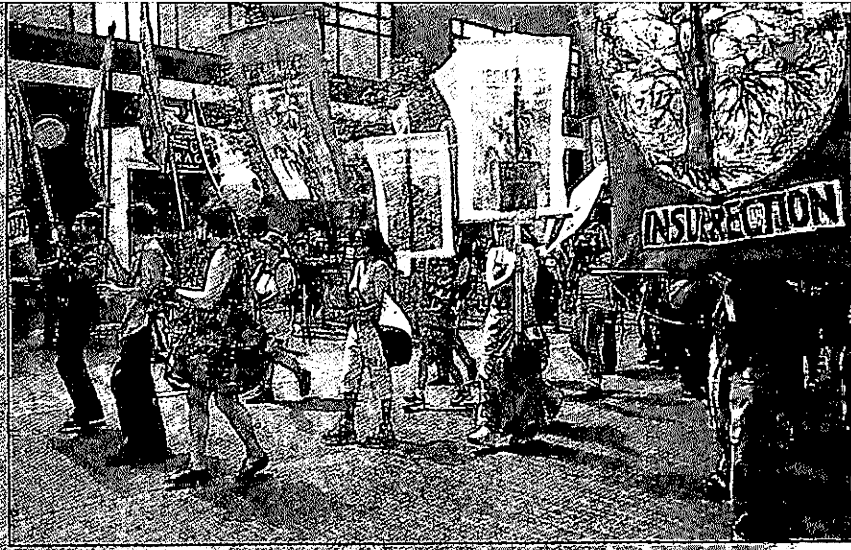
Lower left: Pagan Cluster at the Gap action — see also page 8

Center: Drummers at the Snake March

Lower Center: Graffiti

Top & Lower Right: Family March

in Calgary



Various members of our group were offering Permaculture workshops, direct action trainings, trainings for the unions, making art and props, attending spokescouncil meetings, doing uncountable interviews with the media, and generally carrying out all the usual organizing activities associated with an action. The next day, the actions began with a permitted Family March sponsored by the unions.

We brought with us a variety of practical and magical skills: from the knowledge of how to design an ecological garden to the skills of organizing a street action, from knowing how to convert a diesel engine to run on veggie oil to knowing how to facilitate a meeting. We were welcomed, supported, and taken in by the wonderful Witches of Calgary.



INSURRECTION

We rose very early the next morning to participate in the Snake March, the most confrontational action of the day, which moved through the streets of downtown Calgary during rush hour with the goal of creating economic disruption. As people gathered, the cluster led a spiral dance.

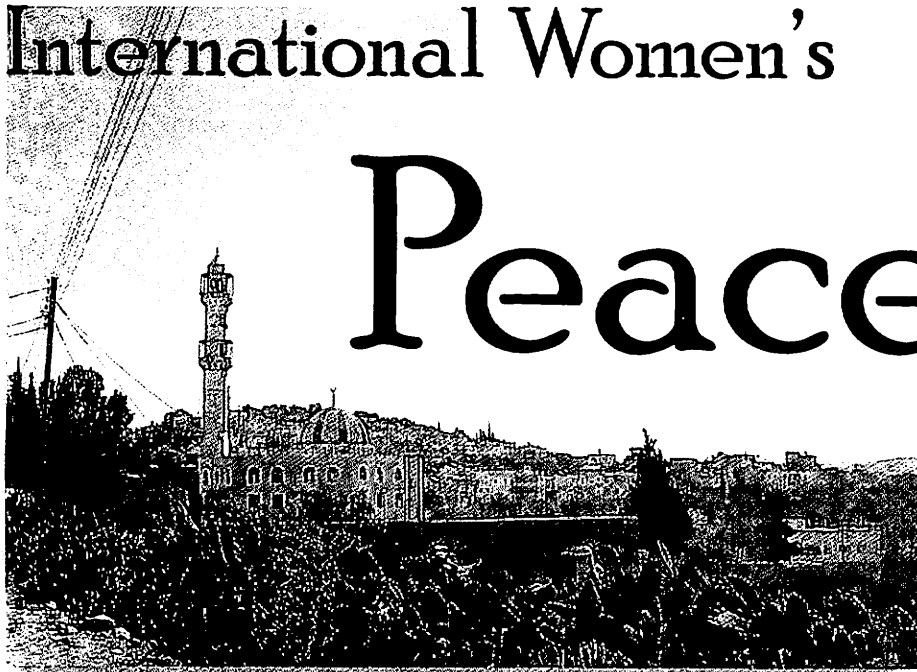
We were asked by the Anti-Capitalist Convergence if we would come on the "red" march as support for their plan to block intersections with anarchist soccer. Afterward we went to the picnic organized by the Labour Council and Council of Canadians, where the Calgary Witches had created a beautiful healing space with massage (definitely needed by them!), Reiki, food, and water.



International Women's

Organizing an ongoing
international presence in
Palestine

Peace Service



by Kate Raphael

INTERNATIONAL WOMEN'S PEACE SERVICE is a new project in Palestine. It was initiated by members of the Hares Villager Council, in response to Israeli government and settler retaliation for acts of nonviolent resistance to occupation.

A house has been built for IWPS in Hares, a village in the olive-growing region of Salfit. Four members of the IWPS team, which includes 16 women

from eight different countries in Europe, North America and Africa, will be present in the house at all times. Each of us will be there for at least three months each year for the next three years. Our mission is:

- to provide written and photographic documentation of human rights abuses in the Salfit Governate
- to nonviolently intervene in any human rights abuses witnessed

- to provide a protective shield for civilians as they try to live normally
- to engage in acts of nonviolent civil resistance in order to oppose the human rights abuses and the confiscation and destruction of land and property of Palestinian civilians, which is internationally recognized as illegal
- to support the Palestinian and

continued on page 62

Volunteers Needed for Olive Harvest in Palestine

October 10 - November 15

International Women's Peace Service (IWPS) joins the International Solidarity Movement (ISM) and Grassroots International Protection for Palestinians (GIPP) to call for international volunteers to help provide accompaniment to farmers while harvesting their olives. Olive oil is the major source of income for the agricultural regions of Palestine. If they cannot get their harvest in, more Palestinians, both adults and kids, will starve.

We are requesting responsible and committed nonviolent peace-makers who will stay for the complete two- or four-week period. Training will be provided in the San Francisco Bay Area and in Palestine. For more information contact Kate, (510) 666-1376, iwpspalestine@netscape.net



IWPS is on the second floor of this house. Top: A view of the Mosque in Hares. Photos by IWPS.

A Palestinian village engages in nonviolent resistance

The Return of the Red Cross

Photos and text by Angie, IWPS — Hares, Salfit

(This report was written by a member of the International Women's Peace Service in late August. See opposite story for information on the IWPS and their reports from Hares.)

AFTER THE Red Cross had left early on Monday afternoon, the volunteer bulldozer driver had been threatened at gunpoint by a soldier waiting to see the road-block go back up. The driver managed to escape without putting the huge boulders back. Thus it was an easy job to push away the rubble and open the road the following afternoon.

The soldiers saw the breach today and sent the troops in. One jeep blocked the open road to prevent people going in and out. Several families trying to get out of the village were turned back even after they begged to be let out. They were just an ordinary family, completely unthreatening. While this was going on a curfew was called. Everyone was ordered into their homes. Four jeeps full of soldiers with the

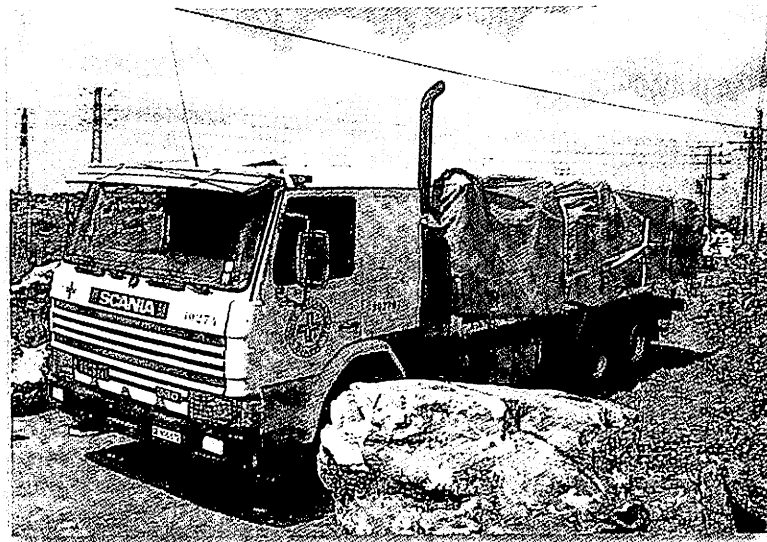
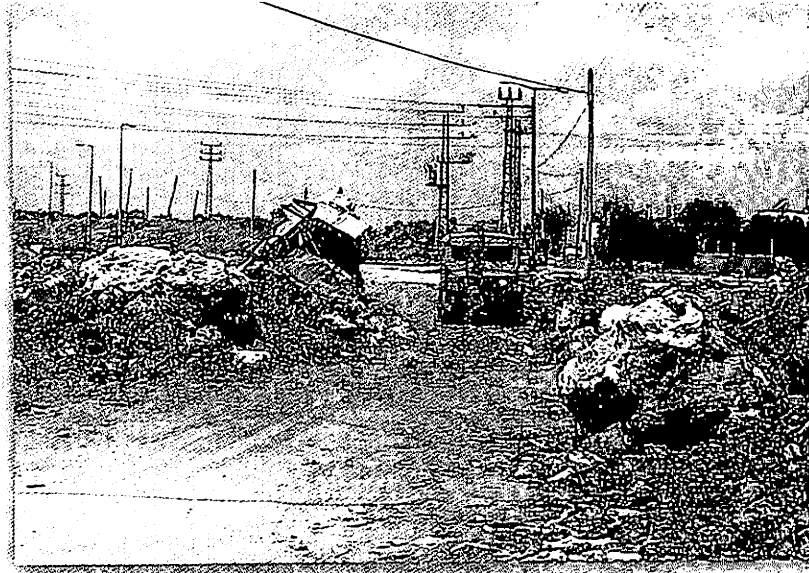
back doors open and the guns bristling out moved through the streets of the village calling the curfew. Everyone grabbed their children and scurried inside. When asked why the curfew had been imposed, the soldiers said the villagers had been throwing stones. Over the last ten days in the village, we have seen no stones being thrown at all.

When asked why they were breaking international law by collectively punishing a whole village in this way, there was a pause and then a sheepish, "it's just politics, I have to obey orders." When it was pointed out that it would be hard to distribute the Red Cross food if there was a curfew imposed, the soldier just stalked back to his jeep.

Back at the road-block two jeeps and eight soldiers took over the task of keeping civilians imprisoned in their village. As the District Liaison Officer arrived to supervise his soldiers, a flock of "terrorists" casually wandered through with their shepherd close behind clutching his bundle of straw.

A rather slow negotiation process ensued but with the Red Cross engaged in enforcing the siege, the Army finally left. The villagers made good use of the opening and got various trucks and cars in and out carrying a variety of goods. But the go-slow could not continue too long, and in a couple of hours the bulldozer driver put the road-block back again... but for how long?

For information, visit www.womenspeacepalestine.org



Top: A breach in the roadblock. Middle: The Red Cross rolls through the breach. Bottom: A flock of terrorists defies the roadblock.



Jewish Voice for Peace

A JEWISH VOICE FOR PEACE (JVP) is a San Francisco Bay Area grassroots organization dedicated to the human, civil, and economic rights of Jews, Palestinians, and all peoples in the Middle East.

JVP's work includes education, a campaign to suspend U.S. Aid to Israel, media activism, direct action, and support for those who refuse to serve in the Israeli Defense Force and/or the Occupied Territories.

JVP's MISSION Statement reads:

We believe that the Palestinian-Israeli conflict will be resolved only when Israel removes its Jewish settlements and other occupation installations in the Palestinian territories, grants freedom and the right to self-representation for Palestinian Arabs, and addresses the legitimate claims of Palestinian refugees.

We call upon the Palestinian Authority and Israel to renounce the use of all violent tactics directed against civilians, including terrorism and collective punishment, and to co-operate in halting attacks by rogue individuals and groups.

We maintain that American foreign policy has badly served Israelis and Palestinians. By supporting Israeli governments nearly unconditionally while the occupation of the Palestinian



people continues, successive U.S. administrations have harmed the chances for regional peace. The \$4 billion in U.S. aid sent annually to Israel distorts the Israeli economy and fosters Israeli dependence on the U.S., while devastating Palestinian society and stifling Palestinian aspirations for self-determination.

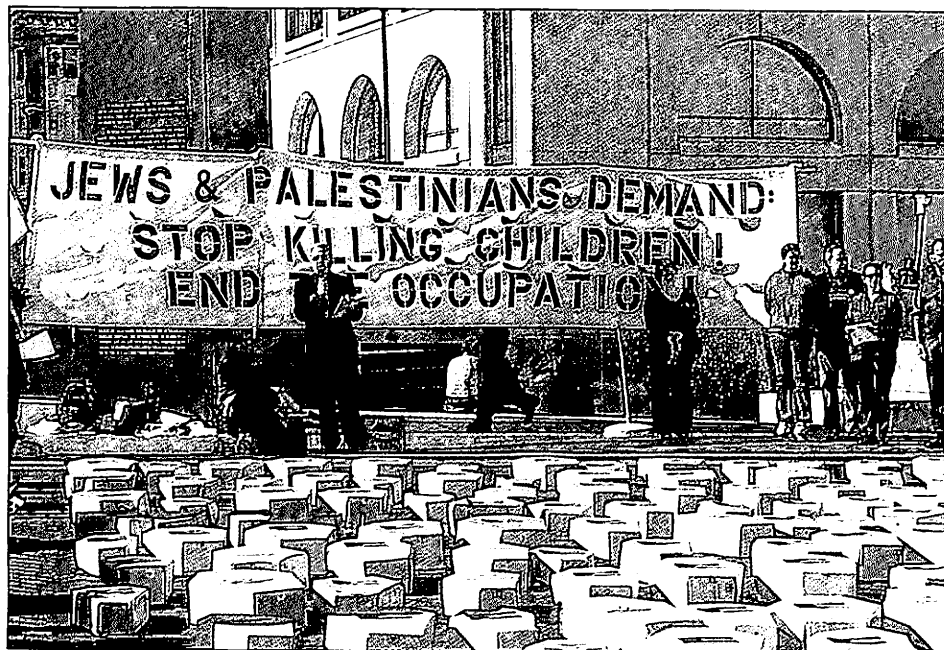
We believe that the following
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Direct Action for Peace

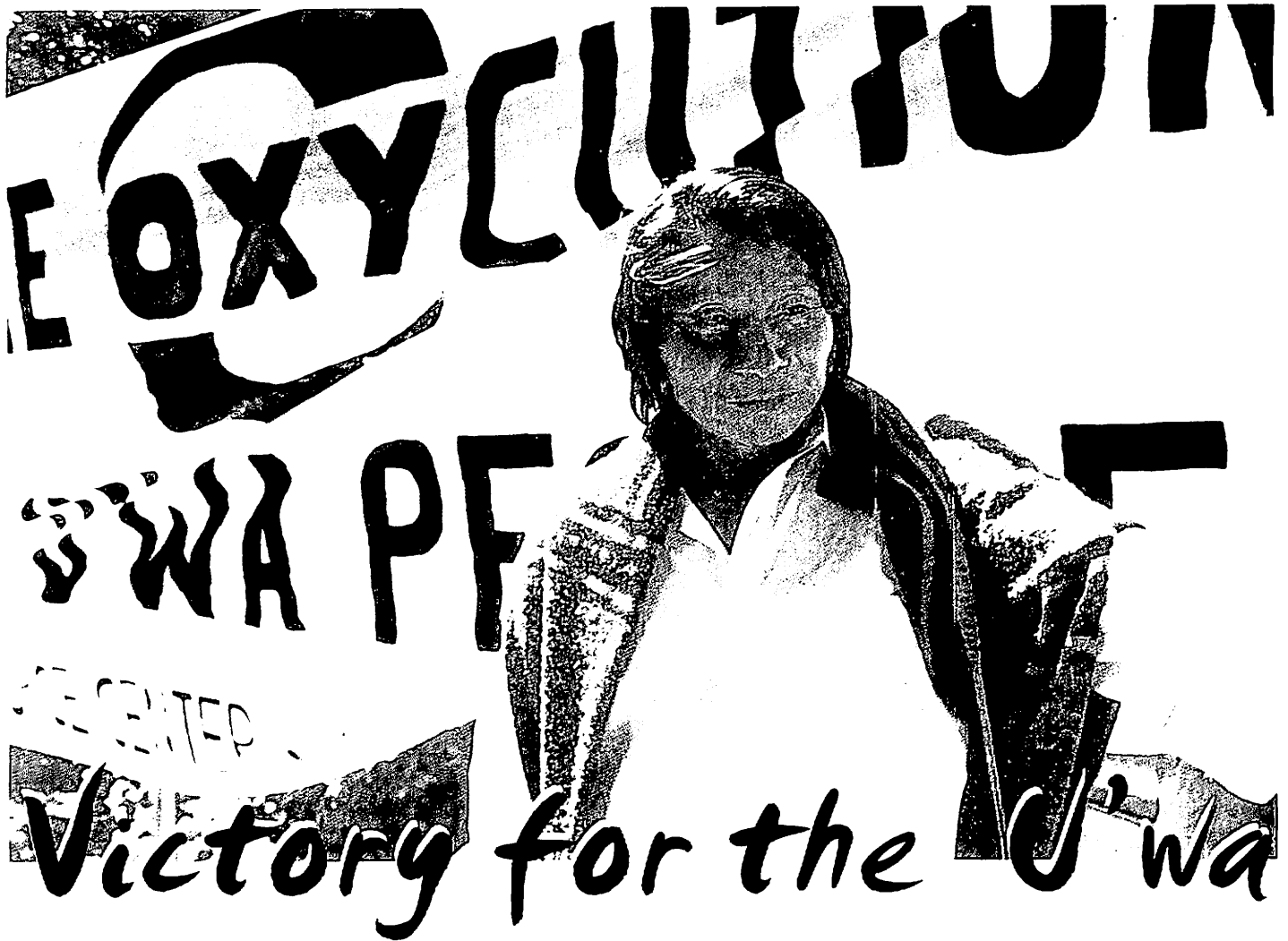
To mark June 4th — United Nations International Day of Innocent Children Victims of Aggression — dozens of child-size coffins were laid out in rows on San Francisco's U.N. Plaza. On them were Israeli or Palestinian flags, in the same proportion as the number of children who have died since September 2000 (five Palestinians to one Israeli). Additionally, we had a wall of names with each child, his/her age, date of death, and circumstances of death.

While the coffins and wall of names conveyed the magnitude and facts of the situation, the rallies at noon and 5 p.m. were designed to speak "from the heart" and to call for an end to 35 years of Occupation. The program featured Jewish Voice for Peace speakers and other religious leaders who gave Muslim, Jewish and Christian prayers, as well as Palestinian and Israeli speakers from dialogue groups and others.

The event was sponsored by JVP and endorsed by Alliance for a Just Peace in the Middle East, East Bay Jewish-Palestinian Dialogue Group, and People for Justice and Peace in Palestine.



photos by Amir



Indigenous Resistance and People's Globalization Beat Big Oil

WE ARE SEEKING an explanation for this 'progress' that goes against life. We are demanding that this kind of progress stop, that oil exploitation in the heart of the Earth is halted, that the deliberate bleeding of the Earth stop... we ask that our brothers and sisters from other races and cultures unite in the struggle that we are undertaking... we believe that this struggle has to become a global crusade to defend life.

— Statement of the U'wa people, August 1998

By Patrick Reinsborough

WHEN THE story of Colombia's indigenous U'wa people first hit the world stage it was an all too familiar tragic tale: a ruthless multi-national oil company invades the homelands of a traditional culture, threatening their way

Above: Roberto Perez of the U'wa people at a rally against oil-drilling on Indigenous lands. Photo courtesy of Project Underground.

of life and fragile ecosystem. It was a new twist on the same 500-year-old story of conquistadors, invasion and genocide that shaped the Americas, only this time the gold which the invaders were willing to kill for was black. The oil meant a great deal to both sides of the conflict. To the U'wa people (a name which means "the thinking people") oil is "ruira," meaning "the blood of Mother Earth." To extract it would violate their most sacred beliefs. To L.A.-based Occidental Petroleum

(OXY), oil is the lucrative drug of choice for industrial society and the fast-track to record profits.

But on May 3rd at the Occidental shareholder's meeting in Los Angeles, the inspiring story of U'wa resistance turned a historic page. U'wa supporters had a presence at the meeting as they have for the past five years.

Activists from Amazon Watch, Action Resource Center and Project Underground greeted shareholders with giant OXY soldiers carrying weapons emblazoned with American flags and "Plan Colombia" logos. The efforts to educate shareholders about the deadly link between OXY's operations in Colombia and the rising body count of Colombia's brutal civil war continued

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Access to Reclaiming Magic

by Fern Feto

ACCESSIBILITY issues in Reclaiming have often depended on the interest or enthusiasm of particular members rather than being approached as a strand to be built into the fabric of the organization. Unfortunately, when those members' enthusiasm or energy wanes, the accessibility work goes as well.

This seems to be one of the realities of working with an all-volunteer group. This lack of consistency means that each new crew coming into Reclaiming must start over again, rather than building on the foundation of what has been done before.

My own experience of Reclaiming over the past eight years or so, in the context of being (very) hard-of-hearing has been mixed. I've found that when I have pushed for access it often becomes available. When I remind trance leaders or speakers to look at me when they are talking, or ask them to try and walk near me, seven times out of ten they remember. However the energy it takes to have to remind people becomes exhausting, and oftentimes I choose to accept what I do hear as what I need to hear rather than make the effort to try to gain more access to whatever is being said.

Having said that, I've thought of a number of ways that Reclaiming could become more accessible in a long-lasting and effective manner.

The first would be to start an accessibility fund. Assign ten percent of funds incoming to Reclaiming to this fund. It could be used to hire sign language interpreters, blind guides, etc.

Next, create a new role on the wheel, an "Accessibility Coordinator." This person would be in charge of brainstorming ways to make Reclaiming more accessible. They would document their accomplishments to pass onto the next coordinator so work done in the past is not lost.

These two ideas could merge into a paid position as an Accessibility Coordinator, someone who would really "strive to make our public rituals accessible and safe" (from the Reclaiming Principles of Unity).

If we can hire a Reclaiming Quarterly coordinator and pay Witchcamp organizers and teachers, why not spend some money on accessibility? Another way to revolutionize Reclaiming in regards to disability could involve the Witchcamp teacher recruitment process. Recruiting more teachers with disabilities would be a concrete way to demonstrate Reclaiming's commitment to diversity, lending new energy and creativity to the teaching teams.

Finally, the last (and to me, best) thing to remember is to ask those who are most affected by accessibility issues what they need or want to make Reclaiming more accessible. A question came up recently in the San Francisco Ritual Planning Cell from a teacher who had a blind student who wanted to come to the Brigid ritual. I recommended first asking the woman what *she* thought would be helpful. Given that she had never been to a ritual before, this was not the ideal solution, but it was a good beginning.

One of the major challenges that I see with this work, besides the difficulties of working with accessibility as an all volunteer group, is trying to make rituals, classes, etc., accessible to everyone all the time. I just don't think this is possible, since what might work well for someone who is blind may be terrible for a deaf person or someone in a wheelchair. I'd love to have some creative minds put to

work on this challenge.

ON AN individual level, trying both to understand and to be compassionate about the emotional and physical challenges differently-abled people face is a great place for people to begin their own personal work on accessibility. Compassion without pity and the knowledge that you can never fully understand another person's experience is a place to start from.

For myself, I appreciate respectful questions about my disability, but I resent it when I feel that's the only part of me the questioner is interested in, or when I sense someone is trying to gain "points" by talking to someone who is "different." I have spoken with a number of people who identify as

being "marginalized" in this society. This is a common experience for many of us, especially in alternative communities. The sense that people are trying to benefit by connecting to someone who has a difference, or that they are romanticizing the difference, is uncomfortable and off-putting.

I appreciated the comments that were made recently by two Reclaiming teachers who had a blind student. They said that they were being challenged to create their magic and classes in a "new" way. They seemed to see their student's participation in their class as an opportunity to grow in a new direction magically rather than as a difference to be "accommodated."

This may be a good topic to address in more detail in some public Reclaiming forum. Maybe an accessibility survey distributed in Reclaiming Quarterly would be a way to start this questioning process throughout the

Ask those who are most affected by accessibility issues what they need or want to make Reclaiming more accessible

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Can Anyone be a Witch?

by Bonnie Wodin

GROWING UP, I learned that being a Witch was deep and mysterious, an accident of birth. My mother pronounced that only an unbroken line of oldest daughters having oldest daughters “unto the seventh generation” produced a trueborn Witch.

Life has taught me differently. Being a Witch is indeed a deep commitment allowing us to approach the mysteries of life. But now I know that *anyone* can be a Witch! What a revelation.

At Vermont Witchcamp, we welcome all as we delve into the depths of the unknown or soar to ecstasy. However —

The camp is set on a rugged hillside, with the enticing lake at the bottom and the wide ritual grounds open to the Milky Way at the top — the terrain is a major challenge.

Everything else lies between. In order to get from cabin or tent to meals, Path, vending, showers, ritual, anywhere, requires a trek. But we love our mountainside. And we continue to rent it from the Farm and Wilderness Camp, an organization committed to respecting and caring for the land in as low-impact a way as possible. The winding, often narrow, rocky, sometimes muddy, root-filled paths challenge us all. The first days of camp find us huffing and puffing along until we get our “camp legs.”

But anyone can be a Witch, right? Camp is not just for the young, healthy, and able-bodied. In facing the continuing challenge of transporting Witches of many abilities from dining hall to Path, from cabin to ritual circle and back, we enlist modern technology in the form of two four-wheel-drive vehicles and walkie-talkies. The “special needs” coordinator, a work-exchange position, works with two drivers (also work exchange positions) to set up transportation schedules and routes.

Anyone wanting a ride between one part of camp and another is welcome to climb on board, be it for the entire week, or one particularly tiring day. The vehicles also carry drums or chairs.

But accessibility doesn't end with transportation. Special needs cabins are located halfway up the mountain close to the dining room, vendors, indoor showers and, maybe most important, a porta-potty and the road. One special needs cabin even has electricity! These cabins afford campers some ease, saving a few knees as well as spirits.

Another aspect of accessibility revolves around our kitchen. Witches of many dietary persuasions come to camp. During the first six years of camp our remarkable kitchen staff fed us with sumptuous vegetarian foods, as well as a host of alternatives: vegan, wheat-free, and nightshade-free offerings were a few steps away from the serving tables at every meal. The possibilities were staggering. Yet the kitchen handled requests with generosity and grace. A couple of years ago, the issue of serving meat arose. After lengthy and sometimes heated discussions, VWC began the experiment of serving “high-protein” animal foods (i.e. chicken and fish). After all, if we can accommodate some special diets, why not provide for all? Our transition to a wider diet was anything but smooth. The first year we offered meat was clumsy with unclear communication and expectation. We tried to handle it as though it was any other special diet, “the high-protein, meat alternative is on the counter” next to the vegan and wheat- or nightshade-free offerings. Seemed reasonable at the time. What happened in the dining

room was more like, “where did YOU get that!” and “why isn't there some for me?!” Some meat eaters felt put under a microscope, as though their neighbors were salivating on their plates. Some vegetarians felt that “the very air has turned greasy” or were offended by the “odor of cooking flesh”. And the dining room, which had been a space of fun and nourishment, had become a bone of contention.

By the second year, after a camper survey, we got it down a bit

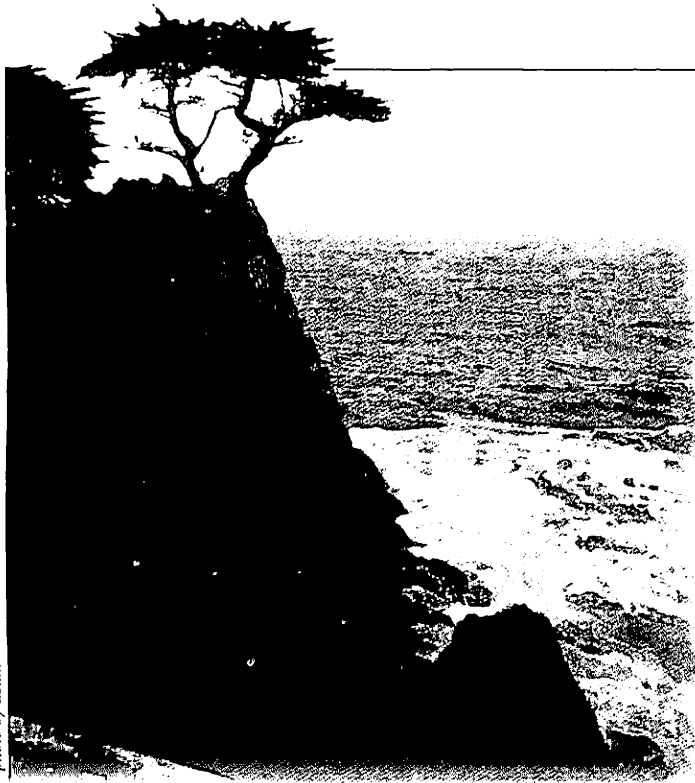
better. Meat is now offered by the second day of camp, and with at least one meal every other day. High-protein vegetarian foods are offered daily. As always, campers requiring denser protein are provided with the facilities to store and prepare protein foods brought from home.

Working with accessibility issues includes the financial realm as well as the physical. Because many campers come from Canada, we provide a “Canadian Exchange” rate, funded in part from anonymous donations. This year we have acknowledged that the Canadian Exchange is a political statement as well as a financial one. We cannot as yet afford true parity between the exchange rates of our two countries, but we are mindful of working towards that goal.

Other financial possibilities are the work exchange, scholarship, and youth scholarship programs. The fifteen work-exchange positions carry significant responsibility and keep camp running smoothly. Scholarships are funded in part by the camp raffle, a highlight of the week, featuring fabulous prizes as well as

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The camp is set on a rugged hillside, with the enticing lake at the bottom and the wide ritual grounds open to the Milky Way at the top — the terrain is a major challenge



Samhain Crossing

I move from the ring of glowing fire to the cold darkness
beyond your gaze. Pause, I drink in the sight of you,
marshmallow sandwich in hand, beloved daughter.
How can this cold darkness replace you?
What is there in this borderland of night
worth more than your shining yellow hair?
Your eyes are intent upon the sparks as they rise
and become the Star People, beloved dead—
brother bear chases his seven sisters into the heavens.
When their mother saw them, faint points in the darkness,
how did she feel to hear her son's claws at the door?
Feral eyes flash, wild heat lured in to witness
a Samhain crossing. Foxes bark to the stars and I
turn away from home and hearth and known embrace.
The wood calls. Salt tears flow to join the ferny stream.
A tuft of red fur caught upon the briar and
I am gone.

— by Lizard, Ashland VA

RQ welcomes poetry from our readers. Short poems have a higher likelihood of getting printed. Email quarterly@reclaiming.org, or mail to PO Box 14404, San Francisco, CA 94114.

Blood and Bones

my bones are old
gone,
crumbled beneath the earth
my blood is dry
soaked up
drained away
I sleep
I dream
my decendants spread
my blood runs thin
my gifts disappear with time
I lay hidden
buried in the earth
time no longer plays its part
I drift
I sing
the silent song of spirit
I learn
my bones were old before I was old
I sang
I danced
melodies of my mother's mothers sang in my bones

my bones are old
gone,
crumbled beneath the earth
my blood is dry
yet flourishes again
my song is singing
I hear it
I cleave to it
I hear the blood
which was mine
spread out across time
seeking to be sung
to be danced

bones and blood call to me
I am sung
I am danced
I am reborn
I am whole

you are me
I sing in your blood
I dance in your bones
do not forget me
as I forgot myself
my sleep has been long
I am restored in you

— by Tami Griffith, San Rafael CA

RECLAIMING-TRADITION

by M. Macha NightMare
with Vibra Willow

WITCHCRAFT

Editor's Note — As we move toward Samhain 2002 (the New Year of the Witches), Reclaiming can look back at almost 25 years of development. From its earliest days as small affinity groups organizing rituals and anti-nuclear direct actions, Reclaiming now spans the U.S. and Canada, with growing communities in Germany and England.

The growth has found many channels:

- *Witchcamps provide the nucleus of regional communities*
- *Locally-based teachers offer classes in a couple of dozen locales, and some teachers travel to teach in new areas, helping seed new circles*
- *The Pagan Cluster draws together Reclaiming and other Pagan-friendly folks from around North America and Europe to protest corporate globalization*
- *Reclaiming Quarterly has grown from a local newsletter to a key strand in the international web that binds together Reclaiming.*

In the following article, two of Reclaiming's founders retrace the group's history.

THE RECLAIMING tradition of contemporary American Witchcraft arose from a working collective in the San

Francisco Bay Area of California.

In the Summer of 1980, Diane Baker and Starhawk, who prior to that time had been working with individual guests to their coven, Raving, decided to plan and co-teach a basic class in Witchcraft.

Starhawk's book, *The Spiral Dance*, was due to be published later that year. For this book, Starhawk drew upon her own personal training and experiences, her

early exposure to the work of Z Budapest, and her later training in Faery Witchcraft with Victor and Cora Anderson. Diane and Starhawk called their first class "Elements of Magic." It was a six-week series. It was offered as a class in

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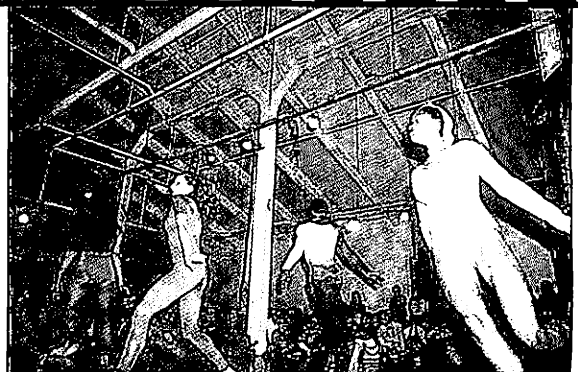
RECLAIMING - PAST AND PRESENT

In the next 8 pages, RQ focuses on Reclaiming Past & Present. We open with a brief history, followed by a review of Jone Salomonsen's new book about Reclaiming. Then "How Does Reclaiming Work?" tries to clear up some deep mysteries, and we close with the Kids' Page, which takes a look at the Spiral Dance ritual.

For future RQ themes, see page 3.



The first annual Spiral Dance ritual was celebrated at Samhain, 1979. Photos courtesy of Kevyn Lutton & Starhawk.



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Goddess spirituality and directed towards women. Classes were done within sacred space and the emphasis was on the experiential rather than the didactic. Each class focused on one of the Elements, beginning with Air in the East, proceeding around the circle weekly to Fire in the South, Water in the West, Earth in the North, and Spirit in the Center. In addition, each class demonstrated a different aspect of magic (the intellectual, energy sensing and projecting, trance work, spell-working, etc.) and built upon the preceding class.

This class was so enthusiastically received by the women who took it that they pleaded for more. Starhawk and Diane enlisted the help of two other members of Coven Raving to teach a second series of Elements to more women who had expressed interest, and to create a more advanced class called "The Iron Pentacle." The Iron Pentacle is based upon a Faery Witchcraft concept, focusing on trance work and healing through meditations on the five pentacle-points: sex, self, passion, pride and power. This construct is one of the distinguishing features of Reclaiming Craft because it is considered part of the basic approach to magic, although other lines of Faery also work with it. The same is true for its obverse, the Pentacle of Pearl, the points of which are love, law, wisdom, knowledge and power. Both pentacles have correspondences with the head, hands and feet, going round and

transversing the human body, touching the points of a five-pointed star.

Again, success spawned a further class called "The Rites of Passage." The first time this class was taught, it ended with the students initiating themselves and starting their own coven, the Holy Terrors, followed soon thereafter by the Wind Hags. All classes were conducted within a ritual, in sacred space.

From there, more classes were formed, more people began teaching, more covens arose. By this time, the original teachers had joined with some of the "graduates" and others to continue the teaching and also to offer public rituals at the sabbats. They also

disobedience in such places as Lawrence Livermore Lab and Diablo Canyon. Some people provided support for others who risked arrest doing direct action. In addition, some people in the Collective and the larger community lived in communal households. Some were anarchists. All of the Collective's activities, from designing classes to dealing with domestic concerns to public political protests were done using consensus process.

Because of the political experiences of most of the early organizers, Reclaiming, has always used consensus process, learned mainly from the Religious Society of Friends (Quakers).

This takes longer than traditional group decision-making and can be fraught with frustrations, especially for the more hierarchical and parliamentary-minded. Yet within

Reclaiming it fostered close bonds among participants. Almost all of the early planning and activity took place "in sacred space," ritualized, in the presence of the god/dess(es).

The Collective, after weeks and months of discussion and work, created a statement which has appeared in each issue of Reclaiming Newsletter and its successor, Reclaiming Quarterly:

"Reclaiming is a community of San Francisco Bay Area women and men

RECLAIMING-TRADITION WITCHCRAFT

put out a small newsletter containing mainly class and public ritual announcements. This core group became the Reclaiming Collective, so naming itself in 1980.

DIRECT ACTION AND CONSENSUS

DURING THIS period, many Collective members and people from the larger Reclaiming community were prominently active in anti-nuclear civil



Many Reclaiming Witches took part in early 1980s anti-nuclear actions at Diablo Canyon Power Plant, Vandenberg Air Force Base, and Livermore Nuclear Weapons Labs. Photos by Keith Holmes & Ken Nightingale.



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

Thus, unlike most other Craft traditions, including one of its foundations, Faery Tradition, Reclaiming has always espoused a connection between spirituality and political action.

WITCHCAMPS TAKE ROOT

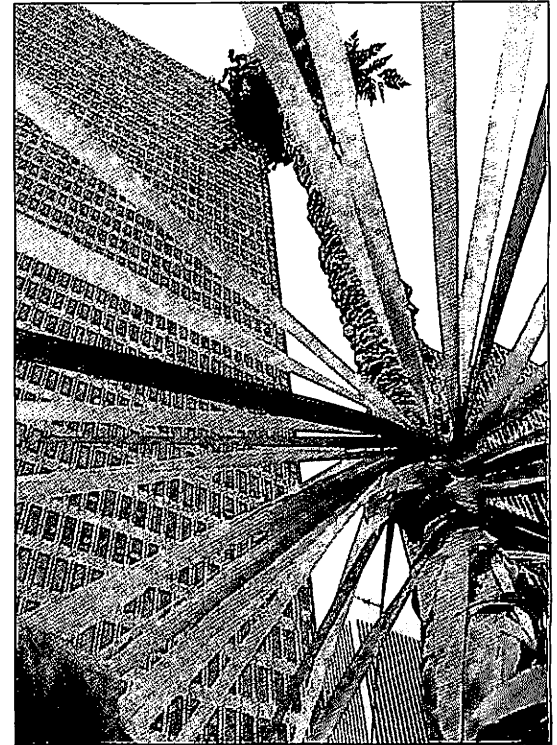
IN 1985 the Collective offered its first Summer Intensive Apprenticeship, held over the course of a week in homes of members in San Francisco and in parks and other outdoor spaces. Students traveled from other states to train; they stayed on futons, beds, couches and floors in the homes of collective members. The first Summer Intensive was so successful that the following year the collective rented a retreat camping facility at Jughandle Farm on the Mendocino Coast for a series of training sessions away from everyday life for both teachers and students. At this point, teachers were drawn from the pool of collective teachers.

The “intensives” soon came to be known as “Witchcamps” and expanded with SF Bay Area teachers being invited to other states, Canada, England, Germany and Norway. The people trained in those camps in turn trained others in their communities. Today, Reclaiming tradition Witchcamps throughout the U.S., Canada and Europe are run autonomously. They are now connected to Reclaiming’s representative body called the Wheel through their Witchcamp spokescouncil called the Web.

CROWS AND ANCHORS

IN THE meantime, back in California, the “core classes” (Elements of Magic, Pentacle of Iron, Pentacle of Pearl, Rites of Passage) were expanded upon and modified, and new ones such as herbal magic, incense making, chants and enchantment, abortion healing, “Bringing the Steps into the Circle” (working with Twelve Steps) and others were added. Leading public rituals taught us new ways of doing magic in large groups with participants of all degrees of magical expertise. We devised methods and roles to meet these changing circumstances.

Among the roles we created were “Crows,” those who oversee the big picture of an individual ritual, of



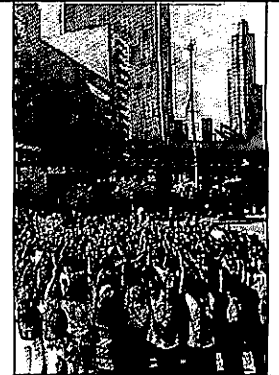
May Day 2000, San Francisco. Photo by Ben Read.

teaching plans, or of overall Collective activities. “Snakes” view things from the ground, the little, down-to-Earth things. “Dragons” guard the perimeters of circles in public outdoor spaces such as beaches so that participants can work undistracted by curious passersby; they do not directly participate in the work of a ritual because they are providing a buffer between the public and the inner circle. “Graces” act as assistant priestesses; they welcome people, guide them, keep aisles clear, get people standing,

continued on page 53



Public rituals have been at the core of Reclaiming’s work. Reclaiming Witches observe eight Sabbats as the “Wheel of the Year,” with additional community rituals for special occasions. Since the early days, photos at San Francisco rituals have been banned. Luckily for RQ, some of Reclaiming’s rituals happen at political events, where photos do get taken. Photos by Steve Nadel (People’s Park) and Keith Holmes (San Francisco Financial District).



TO SEE OURSELVES AS OTHERS SEE US

Essay & review by Anne Hill

WITCHES ARE generally disparaging of academia. Academics are often perceived as being too intellectual, too “stuck in their heads,” to understand why we believe and practice as we do. Their motives are called into question, particularly when they reach conclusions that are at odds with some of Paganism’s most cherished beliefs. It is true that Paganism has been misrepresented, attacked, or dismissed by many anthropologists, theologians, archaeologists, and others. Yet the careful observations of academic researchers have also led to rich sources of ethnographic data and historic information, which has been to our benefit.

There are now several recent academic books which are respectful of or actually written by Pagans. The tone of these books is generally accepting of Witchcraft as a New Religious Movement, and more than one author

Enchanted Feminism

The Reclaiming Witches
of San Francisco

by Jone Salomonsen
(London: Routledge, 2002)

grapples with her position as both an insider and an observer to the movement. It is time for Witches and Pagans to start taking a closer look at these representations of the Craft, and what they can tell us about ourselves.

The most recent, and closest to home, is Jone Salomonsen’s book on Reclaiming, called *Enchanted Feminism*. Jone, now a Senior Research Fellow in Theology and Social Anthropology at the University of Oslo, Norway, studied Reclaiming from 1984–1994, using her fieldwork with us for both her Masters and Doctoral degrees. She interviewed many people (including me), attended rituals and classes in San Francisco, joined a coven, went to anarchist coffeehouses and BC Witchcamp, and

even went through Reclaiming initiation, all of which she writes about in her book.

Jone is not a Pagan. She looks at Reclaiming from the vantage point of a feminist Protestant theologian and anthropologist, and this vantage determines her areas of inquiry. She studies both textual representations of belief, mostly Starhawk’s writing, as well as the lived expression of those beliefs, through ritual and daily life dynamics within the community. She explores the insider/outsider dynamics in Reclaiming, and the tensions between anarchist politics and an initiatory, apparently hierarchical, tradition. She also takes a particularly critical look at the degree to which our rituals conform with, are in conflict with, or actually broaden, certain precepts of feminist analysis.

Jone seems to have brought to her research two basic questions: Is the Goddess as a primary deity, and a matrifocal spiritual pursuit, “ethically



Labyrinths and altars are among the magical tools favored by Reclaiming Witches. Designs and uses vary, and each person develops their own practices. Photos by Mer and Ewa.



more advanced and liberating than Jewish and Christian,” God-centered, male-oriented religion; and “If an ideal in feminist theology is to include voices and perspectives from all genders and queer spirits, and represent the realities of the world in which we live more meaningfully...how may the discipline of theology be revised?” The first seems to be more of a personal query for her. The second frames the work she has set before herself professionally, and explains (for me, anyway) why she made some of her more questionable moves in the book, and why she reached the conclusions she did.

The biggest service to Reclaiming that Jone has done here is recording our history from 1979–1997. The first chapter of her book covers the creation of the Collective; the formation of the first classes and covens; the controversies within the community in those early years; the structure of the wider Reclaiming community in San Francisco; and the process by which the Collective eventually dissolved and the Wheel was formed. (In telling stories about specific people, Jone usually changes the names.)

Jone’s history is very accurate in its portrayal of Reclaiming through the 80s and early 90s, when she was actively researching here. She is less informed about events and trends from the mid-90s on, which makes her analysis of Reclaiming dynamics a bit dated.

Though she names the other Reclaiming communities that have sprung up, Jone’s focus of research was

San Francisco, and so her history is also limited in geographic scope. Another caveat to *Enchanted Feminism* is that it is riddled with errors, both large and small. Jone misspells important names like Zsuzsanna Budapest, Raven Moonshadow, Cybele, Corythalia; she has frequent syntax errors; and she gets her facts wrong on several occasions as well. I can’t speak for other interviewees, but I was completely misquoted in my comments during a ritual, making me wonder how much her own personal feelings of the subject at hand had colored her memory of actual events. Still, this is a tremendously helpful archive for anyone interested in early Reclaiming history.

The other great service Jone has done is to place Starhawk’s writings within the context of Reclaiming as a whole. She calls to task Ronald Hutton and many other respected authors for treating Starhawk as “a single feminist interpreter, not as the most important founder of a new social and spiritual community.” Jone also points out places where other Reclaiming Witches diverge from Starhawk’s stated theories, creating an accurate picture of the range of belief

and practice within Reclaiming.

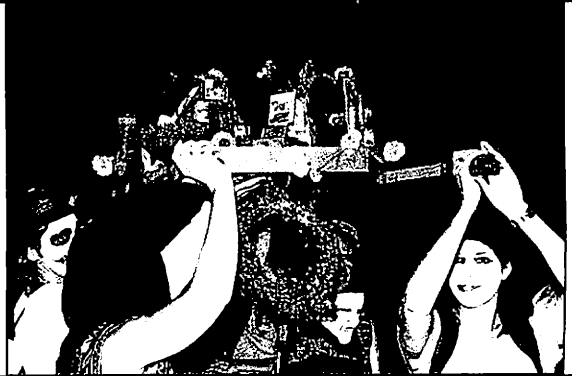
All that being said, there are a couple major flaws in the book. Her chapter on initiation begins with a completely muddled view of Reclaiming and Faery initiations. It is so confused and erroneous, I almost want to correct it point by point, but on second thought, maybe it’s best that this work is not a reliable source of information on initiation. She has also earned the ire of some of her informants by paraphrasing the initiation script from the Spiral Dance, and adding to it a detailed account of one Reclaiming initiate’s initiation experience, as well as some parts of her own.

Her justification for doing this is that all the information is available in print through other sources. This strikes me as a rather disingenuous logic, and I read through the chapter looking for ways that these disclosures might actually add to her analysis in a way that a less detailed account would not. I could not find any thread in her discussion that is dependent on such a telling, and so am forced to conclude that she wrote in such detail about initiation for all the typical academic reasons: because she could, because she had informants willing to let her, and because it represented a type of academic coup for her fieldwork. Though she genuinely

continued on page 55



During the late 1980s and through the '90s, Reclaiming maintained its tradition of street action, including Nevada Test Site protests and the annual Day of the Dead procession in San Francisco. Photos by Steve Nadel and Susan C.



HOW DOES RECLAIMING WORK?!

...AND HOW DO I
GET THINGS
DONE?

Part of what spurred this theme section is a sense that as Reclaiming grows and evolves, the functioning of the community is becoming a mystery. Diverse structures are developing in different regions, and what works in one place might be found lacking in another.

Our plan was to send a short list of questions to eight or ten Reclaiming teachers and organizers around North America and Europe and ask them to share their thoughts on how Reclaiming works.

As responses came in, it was clear we'd have enough material for more than one article. So our next thought was — let's kick off this issue with some of the basic questions about who Reclaiming is. In future installments, we'll tackle some of the thornier organizing issues. Answering this issue:

Liz Rudwick, UK

Maggie nicAllis, NJ

Rose May Dance, CA

Irish Flambeau, TN

Tami Griffith, CA

BrightFlame, PA

What does Reclaiming "community" mean? Reclaiming "tradition"?

Community means shared history and meeting places for groups of people. Community does not necessarily mean living together. Community in Reclaiming means shared values and beliefs. — *Liz*

The Reclaiming community has grown very large since the early days. But the meaning is pretty much the same — Reclaiming community is composed of those who teach and attend classes, create and attend rituals, read the Quarterly and websites, and choose to affiliate themselves with the community. I also include in community the spouses, partners, children, housemates of community members. — *Rose*

For me, Reclaiming community is when people come together with the intention of being their Authentic Selves in relation to other people being

their Authentic Selves. Reclaiming community is a place that at the very minimum has a focus on power-with and power-within. I think that is an anarchist idea. Reclaiming community is about being with other human beings in real Terra space. — *Irish*

This phrase "Reclaiming community" reflects the macrocosm of Reclaiming. That is the whole group of folks around the globe. However, this phrase also is used to speak to the microcosms that make up the macrocosm. For me personally when I am speaking about a local Reclaiming community I try to be clear by stating which one I mean — Bay Area, MidAtlantic, BC, etc. "Tradition" in this case reflects on the spiritual. I often explain to my friends that just as Christianity has various traditions so does Witchcraft. Hence Reclaiming tradition. — *Tami*



Beginning in British Columbia in 1987, Witchcamps helped Reclaiming-tradition Witchcraft take root in other parts of North America and Europe. There are now about a dozen camps each year — see page 38 for more info. Photos courtesy of Debi Slatkin (Vermont Camp) and Diana's Grove (Midwest Camp).



Once upon a time, Reclaiming Community meant those in the Bay Area. Once Witchcamps were established, Reclaiming communities popped up around each of the camps. However, there are still those out in the diaspora who have (or want) a connection to Reclaiming, but do not attend or live near a Witchcamp geographical location. — *BrightFlame*

Reclaiming is an eclectic tradition, calling on a very large pantheon. Its circles are participatory, usually without a high priestess or priest. The wand passes around the circle quite a bit. In many rituals, spontaneous invocations and prayers are the norm. Some liturgy has been developed for high holidays but is not always used, and more is forever being created. Empowerment is a byword of Reclaiming tradition. Some folks call us the evangelicals of the Goddess Religion, because there is much room for ecstatic and cathartic experience in our circles. We try to bring movement and emotions into our rituals. — *Rose*

For me, the Reclaiming tradition is based on the idea of immanence, and the thing that makes Reclaiming different from other Pagan traditions is the focus on activism. If you believe that the Goddess and God are immanent, that the Earth is alive, it follows that you want to take action... politically, in social justice areas, ecology and the like. Reclaiming community and tradition

are Witchcraft-based... based on magic and ritual. But it goes further, into the activism arena. I like the analogy of Reclaiming being a cauldron with three legs — magical work, inner work, and outer work. The task of getting the three legs working together makes it interesting for me. I think that the idea of Reclaiming hinges on the commitment to challenge systems of oppression. — *Irish*

How do people get involved in Reclaiming?

One can get involved by coming to any of the gatherings, meetings, workshops, classes, Witchcamps, direct action and magical activist gatherings, joining the discussion lists, or subscribing to local newsletters or Reclaiming Quarterly. In the UK we advertise in the British Pagan press and Pagan federation events. — *Liz*

As far as the work cells, a “new” person joins, usually, by stepping up to an “old” person and saying, “How can I help?” In SpiralHeart, a good way for a new person to join is to make a suggestion that “the organizers” or “the teachers” do something specific. If the group sees that idea as a good one, the new person may be invited to implement the suggestion. Next thing you know, we have an active and valuable new organizer or resource teacher on the team. — *Maggie*



Street spirals at the IMF/World Bank protests in Washington DC. Photo ©2000 by Berta A. Daniels.

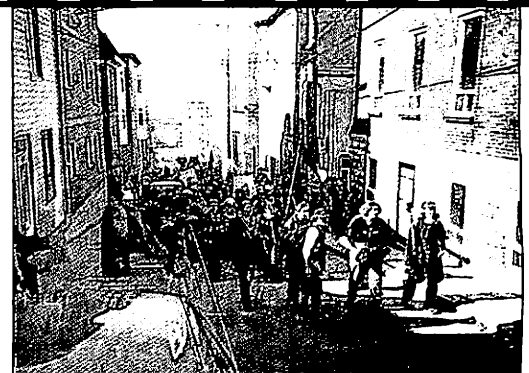
I think the main way people find out about it is through Starhawk’s books. I found out about it when someone handed me a copy of *The Fifth Sacred Thing*. Other points of access are attending a class, attending a ritual, attending a rally or demonstration with Reclaiming folks. And going to Witchcamp. — *Irish*

Public rituals are often the first taste one may get of Reclaiming live and in person. After that, classes seem to me to

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Reclaiming activists today travel the continent and even the globe to take part in global justice convergences, bringing magic, maypoles, spells, and spiral dances to the front lines. Photos ©2000 by Berta A. Daniels (Washington, DC) and Lisa Fithian (Quebec City).



Samhain Through Children's Eyes

Maya and Julian Chen, now age 5, have participated in many Reclaiming rituals in San Francisco and the North Bay, including several Spiral Dances. RQ interviewed them following last year's Samhain ritual.

RQ: How did you like the Spiral Dance?

J: I liked all of it. I liked that they were singing, and I liked that they sang the songs we have on our tape (see page 56).

M: I liked the spiral.

RQ: Did you like the altars?

M: Just the Water altar.

J: I liked all the altars. The Water altar was my favorite.

M: Mine, too.



"John Cody Chanting," by Cynthia Cirile.

little secret place where we put our things (behind the South altar).

M: I was a little scared.

RQ: What was scary to you?

M: The people on stilts.

RQ: What invocations did you like?

M: I liked the Fire and Water invocations.

J: I liked that our mom waved a big blue cloth (as part of the Water invocation). I liked the whole Spiral Dance.

— Interview by Ewa

RQ: What else can you tell us about the Spiral Dance?

J: I liked that we drove our car in (into the huge building to unload altar supplies). I liked the



In the past few years, several Witchcamp communities have sprouted family camps. See the Regional Pages of recent issues for more info. Witchlets in the Woods photos by Loam.



Embracing Responsibility, Examining Accountability

by T. Thorn Coyle

THIS IS AN article about stepping into leadership. We are at an important juncture in this large community called Reclaiming and we need the help of everyone to keep creating community in ways that are healthy and conducive to growth. With corporations disintegrating in scandal and debt and governments fighting straw wars to save face, I like to imagine the world changing for the better as more and more people become accountable for their actions. Rather than collapsing in the midst of crisis, together we can respond, and in responding, we can affect change.

The time is ripe to create new thoughtforms and new systems. For those of us who feel able, this means stepping into responsibility, examining our accountability and opening further

to kindness. We know who we are. We are long-time Witches of many descriptions. I ask us to question the skewed power dynamic that says, "Teachers need to look at their money issues, or power issues, or not have sex with people who are magically wide open." This places all of the power of our community with the teachers, who are as flawed as anyone else. We all need to be accountable if power is truly to be shared. We can all be teachers to each other.

HERE ARE SOME questions that I find helpful: If you are an experienced Witch, what is your responsibility to someone newer in the Craft? If you are one who initiates people, what is your responsibility to the Craft itself? What is your responsibility to your tradition, to your own work, to showing others what

the work is by virtue of your example? How do you examine yourself and your practices? Do you have peers who will call you on your stuff in a loving, constructive manner? Can you talk about money issues? Do you complain about power problems or do you try to rectify them? Do you have a daily spiritual practice that grounds you on your path? How do you examine yourself?

I am a Feri priestess. In Feri, there is a tenet to "not coddle weakness." This means to not make excuses for bad behavior from myself or someone else. It means standing up to power structures or behaviors that feel destructive, unethical, or inequitable. It means really examining myself first, and then speaking to what I see outside of me.

Not coddling weakness does not mean acting or speaking without compassion. On the contrary, it is a deep act of kindness and true respect. If I am treating someone as though they cannot help themselves, I am taking their humanity away from them. That is a sign of disrespect. Holding them accountable from a compassionate space shows that I truly honor them. Can I take a breath for kindness and compassion? Can I step forward to take my place? Can I know when part of my responsibility is allowing others to lead? Can I take a break when I need to examine myself more thoroughly? Can I take a breath for courage?

This I know: if I keep stepping forward into my responsibility, I will eventually reach that large circle in the center, where I meet others who have fully taken on their commitments. In this circle, I can take the hands of others. At that point, we begin to lead together:

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Magical Practice: Stepping Forward

Light a candle. Take a deep breath, from the soles of your feet to the crown of your head. Fill your aura with breath, with life force. Take a breath into your heart, feeling it gently open. Ask now that your heart be cleansed. On each breath, fill with kindness. On each breath, let yourself become more and more clear and clean. Ask for forgiveness if you need it. Ask for help if you need it. Feel your aura fill with love. You are surrounded by love.

Now take another deep breath. Ask for courage. Imagine a circle in front of you on the floor. That circle is responsibility. When you are ready, take a breath and step into that circle. It may feel hard or oppressive at first. Take another breath and let the circle expand. Let your capacity to take responsibility increase as the circle expands. Don't close up around the energy, breathing into it instead. You are able. Let your aura grow, pulsing with life. You are a Witch.

If you wish, you may say this prayer: "May I be open to love. May I be healed. May I walk the road that lies ahead of me, following its curves and listening to its ways. May I take courage and step forth, into responsibility, accountability, and true kindness. May I find my work and may my work be of help to me, to my community, and to the Gods. So mote it be."

Now you may step back out of the circle of responsibility, knowing that you carry with you exactly the amount you are able to handle at this time. As you continue this work, each time you step into the circle, the stronger you will be and the more your capacity to do your work will increase. Be loving with yourself. This magic takes time.

After you have stepped back out, feel the new sense of responsibility in your body. While breathing, straighten up into it. See the circle in front of you dissipate, sinking into the Earth to feed the Mother. Put one hand on your heart, and one hand on your belly. Breathe. Blessed be.

GOOD DISH

by Oak

THE BEST MEALS I've ever had have been feasts for the senses. The food tastes wonderful, the smells are exquisite, everything looks beautiful, there is at least one thing I can lay my hands on to eat, and there's something delicious to hear and converse about. The conversation can range from world events to the torrid affair a mutual friend is having, but one thing is for sure: good dish, or gossip, is as necessary at a memorable feast as the main entrée. As Witches, we bless our ritual feasts and say "may you never hunger, may you never thirst." To this could be added a wish for an abundance of good gossip.

As a long-time member of Reclaiming, I have become accustomed to the occasional tirade against gossip. Gossip can be delicious, satisfying, entertaining, loving and fun. Gossip can also be ugly, distasteful, and lethal. Like the Goddess herself, gossip can be both constructive and destructive. At its best, it builds community and forces changes that need to be made. At its worst, it is used as part of an ongoing campaign to discredit those we disagree with or don't like.

Whatever the case, giving a negative connotation to gossip is misguided, as access to gossip is one building block of our community, as sacred as the food we

share at ritual. I am for gossip. I am against spreading lies and misinformation about community members. There is a difference.

Recent research suggests that about two-thirds of our conversation time is devoted to gossip. By gossip I mean: talking about who is doing what with whom; discussions of personal relationships and experiences; who is "in" and who is "out" and why; how to deal with difficult social situations; and the behavior and relationships of family, friends, and celebrities. When we gossip we talk about others who are not present and what they are up to. We also theorize and guess their motivations, trying to figure out what makes them tick. Negative gossip, actively criticizing others not present, takes up about five percent of our conversation time. Women and men gossip about the same amount among groups of the same sex. However, there are interesting gender differences. Women tend to talk about those close to them. Men talk more about those they are not so intimate with. Men tend to refer to themselves more while gossiping. Women are much more animated in the telling of gossip. Women make gossip more entertaining by utilizing a wide range of facial expressions and vocal inflections. In mixed gender groups, women gossip at about the same rate, but men up their discussion of more lofty topics by fifteen to twenty percent.

Men and women gossip about the same amount, but women tend to give it more value. Gossip itself is commonly associated with women, so it isn't so strange that it has come to have a pejorative connotation. Given this, it is important for feminists to explore and reclaim this word and practice. Researchers in the fields of evolutionary

Aromatic Spice Cake

Make this cake as a spell to bring sweet, spicy, and delicious gossip into your life. As it bakes, breathe in the aroma and invite a group of friends over. As you share this with them, call in the spirit and power of the coffee klatch. Remember that if you don't have the spice on hand, you can use a drop of the essential oil, if you have it.

2-1/2 cups sifted cake flour
1 teaspoon baking powder • 1 teaspoon baking soda
1 teaspoon salt — grounds us, connects us to the Earth
1 teaspoon cinnamon — creates an atmosphere of warmth and welcome, arouses the physical senses
1/2 teaspoon cloves — eases pain and fortifies during uncomfortable changes
1/8 teaspoon pepper — builds ability to confront difficult situation, gives strength, and removes blocks to energy movement
1/2 teaspoon nutmeg — for prosperity and encouraging optimism
3/4 teaspoon allspice — fosters connection and a sense of belonging
1/2 cup soft butter or margarine • 2 eggs • 1-1/4 cups buttermilk
1/2 cup light-brown sugar, firmly packed • 1 cup granulated sugar
1 teaspoon vanilla extract — counters melancholy, gives a sense of nurturance

PREHEAT OVEN to 350 degrees F.

Grease well and flour two 8 x 1-1/2-inch layer cake pans, or a 13 x 9 x 2-inch baking pan.

Sift flour with baking powder, soda, salt, and spices. Give gratitude for the spice in life.

In large bowl, mix at high speed the butter, sugars, eggs, and vanilla until light and fluffy (about 5 minutes) occasionally scraping side of bowl with rubber scraper.

At low speed, beat in flour mixture (in fourths), alternately with buttermilk (in thirds), beginning and ending with flour mixture. What things are you willing to mix up in your life?

Beat just until smooth (about 1 minute).

Pour batter into prepared pans. Bake layers 30-35 minutes

Bake oblong 40-45 minutes; or until surface springs back when gently pressed with fingertip.

Cool in pans 10 minutes. Remove from pans. Cool thoroughly on wire racks.

Fill and frost as desired.

psychology, biology, communications, linguistics, and anthropology are currently doing the same. Maligning the practice of gossip is a relatively new phenomenon. The word "gossip" came from the Middle English "godsib" or "godsipp," meaning a godparent or sponsor. It referred to a kinship circle. Gossip at that time was seen as an important way of bonding with others in the community. Modern researchers assert that gossip is far more than just a trivial pastime; it is in fact essential for our psychological, social, and physical well-being. Gossip actually changes our levels of endorphins and serotonin. It is a tonic against depression and a social glue that binds people together.

In industrialized society, gossip has become not only trivialized, but also

more acutely craved. Given that so many people do not have communities in which they can trade gossip, more and more become reliant on gossip about celebrities. As society becomes more fragmented, our need for human connection gets met and sold to us by the marketing of gossip about celebrities. Celebrity gossip puts us all in the same global village. If we don't have friends or co-workers in common, we can always discourse about Martha Stewart's troubles. Creating alternative culture is important in that we can rely on ourselves for gossip. We don't have to consume it for a price. One benefit of being part of a community such as Reclaiming is that it provides us with a plethora of stories that we can gossip about. Gossip about each other is just as



important as learning what all the gods and goddesses were up to in our sacred myths.

Gossip allows us to examine and explore stories that can be tested against one's own life experience without incurring the cost and risk of acquiring the actual experience. This is especially important and intriguing in a magical community. Gossip provides us with plenty of cautionary tales and lessons about practicing magic. When we hear that Flytrap has a new lover after her incredible invocation of the Goddess at Beltane, we smile and remember to encourage our single friend to get out there in the circle next May. When we hear that right after her initiation, when she left her partner and moved in with her initiator, Birdhouse lost her job and became ill, we take note that such behavior may not have such good results.

Evolutionary psychologists, such as researcher Robin Dunbar, assert that we gossip because we are genetically programmed to do so; it is in our evolutionary hard-wiring. Dunbar has made a persuasive argument that language itself evolved in order to allow us to gossip. The human equivalent of our primate cousin's "social grooming" is gossip. Dunbar and others assert that language evolved because it allows us to more efficiently use the limited time we have available for social interaction. By talking about others and what they are up to, we keep in touch and feel bonded with a wide social network. Gossip is a sort of "vocal grooming." Chimpanzees spend hours practicing social grooming in order to connect and bond with each other. We pick up the phone and tell our

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"I just read the article by Oak..."

LAST ISSUE, RQ columnist Oak wrote a column criticizing the organizing of Witchcamp teacher selection and challenging the practice of paying senior Camp teachers more than other teachers. RQ heard verbally from numerous people, and even got a couple of "I'm writing you, but please don't print this" emails. This was the one letter we received permission to print.

RQ welcomes letters from our readers. Write quarterly@reclaiming.org, or PO Box 14404, San Francisco, CA 94114.

Dear RQ,

I just read the article by Oak, about her Witchcamp-teaching experience, or aborted experience, or whatever you want to call it. Her article is excellently written and definitely gives a clear picture of her point of view.

I sat there with my mouth hanging open after I read it. Oak's article brings up an important question about money. I don't know what the answer is. I see both sides. But it's important to have the discussion. What troubles me more is how it was handled interpersonally... at least, as per the article.

I don't know why our community seems to place such glamour on being a camp teacher. It looks like a lot of work to me. I get stressed out enough just organizing local classes. I also wonder about the inherent system of ranking that seems to be part and parcel of being

a camp teacher. Being a camp teacher is like having a feather in your cap, and we all want feathers. I know that folks do a lot of work and service to be a camp teacher, and they deserve the feathers they receive. But what happens when there are more teacher applications than teacher slots? What kind of politics and competition will we observe then? I hope that as a community, we can figure out a multitude of ways to give each other feathers.

I would like to compliment RQ for printing what I assume is a controversial article. RQ is a reflection of our community. Keeping secrets can be the hallmark of a dysfunctional system. I'm glad the RQ staff has the guts to print what they think is relevant community news.

*Blessings,
Irish Flambeau, Georgia*

Inequality, Authority, and Empowerment

by Erdina

INSPIRED BY THE recent discussions on Spider about power and accountability in Reclaiming and by Oak's article "A Common Treasury for All," (RQ#87, Summer 2002) I would like to share some ideas from Europe about how we can gain empowerment out of the undeniable inequalities respective to skills, experience and authority among us.

In the last 15 years, Italian women around the Women's Bookshop in Milano (Libreria delle Donne di Milano) and the philosopher's community DIOTIMA in Verona have developed a very productive new perspective on inequality, authority and empowerment among women, which are vividly discussed and practised within the German feminist spirituality movement, too.

First, they ("the Italians") have a distinctly self-responsible and relationship-centered definition of the difference between "power (over)" and "authority." Whereas the active person of power is the one exercising it upon somebody else, the active person of authority is the one attributing or giving it to somebody else.

You can force somebody else to acknowledge your power, for instance by using violence. But being an authority, by definition, can't be demanded or reached by force. It is always something deliberately given or withdrawn from you by others.

In this view, if somebody is an authority for me respective to certain issues, that doesn't mean that I necessarily always agree with her on those issues. Rather, her words, actions, and attitudes are important for me, that I listen to them, struggle with them, take them as a measure. Why? Because my own innermost desire of what I feel called to bring into the world tells me

that this person has proceeded further on a similar path, that she has "more" of something I want to achieve, learn, or realize.

"Authority" comes from Latin "augere," i.e. "to increase," "to make more of," "to let grow." Acknowledging this

"more" means that what the "authority" says or does is a model or a standard for me (though hopefully not the

only one in the world). It is independent of whether she is interested in me or likes me. I can decide to just stay with the inspiration and vision she embodies for me.

"The Italians" say that if a woman is seeking growth and greatness, she needs another woman who is "greater" than she. Yet inequalities within a community easily end up fueling underground cauldrons of envy and jealousy. These boiling cauldrons often release a vapor, an unconscious, general aversion to excellence, leadership, and high-quality work. If this happens, our collective creativity, the power of renewal and improvement is in danger

of decreasing. It is impossible for someone to do something better or in a new way without simultaneously displaying uniqueness and inequality. Of course, excellence of Witchcamp teaching, for instance, is not the only and absolute value we are striving for. There are other values like cooperation within the team or offering learning opportunities to less experienced teachers. At the same time, our aversion toward the competition that pervades and dominates all aspects of life in capitalism should not seduce us

into blaming every passionate advocacy of quality and innovation as "competitive."

There is a way out. Each of us can always decide to take our fits of envy and jealousy as a hint of our own unfulfilled growth or individuation needs.

Recognized as such, we can decide to transform the destructive potential of these feelings and admit how much we appreciate the great work or personality of these women and men. This deliberately-given acknowledgement is the basis of all true authority and prestige somebody enjoys in her community. It is "power-from-within" in the sense that it is an authority we receive by becoming ourselves, by growing into the person we are meant to be. Openly attributing authority to others as well as accepting gracefully the

Without accepting inequalities of prestige and cultivating sustainable structures of authority, we can't survive and flourish as a community

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AUTUMN

BY LILY



RATATOUILLE

INGREDIENTS

2/3 cup of vegetable broth
 4 or 5 cloves garlic
 1 bay leaf
 2-3 Japanese eggplants,
 or 1 large eggplant (3 cups chopped)
 1 cup green beans
 1-1/2 medium-sized onions
 (about 2 cups chopped)
 1-1/2 tsp salt
 2-1/2 tsp dried basil or 2 Tbsp fresh basil
 1-1/2 tsp dried marjoram
 1 tsp dried rosemary or 2 tsp fresh rosemary
 1 tsp dried thyme or 2 tsp fresh thyme
 1 medium zucchini (3 cups chopped)
 2 bell peppers (1-1/2 cups cored and chopped)
 4-6 tomatoes (3-1/2 cups diced)
 1/2 tsp black pepper (or more, depending on taste)

THE AUTUMN harvest brings to us great volumes of Gaia's bounty. Farmer's markets, grocery stores, and our backyard gardens have virtually exploded in a colorful cornucopia of fruits and vegetables. Where I live in the Bay Area, our hot summer days have given us peppers of every color, tomatoes by the armload, and more squash than one could ever eat. Everything seems to ripen all at once. Such abundance calls us to the kitchen to make delicious and nourishing kitchen magic (and to use up some of that squash!) One of my favorite ways to combine Fall veggies is in a big batch of ratatouille.

Ratatouille is a Mediterranean dish that traditionally includes tomatoes, eggplant, peppers, zucchini, and onions. I will readily confess to adding a myriad of other vegetables if something else is ripe in my backyard, or a particular veggie caught my eye at the market. Shallots, hot peppers, yellow squash, green beans, and winter squash have all found their way into my ratatouille pot at one time or another. I try to pick a rainbow of colors in the vegetables that I use — it's even more beautiful and

healthy that way.

Ratatouille is definitely not a recipe to be followed exactly. I add more spices and garlic depending on my mood and the music I'm listening to when I'm cooking. My current choice for this Autumn's chopping and stirring is the soundtrack to the Hindi movie *Mere Yaar Ki Shaadi Hai*, although any music that you can shake your booty to will work beautifully.

- 1) Put on some cooking music.
- 2) Prepare by chopping up all the vegetables and mincing the garlic and the herbs. Since the veggies cook up quickly, it's helpful to pre-chop everything so you aren't rushed. Put them in separate bowls or piles for now.
- 3) Heat a large skillet over medium heat. Pour about 2 Tbsp of vegetable

broth in the pan and sauté the garlic, onion, and bay leaf until the onions are soft and translucent, about 5 minutes.

4) Add the eggplant, beans, salt, herbs, and about 1/2 cup of the vegetable broth. Stir and cover the pan, letting it cook over medium heat for about 10 minutes, until the eggplant and beans are soft. Check often to make sure there's still broth in the pan, and add more if necessary so the ratatouille won't burn.

5) Add the zucchini, peppers, tomatoes, and black pepper. Stir and cover, cook for about 10 minutes over medium heat until the zucchini and peppers are just getting tender. As you inhale the aroma of Gaia's gifts, it's time to chant a spell:

*From Midsummer to Autumn
 The Wheel spins round,
 Cauldron of nourishment,
 Earth's gifts abound.
 Gratitude to Gaia
 For all I behold,
 Nourished in delight
 We are blessed tenfold.
 Blessed be.*

RATATOUILLE CAN be served by itself, or over rice or pasta. One of my favorite ways to enjoy it is over a creamy scoop of polenta. It's good either hot or at room temperature. Pair it with a nice glass of lemonade and enjoy! May you never hunger.

Want to share a favorite recipe with RQ readers? You can write the recipe and spell, or just send the recipe and we'll take it from there. See page 3 for contact and submissions info.

The Battle

by Starhawk

of the Teapot

Jenin, July 2002

ON THE DAY THE UN releases its report on the Israeli West Bank offensive of last April, I am lying in a stifling apartment in Jenin city shared by eleven of us from the International Solidarity Movement, a group which supports nonviolent means of struggle for justice in Palestine. We are awakened at four AM by gunshots. We yawn and go back to sleep. Gunshots are normal in Jenin.

Shortly after, we hear the grinding roar of tanks in the empty predawn streets, rumbling under our windows. We go back to sleep. Tanks are normal in Jenin, and it is still dark, too early to go chase them and stand in front of them to deter the soldiers hidden inside from firing into the marketplace, which is their usual method of announcing a curfew. No one is yet out in the market, anyway.

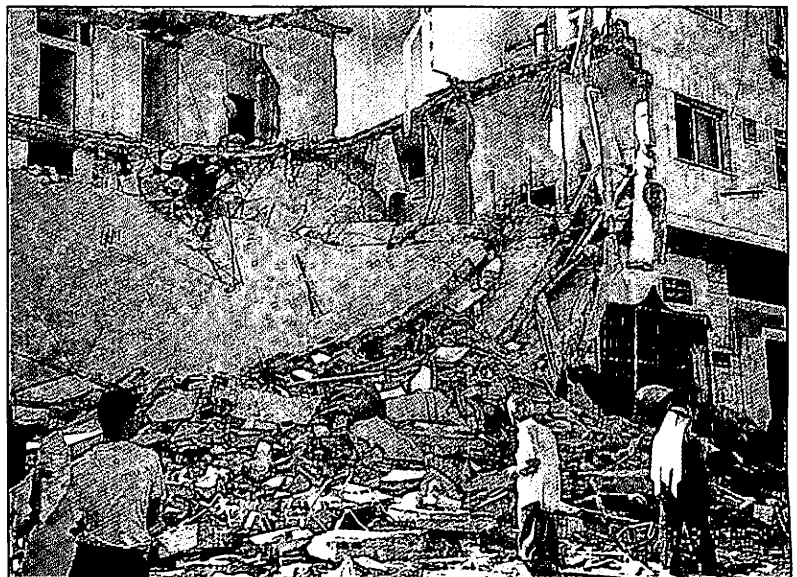
At 6:15 a.m., a loud explosion shakes us out of bed again. Tobias and Nicholas, the two young Swedish men who have been in Jenin all summer, sleep on, but the rest of us get up. The explosion is a bit louder and closer than normal. A building around the corner from us has been blown up, leaving eight families homeless, destroying six shops and damaging others. We go over to film and interview, to witness. The apartments are reduced to a strip of floor clinging to the one remaining wall, revealing the pattern of rooms like a grotesque doll's house. I look into a kitchen where the dishes are still drying. In the bathroom next to it, the sink is still intact. I imagine I can see toothbrushes still awaiting use. A green, potted tree clings to the fragments of a

balcony. A door opens in the third floor of the ruined apartment building: a man peers out at what once was his living room, now blasted into empty space. Below, two boys fish for their clothing through a crack. An old man picks his way up a ruined staircase to salvage some of the goods from his shop. On the street, onlookers commiserate. A man sets up a brass coffee pot on a small stand and serves Arabic coffee.

The eight families who lived in the crowded apartment building were refugees from Jenin camp, where their homes had been among the four hundred and fifty destroyed in the April offensive.

For four days

and nights, the Israeli Defense Forces shelled the camp, rounded up and arrested the men, expelled people from their houses in the center of camp and bulldozed their homes into oblivion. Three months later, we walk through the "Zone of Total Destruction", an area the size of a football field piled with rubble two and three stories high. This is destruction on a geologic scale, tectonic, mountain building destruction. Somewhere underneath lie the belongings of the eight families who lost their homes today. Evidence of ordinary life can still be seen among the chunks of concrete and twisted beams. A scrap of flowered cloth, the handlebars of a bicycle, a couch suspended midair. A doll's hand lying severed on the path makes us shudder. The destruction was carried out in such haste that not



everyone was evacuated from the buildings. Children were crushed to death; old people trapped. When the army let families back in, they searched the ruins frantically. A few survivors, trapped beneath the ruins, remained in cell phone contact with their families until the batteries died. The army refused to let in search and rescue teams. Desperate fathers and anguished mothers dug through the concrete with bare hands. The army refused to allow in ambulances. Some of the wounded bled to death. Tanks drove back and forth over the ruins, homogenizing bones and flesh and concrete into one porridge of death so that when search teams were finally allowed in, the stench was so ubiquitous that even the dogs could not distinguish the location of individual bodies. Still, searchers found remains: a severed finger, a baby's arm, a young girl's braid.

The UN never sent its fact finding team to Jenin. The Israelis simply refused to cooperate, and Secretary General Kofi Annan never effectively challenged them. So the UN report, which carefully avoids the word "massacre," was compiled from postings on the Internet and other peoples' reports. They never examined these ruins nor interviewed the survivors. They never spoke to the gracious man whose wife served us tea as he described how he collected the scattered limbs of his brother to bury. They never heard a father tell of the prayer he uttered over the blackened corpse of his daughter.

Now total destruction has become normal: paths wind their way through the rubble. Small boys play King of the Mountain atop piles of it. We walk through it in the blazing, 120 degree heat. Shops are closed. Curfew is on and off, with no discernible pattern. People cannot work regular hours. We want to spend a morning with the children, to make instruments and banners and stage a march. But curfew is on and the children cannot leave their houses. The tanks roll into Jenin City: boys and young men run out to throw stones.

photos by Lisa Fithian

Their mothers sit in the alleyways, visiting, trying to keep the younger children from joining the pack of boys. A man sets out a coffeepot. We drink Arabic coffee while listening to gunfire. A

tall man with a long stick tries to herd the small children away to safety. The tanks fire, the boys run back. Down the street, we hear some answering fire from the Palestinian guns. The tanks roll closer: the coffeepot is taken in, the women grab chairs and scurry for shelter.

The tanks roll on: the young men follow after with stones. Sometimes they get shot: but death is normal in Jenin. You can die walking down the street from a sniper. You can die from a ricochet when the tanks fire over the crowds at the market. You can die because of what your brother, uncle, cousin did or what the army thinks he did. You can die from some nineteen-year-old soldier's momentary mistake. The coffeepot comes out again: the women bring out their chairs. The girls play a clapping game in the alley. There is nothing else to do in Jenin under curfew, nowhere else for the children to play, no soccer games, no playground, no swimming pool. There is only one game, one issue, one thing to do, one movie playing. Occupation. All the shops are closed: the market has been empty all day. The tanks roll on and the young men follow like crows in the wake of a garbage truck. "Go home you bastards!" the Israeli soldiers shout in three languages. "What can we do? One of the older boys asks. "We can't just let them pass without doing something, even if it's only throwing



stones." He is an art student, he tells us. He would like to travel, to see the great museums of Europe. He goes to the University, which is closed because of the curfew. He apologizes to us for the younger boys. "I hope they are not bothering you," he says. "They don't get to see too many strangers."

The UN report confirms that the use of heavy shelling and helicopter gunships in the densely populated camp was "disproportionate." It confirms 52 deaths.

What it doesn't confirm is the death of hope, when the guns and the tanks and the daily humiliations become normal. And what the UN investigators never saw, because they never came to Jenin, is the true strength here, that ability to reconstitute a bit of normal life on the edge of ruin, to make a path through the rubble and carry on. For the battle here, in the end, is not about who has the bigger guns. It's a battle of tanks and shells and bulldozers and F16s against the coffeepot, the women visiting, the children playing their games, a fig tree taking root in the ruins.

"Go home, you bastards!" the soldiers shout over their bullhorn. But the people of Jenin are home.

Starhawk is the author of many books on Goddess religion. She is a feminist, activist, teacher, Witch, gardener, drummer, and one of Reclaiming's founders. Visit www.starhawk.org.

The Female Cycles

Pathway to Balance

by Kami McBride

WE HAVE human bodies. We are governed by cycles as the Earth is governed by seasons and cycles. Just as the Earth travels through summer and winter, day and night, we are also meant to live by seasons and cycles of dark and light, activity and rest. We are biological creatures living on a planet that has many cycles of repose. Our health and well-being requires that we, too, take regular periods of retreat and time out.

LET'S LOOK at some basic physiology. Think of the difference between a car and a body. Without gas in the car it doesn't run. When we don't put fuel in the body it isn't like a car — it runs anyway because it has a backup system. When the proper fuel of water, sleep, nutrition, and relaxation is not given to the body it activates a series of hormones that are related to what is called the sympathetic (or stress) part of

the nervous system. When we skip meals, when we don't drink water, get enough sleep, or take time to relax, the body perceives this as stressful and stress hormones are released. This system was designed for occasional use — when we had to get away from the tiger in the jungle. We were meant to have intervals of rest in between relying on this system. We were not built to meet up with a tiger in the jungle every day. We have lots of sayings for a lifestyle that relies heavily on our backup stress system; burning the candle at both ends, burnt out, on overload, burning rubber. What we are burning is our stress hormones. This consumes a lot of vital energy and can be thought of as dipping into our energy-retirement fund. We are out of touch with our basic needs and using up our sympathetic nervous system to the point where it affects our daily energy levels and longevity.

When we hear the word “retreat” we think of something we might do on our two-week vacation or for our 50th birthday. Or we might have images of being lazy sitting around watching TV.

We are a culture that is obsessed with doing, going and performing, and we take very little time for the thresholds of rest, relaxation, sleep, winter, and dreamtime. A constant “on the go” life relies heavily on our stress backup system and depletes the body's energy reserves. As our energy levels decrease, we often turn to coffee and sugar to keep us going, and then alcohol and other substances to relax. We start to depend on external addictive substances to go through cycles of being energized and relaxed. Settling into a stress-based lifestyle, we disconnect with our natural internal rhythms. Our demands on time, energy and even food and medicine become unbalanced. We lose the ability to listen to what our bodies are telling us and we forget how to nourish and really take care of ourselves.

A GREAT example shows up during the Christmas season. Christmas takes place at the time of Winter Solstice. Most other inhabitants of this planet slow down in the winter. The plants and trees lose their leaves and take their energy underground. Animals slow down — just watch how much more your cat sleeps. During this natural time of rest and retreat we have created the Christmas ritual, which has most of us busier than at any other time of year. The Winter Solstice is a time to vision, dream, and rest. Yet we run around with more obligations than ever. We burn right through the Winter like it was Summer Solstice.

All of this shows up daily in my herbal consultation practice. I see many people forced into honoring the Winter

Deepening Your Connection to your Female Cycle

- 1) Get a moon calendar and track your menstrual cycle in relation to the moon.
- 2) Create space during menstruation to allow your body to do whatever it wants.
- 3) Try to schedule some of your days off in a way that supports and reflects the needs of your menstrual cycle.
- 4) Give yourself a lavender foot bath when you begin bleeding each month.
- 5) Give menstruation a name that has positive meaning for you.



season by getting a cold that puts them in bed.

When we ignore our body cycles and needs it is like eating junk food: you do not instantly drop dead, but 20 to 30 years of it increases the risk of chronic ailments and diminishes vitality. The stress complex that our culture is locked into is making us sick.

Most people know they need to relax and reduce their stress but are not sure how to do it. Taking time out becomes just one more thing on the "to do" list. Where to start? How to make changes that can be incorporated into a schedule that makes sense? What reflections can we find within nature and within our bodies that can guide us toward healthy, sustainable retreat times?

In our busy lives it is often difficult to find ways to take time to rest and regenerate. Our ability to get back to knowing and honoring our bodies' many cyclic needs, including regular times of retreat, depends a lot on how well we can tune in and listen to our body. For women, unraveling this numbing stress treadmill involves returning to some simple concepts through which a healthy relationship with our own body rhythms can be cultivated.

What I have discovered over the years is that when we listen to the female body, it provides us with a model of how to live life more in balance. The menstrual cycle in particular is a powerful gateway through which we can reconnect with our cyclic nature and needs.

WOMEN ARE cyclical creatures. Our menstrual cycles wax and wane with the moon cycles. The moon shines full and bright and then it is dark, teaching us about the constant change between light and dark, creation and completion, ovulation and menstruation, activity and rest. The new moon waxing to full moon can be associated with the pre-ovulation and ovulation phases of the menstrual cycle. We can compare this to the Earth cycles of spring and summer. The flowers are budding, our hormones

are rising, and we are more active in the world. After ovulation, the uterine lining fattens and can be thought of as similar to the autumn harvest with the ripening of the crops. At the onset of menses, the moon goes dark again and our hormones drop. What was an extreme concentration of structure and buildup of energy in the female body turns into total formlessness, flow, and release. It is now wintertime in our body; a time for dreaming, healing, releasing, resting, visioning, and regenerating.

As women we have forgotten the powerful teachings of our female cyclic nature and how tuning into our body offers us a lifestyle that incorporates times of rejuvenation and restoration. There are many factors that contribute to our detachment from the guidance our body offers. It is sometimes difficult for women to find their way back to the wisdom of this natural internal rhythm when much of the cultural programming is to deny, suppress, and pathologize most female-cycle changes.

When we start to unravel how most women have been trained to take care of and think about their body changes, it is no wonder that we have forgotten how to follow our own cycles as a pathway of balance in our busy lives. We stuff ourselves into schedules that do not reflect our cycles. We drug and suppress the majority of our body changes. Most of us were not initiated into a place of knowledge about how our cycles work. It is usually a crash course the whole way along. We were not taught that our cycle has importance and plays a valuable role in our health and well-being. We were

not inspired with a sense of sacredness about the female body process. No one initiated us into the mysteries of our body by telling us that menstrual blood is the source from which all human life is created. We weren't taught that the female body cycles through many changes, each of which provide experiences that can be cultivated into wisdom and experience that can help us in our daily lives. We definitely were not told that the female cycles hold tremendous spiritual power and healing.

Menstruation is inconvenient at best and to be drugged or ignored.

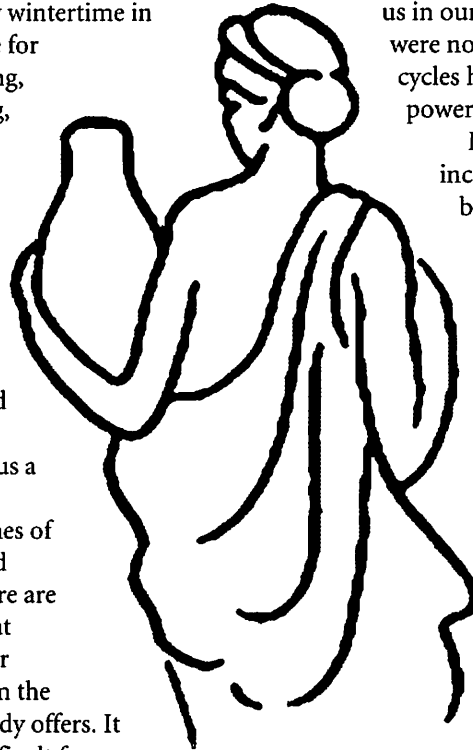
Unless you want to get pregnant, fertility is to be totally controlled.

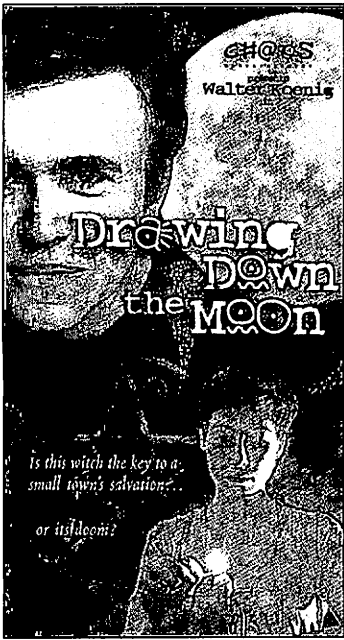
Most birth control methods such as the pill, shots, and the patch alter or completely suppress ovulation. There are 60 million American women taking birth control pills even though the pill has been linked to high blood pressure, cardiovascular disease and cancer. Menopause

is pathologized into a bunch of possibly dreadful symptoms that need hormone replacement therapy (HRT). Most conventional HRT treatment keeps women at a level of hormonal balance similar to that of the pre-ovulatory spring and summer phase of her cycle. Long term HRT is also associated with many health risks. Women get fed up with all of this, and an astounding 600,000 hysterectomies a year are performed in the United States.

I have listened to hundreds of women tell their stories of how they relate to and handle the cycling changes of their bodies. When I ask women about their experience of menarche (first menstruation) there are basically

continued on page 47





Drawing Down the Moon

A film by Steve Patterson

No, THIS IS not a dramatization of Margot Adler's book, except in the loosest sense. Borderline amateur one moment, praiseworthy the next, it's the oddest film I've seen this year.

Drawing Down the Moon is a low-budget, Pagan-oriented drama that revolves not around special effects or incredible powers, but around the integrity, groundedness, and martial arts prowess of its heroine, Gwynyth McBride.

Gwynyth's powers rest not on some unaccountable "gift of the Goddess," but on her own daily practice and experience. We get recurring scenes of grounding, casting a circle, invoking spirits, and performing a healing ritual, all done with precision. The spellwork is incredibly serious, to the point of providing unintentional comic relief.

Despite her powers, Gwynyth is curiously rootless. She has no circle or coven, no friends, no home, no past. She's "the drifter" from Hollywood westerns — the unknown one who comes to town, confronts the forces of greed and oppression, kicks some butt (literally), cleans house (literally and figuratively), then rides off into the sunset on a horse.

Or in this case, a Greyhound, the

same way she arrived in the fictional town of Steadfast. Times are hard, and homelessness is a growing problem. Our heroine, fresh off the 'Hound and homeless herself, decides to open a shelter. Soon, she has several of the regulars doing ritual with her, as together they confront greedy landlords, violent drug dealers, bungling hit men, and a ruthless corporation bent on their eviction.

Toss in a skeptical-but-good-hearted Christian preacher, the compulsory Black-Homeless-Woman-as-Voice-of-Wisdom, and a strange but believable ending, and you've got one very busy film.

It's a first effort for producer Steve Patterson, who also wrote, edited, directed, made the coffee, and washed the dishes. Mostly it works. The acting and script are adequate, and the filming is crisp.

Given how magic is ordinarily portrayed by Hollywood, this film deserves to be seen by Witches who weave magic in the real world.

Available from Chaos Entertainment,
www.drawingdownthemoon.com.
 Reviewed by Francis Arouet.



Ram Dass: Fierce Grace

A documentary by Lemle Pictures

"This documentary feature film is a portrait of Ram Dass, the highly influential author of the 70's classic, 'Be Here Now' — a book that changed the lives of millions and set a whole generation on a quest for expanded consciousness and meaningful spirituality."

— Lemle Pictures

I HAD THE pleasure of seeing Ram Dass during a day long event in Raleigh, NC. The day began with a screening of the documentary, *Fierce Grace*, which chronicles the life of Ram Dass, including his childhood, a stint as a Harvard professor (where Timothy Leary had the office next door) and his firing due to experiments with hallucinogens. The film then traces his pilgrimage to India where he explored Hinduism, Buddhism and devotional yoga, and chronicles his social activism work using present-day conversations with Ram Dass as well as interviews with Wavy Gravy, Huston Smith, Ralph Metzner, Bhagavan Das and others, plus film footage with Timothy Leary and archival stills.

Fierce Grace is a film not to be missed! It is an important social commentary, giving a first-hand view of the consciousness experiments of the sixties, guru devotion and the influence of Eastern mysticism on the West. But it doesn't stop there. As one of Ram Dass' friends in the film puts it, Ram Dass continues to send back consciousness forecasts to the rest of us. These forecasts are now about the challenges of aging.

Ram Dass is seventy years old, and five years ago he had a stroke. He remains in a wheelchair, but his mind is clear and the day I saw him, he was able to speak almost normally. Sometimes he has short pauses while he searches for a word. He says concepts exist clothed with words, and when you have a stroke, the closet door isn't open. Ram Dass' teachings now center on consciousness and aging, a very important topic not only for Baby Boomers, but for everyone in our youth-obsessed culture. He discusses our attachment to control, to a youthful body and youthful mind, and to independence. Getting old forces us to encounter these issues in a direct way and hopefully use spiritual practice and awareness to let go of who we think we are. Ram Dass: "[Aging is like] the sirens on the rocks of consciousness. The stroke is so captivating to the mind — 'I want to be free.' Be free in the middle of the stroke." One prescription for freedom: "Chop up your melodramas and put them in a salad for the Beloved."

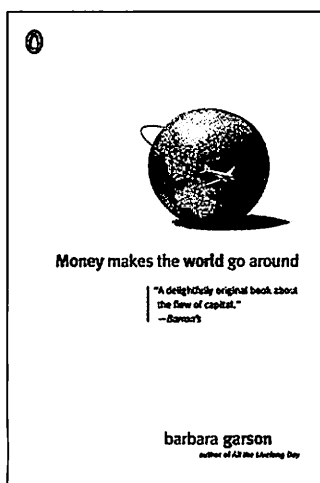
The night Ram Dass had his stroke, he was in his bed thinking about the fact that he was getting older. At that moment, the stroke occurred. He says that while he was going through it, he didn't have any

spiritual focus at all — he was just looking at the ceiling. Ram Dass believes that spiritual practice is designed to ready you for such an event, and that what you are focusing on at the moment of your death is related to where you go next. Since he wasn't thinking anything spiritual at all, he says that he "failed the test."

Personally I think he was being a little hard on himself, but the story did show me that he is a very human, very thoughtful man. Ram Dass was exactly the way I imagined him — authentically human, spiritually seeking, talkative, amusing, amused and even showing flashes of ego that only make you like him more. He is a real person.

Ram Dass's talk was interspersed with wonderful kirtan led by Jai Uttal, Jeffrey Gordon and Diana Rogers, all fine musicians. If you get a chance to attend a similar event, or see the film, grab it! For a schedule, visit www.lempictures.com. Ram Dass' story after his stroke can also be read in his new book, *Still Here*.

Reviewed by Irish Flambeau.



Money Makes the World Go Around

by Barbara Garson

PICTURE ONE of those goofy scenes in a movie, where a plane's paper cutout traverses a map of the Far East and dribbles a red dotted line from its tail section. Now put a dollar bill in place of that plane.

There's nothing inherent in the title of *Money Makes the World Go Around*

saying you'll learn about Asian labor laws, Eurodollars, or the touchy politics of an American union meeting, but author Barbara Garson manages to treat each one as she follows her money around the globe. Garson is an accomplished playwright and self-described socialist, and she strings together a dizzying yet invigorating series of vignettes that show, at a rudimentary level, how money shapes the world, thousands of people at a time.

The book opens with Garson depositing half of her advance in a small upstate New York bank. Quickly, we learn how generations of handshakes put loan money on the sleepy town's Main Street to avoid empty storefronts. From there, it zaps to Chase Manhattan as Fed-funds ballast, dips offshore to collect a bit of weekend interest, then shoots to Thailand to help finance a slightly contraband oil refinery. Garson, thankfully, is as fast as her money, drawing historical and political connections and offering relevant side stories.

Every tangent, though it may not discuss money directly, develops the "characters" with innocent curiosity. A lengthy discussion of the Malaysian Bumi Putra, an "affirmative action for the majority," precedes our introduction to a jellyfish exporter who may have been affected by the policy. For each person Garson encounters, a new nuts-and-bolts discussion appears as background. With an item so simultaneously pervasive and invisible as money, Garson's well-honed storyteller approach makes learning about such a mind-twisting subject enjoyable.

Published by Penguin. Reviewed by Marco Araujo.

Krishna Lila

by DJ Cheb i Sabbah

Krishna Lila is the third release by DJ Cheb i Sabbah. Like its predecessors, *Maha Maya* and *Shri Durga*, the recordings are remixes of traditional Hindu chants and instrumental devotional performances.

Cheb i Sabbah was born in Algeria, and worked as a DJ in Paris before settling in San Francisco. Now in his mid-50s, he



has been spinning world dance music for several decades.

The remix touch on *Krishna Lila* is very restrained. What stands out are not studio tricks, but awesome drumming, haunting turns of melody, and inspired Vedic chanting.

Says *San Francisco Bay Guardian* reviewer Peter Nicholson, "Cheb i produces albums performed by master musicians evoking singular elements of brilliance, and he brings them together to create a sonic prayer. Though each player may not worship the same deities, they search together for the divine."

Available from www.chebisabbah.com.
Reviewed by Chester Burnett, Jr.

The RQ Turntable

Autumn listening by RQ volunteers

Sheila Chandra, *The Zen's Kiss*
Various, *Industrial Revolutions*
Suspended Minds, *Earth Islands*
Mary Black, *Babes in the Wood*
Buffy: *The Musical*
Dar Williams, *Mortal City*
Rough Guide, *Spain*
Skratch Comando, *Incredible DJs*
Sweet Honey in the Rock, *...twenty-five...*
Various, *Swaraj: Future Asian Beat*

Be an RQ Reviewer

RQ welcomes music, book, film, and TV reviews. We especially like reviews under 250 words! For more info, contact quarterly@reclaiming.org, (415) 255-7623

Regional Pages

Regional Events and Classes in the Reclaiming Tradition

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

Thanks for the Help!

The following people help gather regional news for RQ:

- | | |
|------------------------------|--------------------------|
| Pat Hogan, BC | Otter, CA |
| Rowan, OR | Patricia Storm, MO |
| Gretchen Laymon, NC | Tari Parr, IL |
| Sarah Campbell, PA | Sunshine MoonBeam, Earth |
| George Franklin, CA | Selchie, VT |
| Liz Rudwick, England | Liz and Donata, Germany |
| Barbara J. Walker Graham, FL | Amy MoonDragon, WA |
| Todd Herriot, IA | Maggie nicAllis, NJ |
| Teri Parsley Starnes, MN | lily, CA |
| Irish Flambeau, GA | Raven, NM |

Witchcamp 2002

There's still time to attend New York Camp and Tejas Web's Samhain Camp! Winter RQ will carry 2003 dates. Most contacts remain the same.

New York • October 12-19

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

Samhain Witchcamp/Texas • October 20-27

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

Past 2002 camps

MidWest/Missouri • June 8-15

Dreamweaving, (515) 233-5131, Camp@dreamweaving.org, www.dreamweaving.org

California • June 30-July 7

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

Germany (women) • July 12-19

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

British Columbia • July 28-August 4

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

Avalon/England • August 5-12

Suzanne White, 011-44-020-8667-1525, or Magda, camp@reclaim.demon.co.uk

SpiralHeart/MidAtlantic • August 3-10

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

Vermont • August 24-31

Raven, (802) 425-2984, moleknoi@together.net or Evergreen, (802) 899-3231, evergreen.erb@mindspring.com

Witchcamp

A Week of Earth-Based Spirituality and Magic

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

Witchcamp is offered to women and men at all levels of experience.

Newcomers can learn the basic skills of magic and ritual, working with the elements, movement, sound, and the mythological and historical framework of the Goddess tradition.

Advanced paths offer the chance to apply the tools of ritual to personal healing and empowerment, or to focus on taking the Craft out into the world, creating public ritual, and healing issues surrounding leadership and power.

What Is an Intensive?

SEVEN DAYS OF ritual and magic designed for people who are dedicated to powerful spiritual learning experiences and personal growth.

This intensive is not a festival. It will expand your unconscious awareness, push your edges, and likely change your life. The intensive is sequestered for the entire seven days. Please plan to attend the entire week. Also, we don't allow children due to the intensity of the work.

Regional Happenings

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About Reclaiming

These two pages give general info about classes, Witchcamps, and rituals in the Reclaiming tradition. Listings for local communities begin on page 42.



Rituals of the Season

Reclaiming communities celebrate eight holidays as the "Wheel of the Year" — Solstices, Equinoxes, and the midpoints between those (the cross-quarters). Different communities use different names for some of the sabbats.

For local dates, see listings beginning on page 42.

All rituals, classes, and Witchcamps are clean and sober. No alcohol or drugs, please.

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

Reclaiming Core Classes

These classes have evolved as the "core curricula" of Reclaiming. See pages 42-49 for local listings. To bring a class to your area, see "RCRC," page 51.

Elements of Magic is the basic Reclaiming class. The other three core classes, as well as many other workshops and classes, have it as a pre-requisite.

Elements of Magic

Deepen your vision and focus your will, empowering yourself to act in the world. Practice magic by working with the Elements: Earth, Air, Water, Fire, and Spirit. Techniques include drumming, singing, sacred dance, breath work, visualization, sensing, projecting and raising energy, chanting, trance work, creating magical space, spell crafting, and structuring meaningful ritual. We hope to provide a nurturing environment for all participants. Pre-requisite: Read the first six chapters of *The Spiral Dance* by Starhawk. Please be committed to attending all six classes.



Iron Pentacle

The points of the Iron Pentacle name our birthrights as free beings: Sex, Pride, Self, Power, and Passion. In this class, we will explore these aspects of our own authentic energy. Six weeks. Prerequisite: Elements of Magic or equivalent.



Pentacle of Pearl

We will work with the deep, healing energies of the Pentacle of Pearl, moving through the five points: Love, Law, Wisdom, Liberty, and Knowledge. Six weeks. Prerequisite: Elements of Magic or equivalent.

Rites of Passage

Journeying into the realm of our own dreams and imaginings, we will each become the main character in our own myth. Through storytelling, trance, and dream work, we will draw forth and weave a rich tapestry of images and symbols between the worlds, to empower us in all the worlds. Six weeks. Prerequisite: Elements of Magic or equivalent.

Fall Equinox

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

Samhain

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

Reclaiming Classes — General Information

These classes are offered in many regions (see pages 42-49). Classes in other areas can be organized by arrangement with Reclaiming's "Resource," RCRC (See page 50 for more info).

Classes are sliding scale (Bay Area classes are \$75-\$150 unless otherwise noted). Scholarships and work exchange are sometimes available. Classes are for both women and men unless otherwise noted.

Additional classes are announced through the year. Visit Reclaiming's website, www.reclaiming.org, or see contact info for various regions in the following pages.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are not a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses or recommending treatments. Students are responsible for seeking professional help if they need it.

Winter Solstice

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



Magic and Activism

by Catherine Russo & Bea Briggs

DURING THE FULL MOON of February 2002, an international group of 50 practitioners of magic and proponents of social change came together in the volcano belt of central Mexico for a week of ritual, dialogue, and shared learning. Originally envisioned as an encounter between Reclaiming folk from the northeastern USA and eastern Canada and their counterparts from Central America and Mexico, the group actually included people from over 20 countries, from as far apart as New Zealand and France, Chile and Sweden.

Part of the event's magic came from the site, Huehuecoyotl, an ecovillage located in the outskirts of the picturesque town of Tepoztlan, in the state of Morelos, about 1.5 hours south of Mexico City. Founded 20 years ago by a diverse group of activists and artists, today the community comprises approximately 20 adult residents, 14 houses, a communal center and organic gardens, all nestled in a pine-oak forest at the base of a mountain

Firsthand from Mexico

Living in a week-long intentional community with persons from 25 countries, I felt as though I was living diversity and social awareness, rather than talking about it (as often happens in the non-profit human service organization I work for), never once hearing the (personally offensive) phrase "persons of color."

The bilingual translations of everything from workshops to discussions and rituals enriched the experience. Yes, saying everything twice made each session twice as long, but demonstrated respect for each culture, and for what each individual participant had to say. I used the time (while translation was occurring) to reflect on what had just been said or to focus on the translations themselves. By the end of the week I was able to understand quite a bit of what was spoken in Spanish, especially the morning attunements.

The morning attunements set the intention for the day, as Andres blew the conch at the exact moment the sun rose over the mountain, calling the spirits from all directions — spirits of animals, ancestors, elements, and the land itself — needing no translation, as I could understand them energetically.

This was a truly magical place. I could feel it as I climbed the mountains, as I touched the roots of the amato tree, as I lay on the grass, hanging off the edge of the Earth looking down into the galaxy of stars.

— Kate from New Hampshire

range of ancient volcanic rock. The spiritual center of "Huehue" (the name means "old, old coyote" in Nahuatl) is a centuries-old amate tree, under whose sheltering branches we gathered for ceremony, shade, and conversation.

The principal teachers were Starhawk

and Andres King Cobos. The two had known each other years ago when Andres was living in San Francisco, a connection which deepened their ability to blend their respective traditions, namely, old European paganism and Meshican shamanism.

In addition, a team of three excellent translators, a cadre of workshop leaders, a dedicated kitchen crew, the Huehue hosts and the hard-working team of organizers pulled together to facilitate communication, solve problems, create the context, and provide content for the encounter.

The Aztec myth of Coyolxauqui provided the central focus of the work. The story touches themes of dismemberment and wholeness, which we looked at in terms of the separation we experience within ourselves and between communities, genders, cultures, and nations. Throughout the week we drummed, danced, and



Photos courtesy of Catherine Russo

Left: The Huehue communal theater

Top right: Making the Aztec altar in front of the sacred Amate tree

in the Mountains

dreamed about these themes. At the end we created new myths to help reintegrate the fragments, especially across geo-political borders.

HIGHLIGHTS TO TREASURE

EACH DAY brought new connections and offered us treasures to work with and take home. Some highlights included:

- The opening ritual, led by Dora Diaz of the Mexican Conchera tradition, in front of a gorgeous Aztec altar created with flower petals, corn, beans, and chile.
- A night walk into the mountains, on which the men went to a peak to drum and chant and the women to a cave to chant, pray, and tell stories. Men who wanted to connect to their feminine side were invited to go with the women and some women chose to go with the men to the mountaintop to connect with their masculine dimension.
- An outdoor full moon ritual with three altars (one for rage, one for tears and grief and a third for healing) that ended in a spiral dance woven under night sky.
- A conflict resolution process offered by a group of Central American women. This intense and beautiful exchange helped folks from the North and the South express our stereotypes and direct experiences of each other as well as the resulting anger, sadness, misunderstandings, respect, and love.
- The video and sharing about their movement and politics by a group of young punks from Mexico City.
- Laura Kuri's talk about bioregionalism, with each of us making and sharing a map of our home place.
- Starhawk's magical activist urban street tactics training.
- The temazcal (sweat lodge) ritual.
- The guided meditation, led by Andres, to search for our animal guides.
- Bea Briggs' workshop on "meetings as ritual."
- The first-hand reports about what is

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A Day in Mexico

by Angela Magara

MEXICO CITY stretches across the bowl of the Mountains like a paisley of streets and houses and neighborhoods and humanity. For the last 20 minutes before landing the City spans the view — horizon to horizon and beyond. It is an immense, tangled, and choking place with impossible challenges. Water is chief among those. Water and the natural product of too many people and misdirected resources — sewage. There is always the reminder of these problems in the scent of the air. And the air, filled with lead from exhausts of thousands of cars, trucks, buses, factories and the exhales of all the functions that support life for 25 million people, is also infused with the flowers that line boulevards and alleys.

We traveled for an hour and a half by taxi to a barrio on the south side of Mexico City. It was a place with dirt streets. Two-story adobe buildings filled with tiny apartments. Dogs on rooftops amidst drying clothes. It was people living full and complex lives in a minimum of space with almost no resources, yet with a joy that puzzled me and still pushes me to examine the fibers of my own existence.

We tapped on the metal door beside the barred windows. It opened to let us into a dark empty space where a group of

young men and women — anarchist punks, by their own description — were meeting. The room was filled with punks, a baby, a TV and VCR, and Reclaiming teachers Starhawk and Grove.

We spent awhile talking about direct actions, the police, George Bush and the seemingly impossible situation in which we all found ourselves.

After that the punks (whom I came to see as creators of a new culture, champions of the Earth) shared their struggles. They have trouble with being attacked by fascists and with a lack of money to accomplish the simplest things like copying videos or presenting a concert or making leaflets. To these are added the recent wave of *federales* sweeping through the neighborhood and taking several of them away, for no crime except being young and a punk. We discussed strategies for confronting aggression. As part of nonviolence training we offered that if the group stays together then it is most likely safe. Sharing a gaze with each other and then with us, the punks spoke of a different experience. Numbers don't mean safety. They hold firmly to the knowledge that sometimes they might have to sacrifice one to protect the larger group.

These young idealists, warriors, think

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Reclaiming Regional Events

Weavings from the Northeast Vermont Witchcamp Folks

Vermont Witchcamp (VWC) is situated in the hills of Vermont, the hub and heart of the Vermont Witchcamp Community (VWCC), also known as the Northeast Web. VWC takes place at Farm & Wilderness, a Quaker-based (more accurate than Quaker-owned) camp that is founded on and operates with Earth-wise and Earth-friendly principles, honoring the land, the animal community, and the living waters. Each year over 120 men and women come together to create a magical community. We work with teachers trained in the Reclaiming tradition of the Craft. Our vision is rooted in the magic of the Goddess, the Immanent Life Force. The work we do together during the week gives us energy to grow and nurture ourselves and our wider world, to birth a vision of new culture.

Our camp encourages and celebrates diversity, but you must be at least 16 to be a participant. We have special scholarships available for youth under 23, and offer a Canadian exchange to our friends from the North to make camp more attainable for all! Although the hills of Vermont make our camp inaccessible to people in wheelchairs, we are committed to finding ways to make the physical challenges less prohibitive (see story, page 17). This diversity and energy is a vital part of who we are.

In addition to the work of organizing camp, VWCC weaves an ongoing web of ritual, classes in Reclaiming and other forms of magic, engages passionately in magical activism across its wide geographic area, and stays connected through an on line community list. In each of these places the values of VWC are reflected.

Stories from the On-line Community

The question of payment for teaching has been raised, the greatest payoff being the rich and diverse response of the community. Here is a sampling of how we made sense of the dollars and cents of it:

- We try to balance the need to be justly compensated for our labour with our commitment to make our work available to people of all economic levels. — *Principles of Unity*
- Teaching is service and there should not be a charge.
- Other traditions do/do not charge for teaching.
- Teachers are paid for expenses but not teaching.

- At Reclaiming Witchcamps, teachers are paid.
- Those who teach Reclaiming classes charge for their classes, and most offer a sliding scale.
- Feed that which feeds you. Spirit feeds us. This is the spiritual law behind tithing, that what we give out freely comes back to us tenfold. If it is framed in this way to those whom you are teaching, it may help them feel/think about the importance of what they are about to be learning. It may even be helpful to ask them to assess this before the class as well as afterward. As teachers and healers, we are the channels through which the blessings of Spirit flow, and we are supported by Spirit (through payments for our time, knowledge and energy) to continue doing Spirit's work in the world.
- We work with energy, and money is energy. It is important to keep it flowing.
- In a tarot reading about whether to agree to be an individual teacher for a student, the cards were clear that the decision to teach should not be made on the teacher's need for compensation (monetary or other).
- Writing on the question of payment for divination, Caitlin Matthews offers the following: Many diviners feel it is unethical to charge for readings, because they depend on spiritual powers for answers. But Indigenous diviners worldwide accept something by way of reciprocation and thanks — be it coin, food, or services rendered. Besides, in our society, people do not respect things that are freely offered.

Magical Activism

Recent energies have focused on magical activism at and in support of those who were at the Kananaskis G-8 summit. Knit-ins, vigils, and public awareness raising, in addition to the caring for pets, gardens, and families of those in Alberta in June was widespread and appreciated. In July Ruby, Donna, and Charles were part of a Reclaiming group who went to Palestine with Starhawk. Magical work there included doing ritual at Migida, the site of Armageddon, and hearing the stories of the people living there and the sense of spirit that sustains them.

Wild Ginger

Wild Ginger, a community of Witches working in the Reclaiming tradition, offers an annual weekend camp each year in late May/early June. This year, we worked with the stories of Avalon and the themes of healing and "Another world is possible." Camp is for all ages and we successfully

experimented with ritual models that included children and adults together and that offered parallel rituals for adults and children of all ages. Camp filled up early this year and included folks from across the Northeast community. Contact Appletree, margarettrossiter@rogers.com, for information on next year's camp.

Phoenix

A group of Witches in the London and Middlesex area of Ontario, we work in the Reclaiming-tradition to create ritual for the quarters and cross-quarters of the year. We also respond to the larger community through the creation of public ritual and magical activism in the "search for true solutions." Contact Selchie at b.e.jones.warrick@sympatico.ca or call (519) 438-8208 and leave a message.

Classes in London, Ontario

Elements of Magic with Appletree and Selchie in London. See page 39 for description. Contact Selchie at b.e.jones.warrick@sympatico.ca or call (519) 438-8208 and leave a message.

For information on the Pentacle of Iron, Pentacle of Pearl and Rites of Passage classes, contact Selchie at b.e.jones.warrick@sympatico.ca, or call (519) 438-8208 and leave a message.

Classes in the Northeast

Bright Flame offers classes and workshops in Dianic and Reclaiming-tradition Witchcrafts, such as Elements of Magic, Pentacle of Iron, Tree Wisdom and Ritual for Womyn. She also produces events from time to time, including workshops and rituals by special guests. Contact brtflame@ptd.net, (610) 982-0448.



Reclaiming Regional Events

SpiralHeart Community MidAtlantic Witchcamp Region

"My law is Love unto all beings."

Thus, the Goddess commands us and challenges us. We of SpiralHeart arise and go to her, dedicated to walking the

harrowing path of fearless self-examination. We travel within to mine the wisdom at the core of understanding, and revel in the Love of She, who is Queen of all the Wise.

We sing, feast, dance, make music and love, all in Her presence, for our hearts rejoice. We practice in the Reclaiming tradition, without hierarchy, with reverence for the Earth, with humility, and with respect for all races, genders, orientations, and paths to the Divine. Our rites are improvisational, experiential, and ecstatic, flowing from our authentic selves with clear intent to transform the Multiverse.

Come, Shining Ones, cast out fear, embrace Love, and join us in this great work!

For more information about SpiralHeart (and a less poetical description of what we do) please visit www.spiralheart.org

New York Witchcamp

October 12-19. Located two hours outside of Manhattan.

Come join us as the leaves turn and the veil grows thin, in the woods of New York. Join us in the study of magic and ritual, in a week-long intensive that includes trance work,

healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work. Participate in our evening rituals, which take us into the heart of ancient tales, creating a powerful, transformative energy that builds throughout the week.

Mornings focus on path work, week-long classes led by teams of Reclaiming teachers. Different paths may aim at intense personal transformation, deepening one's connection with the Earth, or discovering more about the elements of magic.

In the afternoon, affinity groups give campers a chance to check in with a small circle of new friends. The work of camp can be intense, and affinity groups serve as a touchstone and resource to help you process the experience. The rest of the afternoon is free for activities of your choice — swim in the lake, attend an optional offering such as drumming or tarot classes. Campers are encouraged to offer classes and rituals. Camper offerings can include Pagan parenting, belly dancing, psychic skills, yoga, singing, voice projection in ritual... you name it.

Price including lodging, classes, rituals, and meals: shared cabins \$650, private rooms w/ bathrooms \$675.

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

Nelson and Louisa Counties, VA

Full Moon rituals in the Reclaiming tradition. What to expect? Drumming, singing, dancing, trancing, and lots of magic. These will be group-inspired, improvisational and ecstatic rituals that respond to the seasonal full moon and the group's agreed-upon intent. Facilitated by Reclaiming-tradition priestesses and priests from the Richmond and Charlottesville areas.

Nelson County: September 21, November 19

Louisa County: October 21, December 19

We gather at 7 p.m. and start ritual at 7:30 p.m. Donation of \$5 at the door. No one turned away due to lack of funds. For more information and directions contact katya@spiralheart.org or willowkelly@cstone.net

Central Virginia

Hell's Music. September 27-29. With Donata and Katya. A workshop for all those who feel strong enough to descend deeply into the realm of the Goddess Hel. We work with the archaic Hel, Lady of the realm

of the dead and of the magical cauldron, the seer, shaman, and healer. Our themes are Death, Love, and Power. We encounter the Voelva (or Sejdkona), the ancient Germanic seer, and let her guide us to those spirits that determine our fate. The course emphasizes voice, rhythm, and trance. Proceeds benefit SpiralHeart's Send-A-Witch-To-Camp fund. Contact Donata, d.pahnke@t-online.de

Atlanta, GA

Gaia Reclaiming is a Georgia community of women and men practicing magic in the Reclaiming tradition. Our focus is on strengthening our connection to Goddess, God, and the elemental forces. We are dedicated to growing Reclaiming community in Georgia and the Southeast. Our community-building efforts include classes and events, interfaith alliances, and peace work.

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

Ongoing — monthly letter writing meeting at an Atlanta coffeeshop. Third Saturday of the month, 3:30 p.m. Everyone is invited to bring current issues to share and writing materials. Come build community, drink coffee and do good! Call for directions or email retreats@onebox.com

Gainesville and Tallahassee, FL

Rites of Passage weekend retreat. January 2003, on the Santa Fe River, High Springs, Florida. Florida Alliance of Reclaiming Witches brings you a weekend in a subtropical forest to dream, learn trance techniques, and celebrate a Personal Rite of Passage. Presented in the Reclaiming tradition by Gretchen and Stan.

We will use trance, dreams, myth, storytelling and ritual to explore personal change and

continued on next page

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

Want to organize a class in your area? Contact Reclaiming's "Resource" group — see page 51



Reclaiming Regional Events

continued from preceding page

transformation. Supported by guides and allies, we will move in and out of trance and dream states to deepen our understanding of how we change, as we become the main character in our own myth. The weekend will end with a ritual of transformation and celebration. Please record your dreams at least two weeks before class starts.

Prerequisite: Participants should have taken an "Elements of Magic" course, or the equivalent. Sliding Scale Fees: \$85-\$170 (pay what you can!) Possible work study, please inquire.

Contact Thistle, walkerbj@ufl.edu, and visit the Florida Alliance of Reclaiming Witches website, <http://farwitches.tripod.com>

Other MidAtlantic Events

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

Midwest Witchcamp Community

Midwest (Missouri) Witchcamp

The theme of Midwest Witchcamp this year was "Demeter's Song." Camp was June 8-15 at Diana's Grove near Salem, MO. For info on next year's camp, contact Dreamweaving, (515)-233-1216, questions@dreamweaving.org, www.dreamweaving.org

Dreamweaving Inc. is a non-profit organization composed of the organizers from the Midwest Witchcamp, working together to create the sustainable magic of Midwest community. Members are spread throughout the Midwest and Southwest and come together each year to "weave the dream" of camp. Dreamweaving plans to sponsor community Reclaiming-tradition classes, events, and workshops, holding the vision of feeding and enriching the annual Witchcamp.

Springfield, IL

Edge of Perception Collective is a Springfield, Illinois-based group dedicated to providing a spiritual alternative to the community by offering Earth-based, public rituals in an environment that is supportive, empowering, and nonthreatening. Our focus is to educate and demystify Pagan spirituality. Remaining rituals in 2002:

October 26 - Meditation

December 21 - Drumming the Rhythm of Life
Contact Edge of Perception Collective, PO Box 1424, Springfield, IL 62705, edgeworkers@aol.com, <http://members.aol.com/edgeworkers/>

St. Louis, MO

Goddess Women Gathering offers public rituals. For information on future events and classes, contact San, (314) 416-4838, Barbridal@cs.com

Salem, MO

Diana's Grove is a 102-acre sanctuary welcoming women and men. Magical work, excellent coffee, real cream, butter, diversity, and inclusion: to these we dedicate our lives. Diana's Grove hosts the Midwest/Missouri Witchcamp each June. Diana's Grove sponsors weekend and week-long workshops and intensives all year. Autumn events include:

- The Mythic Quest: Rites of Passage
- Freeing your Voice, with Mimi Baczewska
- Drumming on the Edge, a women's weekend with Ubaka Hill
- Samhain: myths of death and rebirth

For these and more events, including Mystery School courses, contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, www.dianasgrove.com, mystery@dianasgrove.com

Minneapolis/St. Paul, MN

The Reclaiming community in Minnesota is growing and organizing. Here in the Twin Cities, we have two groups:

- The Queer Guild has been working for the past three years on a spell which involved locating five sacred sites in the urban area of Minneapolis and St. Paul, and working to transform the relationship between the human-made world and the natural realms into a loving, sustainable, and joyful partnership. There is an eastern, southern, western, northern and center site which we call the "sacred basket." Rituals were done at each site to charge and form the basket, and we continue to do rituals at those sites and invite others to tie into the basket from other places where they choose to work. It has become global as Paul Eaves is now on a trip around the world anchoring those places to the basket.
- The Prairie Springs Teaching Circle is an organization of Reclaiming tradition teachers that envisions a growing and evolving Reclaiming magical

community here in Minnesota.. We believe that magical rituals of healing and celebration are powerful tools that can bring about personal and global change. Our teaching and leadership inspire people to engage in transformative personal and community work.

Both of these groups provide opportunities for the local Reclaiming community to learn, socialize, and do ritual together. To contact the Queer Magic Guild, the Prairie Springs Teaching Circle, or the local Reclaiming community, call Teri, (612) 729-4444.

Classes and Workshops in MN

Honoring the Ancestors, October 4-6, with Donald Engstrom. The Ancestors — this term is not limited to one's biological forebears, nor to only human beings. The ancestors are all beings who once lived in some type of body on the planet Earth, whose work and lives have allowed us to live our own life. In this workshop we will use the tools of trance, prayer, altar building, co-aspecting, labyrinth walking, and song, among others, to work with our ancestors. We will explore the Mystery that as we regain our ancestral connections we come into a more comprehensive understanding of our place in the Multiverse.

Embracing Our Authentic Selves: Exploring the Male Mysteries. Wednesdays, November 6-December 18. With Paul Eaves and Donald Engstrom. The central questions we will ask ourselves are: "Do we dare to embrace our authentic selves as co-creators, joining with the Ancestors and the Mysterious Ones in building the worlds we wish to live in? Do we dare to actively claim our own



Reclaiming Regional Events

authority, while at the same time embracing the authentic lives of the other members of our communities?" Among the tools we will use are co-aspecting, spirit mapping, labyrinth trance-journeying, water immersion (baptism), creative dress, prayer flags, altar building, divination, sound, rhythm, and personal mythology. This is a class for experienced folks who can easily move energy, who are comfortable working in the spirit lands, who are interested in the hands-on aspects of building the Cultures of Beauty, Balance and Delight, and who are willing to explore their own authentic powers.

To find out about the local Reclaiming community or these classes, contact Teri, (612) 729-4444.

Tejas Web/ Texas Witchcamp Community

We see the Earth as a sacred being, wherein all life is interconnected.

We gather together to learn and practice ecofeminist Wiccan magic, celebrating the cycles and challenging unequal power relationships.

We build a community of individuals embodying creativity,

Samhain Witchcamp

The Passion of Isis and Osiris
October 20-27, 2002

See page 38 for general info on Witchcamp.
Contact: Deer Runner, (512) 731-8737;
Moonwing, (713) 668-2721; MoonCrone,
(210) 435-9568; or email
witchcamp@tejasweb.org

Tejas Web Rituals in Austin

Samhain — Sunday, November 3. 7:00 p.m.,
at the VORTEX Yard in Austin. Contact
Morgana (512-478-5282, ethos@texas.net, or
Midnight, (512) 373-4412,
Midnight@ancient-mysteries.net

Tejas Web Classes

In recent months, Tejas Web classes in the Reclaiming tradition have been organized in Austin, San Antonio, Houston, and Waco. For current offerings, visit www.TejasWeb.org

New Mexico

The Enchanted Spiral is New Mexico's thread of the larger Reclaiming Web. We are committed to protecting the environment, celebrating the diversity of our community, creating nurturing space to develop our spirituality, and supporting our growth by offering classes and workshops in our region.

Albuquerque: Molly, (505) 268-6068, or
Raven, ravenredd@hotmail.com
Santa Fe: Anna, (505) 988-2583

Classes in New Mexico

Elements of Magic, Fall Dates TBA. Contact
Dawnstar, (505) 352-2586, or Burdock, (505)
344-1939.

Engaging the Warrior's Heart, with T. Thorn
Coyle, January 17-19. Contact Tiger, (505)
293-1251, or Raven, (505) 342-1553,
ravenredd@hotmail.com

West Coast/California Witchcamp Community

California Witchcamp

Study magic and ritual in a week-long intensive amid the redwoods of Northern California, in late June-early July each year. Witchcamp includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work. See page 38 for more information, or contact (415) 789-7674, madrone@mindspring.com, or visit www.reclaiming.org

Los Angeles, CA

ReWeaving is a group of women and men in Southern California working together to teach and make magic — the art of empowering each other and ourselves. We are a Reclaiming tradition group.

ReWeaving Southern California exists to praise and celebrate the Goddess through magical sacred service, in order to bind and deepen our community's connection to Her and to each other. All RWSC activities relate directly or indirectly to this end.

We are an evolving, dynamic tradition honoring both Goddess and God. We work with female and male images of divinity, always remembering that their essence is a mystery that goes beyond form.

All ReWeaving rituals, classes, and events are clean & sober, no drugs or alcohol please!

Contact Otter, (805) 558-2864,
nial@mindspring.com

Upcoming ReWeaving Classes

Elements of Magic. Begins late August or September, with ReWeaving teacher Cynthia Dancing Frog. See page 39 for description. Contact Cynthia, mookiethetfrog@hotmail.com, (310) 452-2981.

Upcoming Workshops

Modern Shamanism. October 6. With Pagan author Patricia Telesco and ReWeaving student teacher Otter Coyote Moon. Join us as we look at the basic principles of shamanism from around the world as applied for everyday life and spirituality including ideas for divination, ritual, trance work, and more. Applied to a variety of modern needs and settings. Based on her book, *Shaman in the 9-5 World*. At the Mind Body Institute, West L. A. Contact Otter, (805) 558-2864, nial@mindspring.com.

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

To bring a Reclaiming class to your area, contact Reclaiming's "Resource," the RCRC — see page 51.



Reclaiming Regional Events

San Francisco Bay Area

See Bay Area listings for San Francisco, East Bay, Marin County, and North Bay/Sonoma, starting on page 48.

Portland, OR

Portland's Reclaiming Tradition Witches' organization is comprised of three cells: Hands of the Mother, our public ritual planning cell; PORTAL, our local teachers' cell; and the Magical Activism cell, newly formed and vigorously involved in making creative change.

Our website features listings of classes, rituals, and events; info on Witchcamps; a magical activism page; links to other Reclaiming groups; and a page of links on how to get involved with Portland Reclaiming. Join our email list or post to the community bulletin board. Visit www.portlandreclaiming.org

Hands of the Mother Rituals

Samhain and Winter Solstice: check website for dates and times.

Portland Classes and Events:

Samhain Labyrinth Workshop, October 26. We will use divination, silence, sound, and movement in the labyrinth to enter deep trance and consult the ancestors. With Rowan Phillips, Reclaiming priestess and geomancer. Contact rowan@portlandreclaiming.org, (503) 232-5219.

Elements of Magic, Rites of Passage, and Iron Pentacle: classes are planned for Fall and Winter. Dates TBA. Check the website, or contact Dawn, dawnisidora@attbi.com, (503)231-0210.

Seattle, WA

TURNING TIDE is a Seattle-based group in the Reclaiming tradition. Visit <http://home.attbi.com/~sea.turningtide>, or contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

Cascadia Village Camp

Families in the Pacific Northwest have their own camp organized and taught in the Reclaiming tradition. Cascadia Village Camp is open to families of all forms, to all ages, genders, and orientations. Contact Alan or Kelley, (360) 379-6579 or visit http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm

British Columbia Witchcamp Community

BC WITCHCAMP COMMUNITY is made up of communities of women and men in cities, towns, and villages throughout British Columbia, Alberta, other Canadian provinces, Washington, and Oregon, who come together in covens, community rituals, classes, and political action to create and teach magic.

We have several groups who help keep our network strong: BCWC Spokes of the Wheel representing eight BCWC regions; Communications Committee; Land Committee; Organizing Team; Teachers' group; and the Selection Committee.

To join WEBRA, our listserv, contact www.yahogroups.com/webra

Events Line: (604) 253-7195

Pagan Kids Group: Debi, (604) 871-1484

Communications Committee: Lureau, (604) 737-8178

BC Witchcamp

Our 2002 camp was July 29-August 4. For a 2003 camp brochure by snail-mail, send two #10 SASEs to BCWC, PO Box 21510, 1850 Commercial Drive, Vancouver, BC, V5N 4A0 (U.S. residents send \$2 in lieu of stamps). Or email path@lynx.bc.ca

Edmonton, Alberta

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

Gabriola Island, BC

Contact Jean McLaren, grannyj@nisa.net
Jean has initiated an online *Twelve Wild Swans* study group, with Reclaiming folks from BC, Washington, Oregon, Alberta and Australia! Perhaps when we've gained more experience we'll report back to RQ for others who may want to do the same.

Vancouver, BC and Lower Mainland

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

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

Advanced Magical Training in British Columbia

Witching our World Awake is a three-year cycle of weekend workshops with Sage Goode and guest Reclaiming teachers. For experienced Witches for deepening your magical practice, teacher training, and ritual priestessing. The intensives will be held in a retreat center on Salt Spring Island, BC, amidst a breathtaking setting of ocean, mountain, and forest.

Upcoming dates for 2002:

Embracing the Dark November 22-24

Tentative costs per weekend are sliding scale \$170-\$260 Canadian (\$130-\$200 U.S.) Fee includes magical training and meals. Accommodations arranged at an additional cost. Contact Aylwin, aylwin@uniserve.com

England/Avalon Witchcamp

Reclaiming Witches gathered August 5-12 in Earthspirit in Somerset, England for Avalon Witchcamp, a week of Earth-based spirituality, magic, and politics. The intensive included trancework, healing, drumming, dancing, chanting, storytelling, and energy work.

For information on Witchcamp 2003, contact Suzanne White, 011-44-020-8667-1525, or Magda Kossak, camp@reclaim.demon.co.uk



Reclaiming Regional Events

Germany

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

Public Rituals In Hamburg
for women and men 18-up
Dates TBA

Seasonal Feasts In Bremen

for women 18-up
only

Mabon, Sept. 21
Halloween, Nov. 2
Yule, Dec. 21

Gespinnst Feminist Spirituality Network

We are a network of women with very varied backgrounds and ways of life, from all parts of Germany and other European countries. Together we work magically, learning, teaching, and celebrating rituals. We relate the sacred and the profane in seriousness but with laughter and fun.

Germany Witchcamp

Germany Camp 2002 was built around the Holle theme. Our North German Camps began with air (12 Wild Swans), went on to fire (Baba Yaga) and water (Regentrude), and have now come full circle with Earth. We worked with the traditional German goddess Holle (not just the aspect of Mother Winter, but in all her aspects). Contact Christa, 011-49-4723-2339, christa.boeckel@t-online.de

Classes in Bremen

Seminar: Germanic-Celtic Seasonal Feasts, Past and Present. Wednesdays starting October 23, University of Bremen.

The Magical Cauldron. November 15-17. Magical and methodical know-how in priestessing.

Female Spirituality: The Magician. Four Thursdays beginning November 28.

Elements of Magic. January-February 2003

Classes in Delmenhorst

The shining of the Stars. November 23. Sacred dance and meditation.

UNLESS OTHERWISE NOTED, for all events in Germany, contact Donata, d.pahnke@t-online.de, 011-49-421-257-6502, fax 011-49-421-257-6503.

NOTE — Donata will be co-teaching a workshop in West Virginia in late September. See page 43.

Women's Cycles

continued from page 35

three answers. Most women say, "I don't remember." The next most common responses are, "It was no big deal," or "I hated it and wished that I was a boy." These are dangerous answers to such an important time in a girl's life. Most U.S. girls are initiated into menstruation with shame, hiding, and "it was no big deal." This creates an environment of disassociation from their bodies, leaving them susceptible to poor self-image, unconsciousness surrounding other major body changes, painful menstrual experiences, and disconnection from their cyclic nature.

There are cultures throughout the world that have held menarche as a sacred time during which a girl is to be honored and celebrated. How would our menstrual and menopausal experiences be different if we were loved, celebrated, and educated during the time of our first menses? In honoring our menstrual cycle, how would this change the way we approach other body cycles and needs?

All aspects of our female cycles are related. Menarche, menstruation, and menopause are a continuum of interconnected experiences. Our relationship with the cycles of our wombs begins with menarche. How we are initiated (or not) into

menarche has a profound effect on how we understand menstruation. The attitude with which we menstruate for 35 years or more sets the stage for our menopausal experience. We call our menstrual time "curse" and "the rag." These negative image names create neural pathways in the body that shape our physical experiences. We can start to heal our relationship with our cyclic nature by changing what we call our menstrual time. Some of the names my students have come up with are: Moon Time, Sacred Womb Time, Sacred Moon Blood, Red Tide, and Magical Moon Time. Women often leave our Women's Wisdom workshop saying things like, "I can't wait for my next moon cycle."

We can only guess at the cultural significance of not having women initiated into their cycles with a sense of knowledge, respect, and empowerment. What I do know is that women do not pay attention to many of their bodies' needs, and I see the direct effects in terms of uncomfortable physical symptoms in relation to menstruation and menopause. The overdrive lifestyle is just one aspect of our lives that could be recalibrated when women re-align their lifestyle with their body cycles. The denial of the female cycle has vast social implications. If women were more connected with their body cycles the culture could begin to entrain with them and we might all find more balance in our lives.

In her book *Women's Mysteries*, Esther Harding writes, "In primitive communities seclusion was often prescribed for all women, who did not have to become ill (PMS) in order to participate in the advantages to be gained from a period of quiet each month."

As we begin to honor our female body changes women can move into a new place of knowledge about their physiology and respect for their cyclic nature. We will find a new balance in our ability to take time to reconnect with ourselves. We will find new ways of retreating to restore balance in finding what truly nourishes and sustains us. We will have a renewed understanding of how to bring restoration and balance to the communities and world around us.

Kami McBride has taught "Women's Wisdom: Well-Being for Menstruation, Fertility and Menopause," for over ten years. The next weekend workshop is January 24-26. Contact www.livingawareness.com, (707) 446-1290.



Reclaiming Bay Area Events

San Francisco Bay Area Rituals

See descriptions on page 39

Reclaiming Events Line: (415) 339-8150

North Bay Events Line: (707) 793-2183

Fall Equinox

San Francisco — Saturday, September 21. Plans are for a harvest dinner and ritual. Call (415) 339-8150, or visit www.reclaiming.org for details.

North Bay/East Bay — Call (415) 339-8150.

Samhain

San Francisco/The Spiral Dance — Saturday, October 26. Fort Mason, Herbst Pavillion. Doors open 7 p.m. for viewing of the altars. \$15-50 sliding scale. Tickets will be in stores about three weeks prior — check www.reclaiming.org for locations. To volunteer, see info to right, or visit www.reclaiming.org, or call (415) 339-8150.

North Bay — Saturday, November 2, at the Sebastopol Community Center. Please call the North Bay events line for details, (707) 793-2183.

Winter Solstice

San Francisco — Friday, December 20 (Solstice Eve), Ocean Beach near Taraval Street (L-Muni line). Gather 3:30, ritual 4 p.m. Bring firewood, food to share, and a towel if you want to plunge.

Marin — December 21. Call (415) 339-8150.

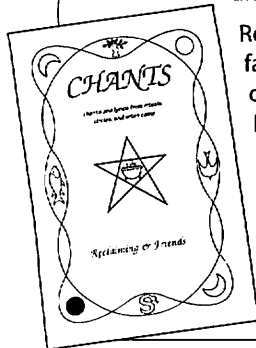
East Bay — Call (415) 339-8150.

WITCHCAMP CHANT BOOK

Never be stumped again. Almost 100 Reclaiming chants for invocations, blessings, raising energy, spiral dances, and more.

Refresh your memory on a favorite, or learn a new chant for your next ritual. Includes all the words to both chant-tapes (see ad, page 56).

\$6 ppd. Contributions go to California Witchcamp Scholarship Fund. Contact George, quarterly@reclaiming.org, PO Box 14404, San Francisco, CA 94114



Samhain 2002 — The Spiral Dance, San Francisco

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

Spiral Dance Volunteers

To volunteer, please contact Akasha, (415) 789-7674, akasha@onebox.com

To be a dragon, call Pegasus, dragon co-coordinator, (707) 433-3133

To sing in the chorus, email Aummahal@aol.com

Beloved Dead Names: RBDNames@yahoo.com

Beloved Babies Names: RBBNames@yahoo.com

Spiral Dance Community Art Project

We are seeking artists to do a large piece to be used behind the stage for the Spiral Dance. Similar to the lovely veils used at the entrance, we hope to interpret both the magical and political in our piece.

Contact Flame RosaNegra, (510) 522-6193, dominiqueleslie@earthlink.net

Bay Area Cell Contacts

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

East Bay Teachers Cell
Seed, calla@pgw.com

San Francisco Ritual Planning Cell
Laurel, (415) 522-1294, baylaurel1@aol.com

San Francisco Teachers Cell
Hilary, honeybee44@aol.com

Marin Ritual Planning Cell
Pegasus, (707) 433-3133, pegasus@saber.net

ECell (Web Page)
www.reclaiming.org, info@reclaiming.org

North Bay Ritual Planning Cell
Pam, pamotsu@yahoo.com

North Bay Teachers Cell
Tami Griffith, (415) 256-1766, tegriff@hotmail.com

Samhain Cell (Spiral Dance)
c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

Magazine Cell (RQ)
George, (415) 255-7623, quarterly@reclaiming.org

Administrative Cell
c/o Reclaiming, PO Box 14404,
San Francisco, CA
94114



Reclaiming Bay Area Events

Bay Area Core Classes

(See page 39 for descriptions, costs, and other general information about Reclaiming classes — additional offerings are added at www.reclaiming.org)

Elements of Magic

Mill Valley

With Beverly Frederick and Suzanne Sterling

Six Mondays starting

November 4

\$90-180 sliding scale

contact (415) 339-8313

West Sonoma County

With Beverly Frederick and friends

Six Fridays starting

November 8

\$90-180 sliding scale

contact (707) 865-9263

Boulder Creek, (Santa Cruz Mountains)

With Willow Fire Zachubi & student teacher Copper Persephone

Friday-Sunday, November 15-17 (camping/dorm style sleeping available, ask for details)

Cost: \$60-180 sliding scale.

Class size limited, pre-registration required.

Contact Karen, (831) 338-7673, karen@risingdragon.org

Rites of Passage

East Bay

With Brook, Toni, and student teacher Inanna

Six Tuesdays starting January 14, 2003

contact Brook (510) 845-7453

Boulder Creek (Santa Cruz Mountains)

With Willow Fire Zachubi and Akasha Madron

Friday-Sunday, September 27-29

(camping/dorm style sleeping available, ask for details)

Cost: \$60-180 sliding scale

Class size limited! Preregistration required

Contact Karen, (831) 338-7673, karen@risingdragon.org

Iron Pentacle

East Bay

With Brook, Toni, and student teacher Inanna

Six Tuesdays starting March 2003

contact Brook, (510) 845-7453

San Francisco

With Oak, Fern, and Denise

Six Mondays starting October 7th

Contact Fern, (415) 647-7916, fern@riseup.net

Pearl Pentacle

Not offered this quarter

Spellcraft

Through crafting spells we can develop clarity of our core self and a deeper knowledge of our magical style. Included in the class are thoughtforms, setting and maintaining boundaries and protection, improvisation and the power of language. We will also explore ethics and potentialities of magic and politics, and the balance of creating the new along with releasing the old. \$60-180 sliding scale

San Francisco

With Willow Fire and Akasha

Wednesdays, October 9-November 20

Contact Akasha, (866) 319-3572, akasha@onebox.com

Planetary Prisms

Engaging the Energies of our Solar System

Bring the dance of the galaxy into your daily life. Learn about your individual cycles and rhythms, as we learn the language of each planet through interactive games, storytelling, writing, movement, and ritual. Let the planets deepen your perception of Self, and illuminate your purpose in this universe. Prerequisite: Elements of Magic or equivalent.

Bay Area location TBA

With Akasha and student teacher Marilyn

Six Fridays starting November 8

Contact Akasha, (866) 319-3572, akasha@onebox.com

more classes on next page

Bay Area Reclaiming Classes — General Information

Bay Area classes are sliding scale \$75-\$150 unless otherwise noted. Scholarships and work exchange are often available. Classes are for both women and men unless otherwise noted.

Additional classes are announced through the year. Call the Events Line, (415) 339-8150, or see the website, www.reclaiming.org

"Reclaiming Recommends" means that a class is taught by one Reclaiming teacher. All others are taught by two or more, at least one of whom is a Reclaiming teacher.

Teacher bios will be posted on the Reclaiming website.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are not a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses or recommending treatments. The teachers' cell holds students responsible for seeking professional help if they need it.



Reclaiming Bay Area Events

More San Francisco Bay Area classes — see preceding page for general information.

Ride the Edge, Travel Through Center

Magic, Quantum Physics, and play; exploring Gaia's newly-opened dimensions; transplanting the seedlings of what she is growing into her waiting soil. We will go to places where words are scarce; the language is symbol, color, sound, light, movement, and beyond silence. We will be in Body and in Earth. Be open, be daring, be willing to trust your perceptions. Prerequisite: three core Reclaiming classes or equivalent.

Bay Area location TBA

With Akasha and Flame RosaNegra
Six-week class starting late January 2003
Contact Akasha, (866) 319-3572,
akasha@onebox.com

Reclaiming Recommends Ariadne's Thread

Spinning is a theme in fairy tales and in many stories of gods and goddesses. The Fates and the Norns spin the threads of time, Spider Woman and Grandmother Spider are credited with creation of the worlds and the teaching of spinning and weaving, Igraine spins and trances, on and on. Learn the magic of spinning. Listen to stories and learn to spin. You do not have to own a spinning wheel. \$45-65 (includes materials).

San Francisco

With Morgaine
November 22-24
Contact Morgaine, (415) 337-6876,
morgaine@carolinahomespun.com

Reclaiming Recommends The Art of Aromancy

Learn the fundamentals of aromancy. Create magical oils, bath bombs, bath salts, spritzers, salt scrubs, and lip balms for themselves and others. Spend the day mixing magical potions and satiating your sense of smell. Create something wonderful for everyone on your Solstice list! Limited to six participants. \$45 (includes materials — participants will go away with a full bag of fragrant goodies, plus recipes and sources for supplies).

San Francisco

With Oak
Saturday, December 14
Contact Oak (415) 647-7916

Reclaiming Recommends Rhythm Laboratory

Witchcamp teacher extraordinaire Jeffrey Alphonsus Mooney hosts a weekly Rhythm Laboratory using body, voice and percussion. This San Francisco workshop is great for beginning or advanced players.

San Francisco
with Jeffrey Alphonsus Mooney
Thursday evenings
Contact (415) 346-3900

Reclaiming Recommends Baba Yaga Mystery Apprenticeship

Make a nine-month journey into the house of Baba Yaga, Grandmother of Time, and Her priestess, Vasilisa. Energetic skills, aspecting, herbalism, healing, trance work, devotional practice, discernment, divination, tarot, and the arts and crafts of magical home-making. A distance-learning option is available. One weekend per month, October 2002 through June 2003. Sliding scale \$1350-450.

Boulder Creek (Santa Cruz Mountains)

With Willow Fire
Oct 2002-June 2003
Contact Willow Fire, (415) 970-0816,
mawillow@aol.com

Dinner with the Dead A Samhain Feast

Friday, November 1st • doors open at 6 p.m.
225 Potrero near 16th Street, San Francisco

Join us for the fourth annual Dinner with the Dead, an ongoing spell that strengthens and funds magical activism in the Reclaiming community.

During the time of year when the veil is thin and our beloved dead draw near to us, we gather with their favorite foods and dine and toast to our working alliance. Come prepared to dine with ancestors of the blood and of the spirit, and to tell the stories of those who have gone before.

Bring a potluck dish that your ancestors would enjoy and lots of energy for toasting and revelry! Dress for dinner! Also bring some pocket money for the silent auction and raffle of services and donations from the community. We will be asking for a donation at the door, but no one will be turned away for lack of funds.

To donate items or services for the silent auction, or to help with this piece of magic, contact Oak, (415) 647-7916,
Glinda41@attbi.com

Classes in the Sacramento Valley

Iron Pentacle

See page 39 for description
With Medusa and Panthera
Sunday mornings starting November 17
Seeking student with large space to offer in exchange for class.

Contact Brighde,
RSVTeachers@yahoogroups.com

Elements of Magic

See page 39 for description
In Vacaville, CA
With Brighde and Panthera
Sundays, September 22-November 3
Seeking student with large space to offer in exchange for class.

Contact Brighde,
RSVTeachers@yahoogroups.com

"Reclaiming Recommends"
means that a class is taught by
one Reclaiming teacher. All
others are taught by two or
more, at least one of
whom is a Reclaiming
teacher.

Announcements

Organize Reclaiming Classes in Your Area!

RCRC: A "Resource" for Reclaiming

The intent of Reclaiming Community Resource Collaborative (RCRC, pronounced "Resource") is to seed and feed Reclaiming communities by helping interested folks locate community mentors, guest teachers/artists, organizer mentors, priestesses and magical activism resource people.

RCRC can help bring Reclaiming classes to your city or area. Visit www.reclaiming.org/rcrc, or email rcrcinfo@yahoo.com

Sounds & Furies Women's Magical Journeys

Sound & Furies sponsors economical women's two-week magical journeys. 2003 journeys include:

February — Big Island of Hawaii. Learn about Hawaiian spirituality, visit Pele in all her wonder, walk the labyrinth, and much more.

April/May — Step back in time in ancient Bath, Glastonbury, Avesbury, and southernmost Cornwall with local feminist guides. Includes charming accommodations in the company of women.

Contact Sounds & Furies, PO Box 21510, 1850 Commercial Drive, Vancouver, BC, V5N 4A0, (604) 253-7189, www.soundsandfuries.com

Reclaiming teachers visiting your area?

In addition to the many locally-taught classes listed in our regional pages, several Reclaiming teachers travel to teach, organize rituals, take part in protests, etc. Those teachers are listed here — visit their websites to learn of events in your area.

Gretchen Laymon is a Granny Reclaiming Witchcamp teacher living in North Carolina who has served widely as Wise Woman, healer and teacher, and whose passion is building the emerging cultures of beauty, balance, and delight in community. Contact her at GretchenLay@earthlink.net, (919) 528-4949

M. Macha NightMare is a longtime Reclaiming teacher and author/co-author of several books, including *The Pagan Book of Living and Dying* and *Witchcraft and the Web*. Her travel schedule is at www.machanightmare.com. For bookings only, contact Beth Elaine Carlson, (413) 229-8732, cheiron@earthlink.net

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

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

Other Reclaiming teachers — we are glad to list your classes in our regional pages. To list classes in your region, contact your RQ correspondent (see list on page 38), or email quarterly@reclaiming.org for info. If you travel and teach Reclaiming classes outside your region, let us know and we'll add you to this list.

Witches' Yellow Pages

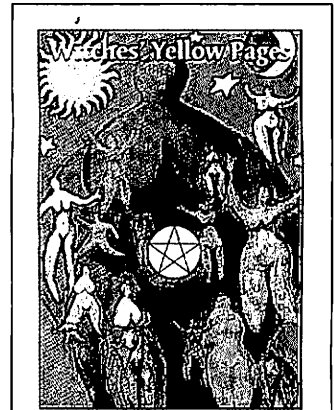
The 2002-2003 edition of *Witches' Yellow Pages* (WYP) is here!

WYP, a venue for advertising the rich variety of crafts, products, talents, and services offered by the Pagan community, is distributed free at Reclaiming Witchcamps. Individuals and other magical circles may order free copies by writing to

WYP, Box 17, 325 Huntington Ave., Boston, MA 02115, wypage@hotmail.com. And visit www.witchesyellowpages.com. Completely volunteer-produced, WYP is proud to donate revenue after costs to Earth-honoring events, political actions, and special projects that support the values found in the Reclaiming Principles of Unity. Last year, we had the privilege of donating to Reclaiming Quarterly magazine and the Rainforest Action Network.

Heartfelt thanks to all who use this resource for presenting your gifts to the world and to those who would receive them. Together, we can support each other and make a difference in the world. We remain in awe and gratitude for the Goddess-given energy that allows us the time, freedom, and opportunity to be of service to our wonderful community.

— Gail Morrison and Julie Knapp



2002 - 2003
Volume Three

Earth-Based Spiritualities Symposium

April 4-6, 2003. Earth-Based Spiritualities Symposium, Auburn Theological Seminary, NYC, with M. Macha NightMare, Katrina Messenger, Judy Harrow, Ivo Dominguez, Jr., Leon Reed, and Orion Foxwood.

For more information, visit www.machanightmare.com

Magic in Mexico

continued from page 41

happening in bioregions across the globe, including Ana Ruiz's powerful and sad description of the destruction of the corn seed in Mexico.

- The poetry café with readings in English and Spanish, including the work of 14-year Ekiwah Adler.

- The Shabbat service dedicated to peace in the Mideast offered by some of the Jewish participants from the north and south.

- Tours and talks by the Huehue residents about their community.

- The taste of hand-made tortillas.

- Early morning birdwatching, yoga and salute to the sun.

- The coming together of the men's and women's circles in the closing ceremony of reintegration.

FUTURE WORKSHOPS

THIS WORKSHOP was a first attempt to combine the themes of magic and activism in the context of a north-south cultural exchange. In the course of the week many personal and cultural edges were presented and many risks taken.

Based on this strong, generally positive experience, we are already planning the next magical activism retreat in Huehucoyotl. Contact us for information. Please sign up early, as there are only 20 spaces available to

folks from the north.

Catherine Russo lives in Provincetown, MA, and Tepoztlan, Mexico, and is on the organizing committee of this event and Vermont Witchcamp. Contact Catherine, dflax@capecod.net

A Day in Mexico

continued from page 41

ers, are living their lives as if they mattered. Their dream, besides changing their country, is to have a piece of land in Mexico City where they can raise their food and live sustainable lives to educate and give hope to the millions who have no opportunity, no recourse.

We saw them later at Huehue. They presented a video they had produced and talked about the meetings they hold and attend that address racism, sexism, and all the wounds they see in their society. Without money, without much support, without much except the power of love and a sure knowledge that life can be different, these men and women are fighting a battle for the Earth.

It was 9 p.m. and I still had my suitcase from the airport with me. I was spinning with unimagined possibilities. We left, escorted to the bus by these new friends, to find our way to our dinner and beds. An hour later I sat at a linen-covered table and listened to Mexican love songs performed by a couple with their guitar. Elegant diners chatted away in Spanish while I reeled with the incongruity and mystery of this place. Occasionally the diners would join the singers in a familiar ballad. Life, full and possible, swirled around me sweet with contrasting realities.

Angela Magara is a writer, Reclaiming teacher and Priestess, and organizer for Vermont Camp, dedicated to truth telling and vision. Contact her at Queen_Pentacles@yahoo.com

Inequality, Authority

continued from page 30

honour and the burden of being an authority for others are both opportunities to give our share to the chain of gratefulness that connects us with those who once helped us to grow and to whom we will probably never be able to fully give back.

The latter is most evident for our relationship to our parents, primarily to our mothers, who gave us the gift of life and the gift of the mothertongue, i.e. the unfolding of the world. There is no greater inequality and authority conceivable

than the one between a mother and her infant and at the same time, what an incredible amount of growth has been possible within this unequal relationship! Even if it has been depriving or wounding too, in many ways, for many of us.

"The Italians" take the relationship to our mother as the model for the fruitfulness as well as for the challenge inherent in all our later relationship characterized by inequality and authority. The more I dare to approach an "elder" woman and try to engage in a fruitful exchange with her, the more the inequality between us turns into a source of growth and empowerment. As "the younger one" I can learn from her how to make my desire real, while as the "the elder" I get acknowledgment, support and maybe the joy of witnessing another human being's growth process, the rewards of becoming a symbolic or spiritual mother.

By telling the others who inspired us, by honouring the work somebody did for the community, we authorize this person. Among women, we re-establish our symbolic or spiritual female genealogies. Between the (multiple) sexes we weave the carpet of reconciliation. By simply reconnecting to my own experiences, feelings, thoughts and values, I authorize myself.

Coming back to Reclaiming: I think lots of our conflicts, also those about pay scales brought up by Oak in the last RQ, are rooted in the fact that we still lack a delightful culture of expressing and taking in appreciation in other than monetary ways. Fighting against pay scales for Witchcamp teachers is not an issue for me, but Oak is voicing some important intuitions and visions akin to the authority or prestige economy of "the Italians." For instance, the insight that the true value of the work we do for our communities and for our vision of another world cannot really be expressed or compensated by money. That within a small team, where everyone does his or her best, being paid according to a scale may undermine the joy of gift giving as well as the need and the creativity to express thankfulness for what we received from the others.

Like Oak, I don't want Witchcamps to become just a business, but unlike her, I don't think that the Witchcamp teacher role has become imbued with "power(-over)." It is mostly based on "authority" in the sense defined above. And the "glamour" attached to the teacher's position in some cases can be seen as a facet of the authority, an expression of the undeniable inequalities among us. We are rather successful with minimizing structures of power within Reclaiming, but without accepting inequalities of prestige and cultivating sustainable structures of authority, we can't survive and flourish as a community. This was already



Reclaiming Quarterly is available at Bound Together anarchist collective bookstore on Haight Street in San Francisco. Photo by RQ.

the key issue in Vine Deloria, Jr.'s criticism of the Western counter-culture from a Native American point of view in his book, *We Talk, You Listen: New Turf, New Tribes*. Inequality is rooted in nature, in the chain of generations as well as in our uniqueness, in the differences of gifts and challenges we're given by birth and circumstances. The question is how we handle it.

In my view there is a good deal of criticism towards our senior teachers and organizers, which is sometimes justified and necessary. Nevertheless it is far from being balanced by acknowledgment and appreciation for what we owe to those founding mothers and fathers of the original San Francisco Reclaiming community and the ten or so international Witchcamps. At the same time our elders sometimes don't seem to understand that we really need them — to communicate with them, to learn from them, to struggle with them, to find them accessible and present. When they withdraw, for instance when they come to a Witchcamp as campers, but drop out of their affinity groups and hang out exclusively with some old friends, the "younger ones" feel bereft.

As a founding member and early teacher in Gespinnst and the German Reclaiming Community, I know how it is to be in the center of a community enjoying the rare opportunities of exchange with other "elders" during Witchcamp. But when I was in the Tejas camp last fall for my third student teaching as the only Non-American, the only one speaking English as a foreign language, I experienced again how it is to be on the edge, to be new, unfamiliar and insecure. The first days I felt separated from my power and I found I was not really able to reach out.

What saved me in this situation was, for instance, a simple, wordless gesture of compassion and sympathy a friend gave me, when I was resting alone in a meadow during the first day of planning. Suddenly I felt connected to one per-

son at least, a teacher who later impressed me again and again with her ability to let go of the senior teacher role, the professional, in favour of simply being present as a human being.

What saved me was a talk with another teacher later in the week, where she, whom I had chosen as my mentor, encouraged me to stop apologizing, stand up, and go for what I think is right or wrong. Which I did - up to the point that at the end of the week Donald complained with a smile that an intervention I did in the closing ritual had really been a coup, that he loved it and at the same time hated it, that it reminded him of the times when he was among those making the revolution instead of those being surprised by it.

Those are only a few examples of what I got from some of our senior teachers — compassion, standards, encouragement, acknowledgement, humorous critique, normal and queer forms of authorization. In that way, inequality gets built into a fruitful *circulus virtuosus*, as "the Italians" say, where authority and empowerment keep flowing and spiraling back and forth between the generations.

Erdina, weaving magic as a Reclaiming and Gespinnst Witch since 1990, is a philosopher living and working in Munich, Bavaria (the Texas of Germany).

Reclaiming Tradition

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sitting, chanting, dancing, assembled for a spiral dance, all in different and appropriate parts of the ritual.

In recent years Reclaiming has begun employing "Anchors" in large public rituals, to help focus and contain the energy of the circle in settings where it might be prone to fragmentation and dissolution. They act something like tent pegs to keep the energy contained until such time as it may be ap-

propriate to release and direct it.

Currently, some Reclaiming Witches are being trained in aspecting, a technique which closely corresponds to what in traditional British Craft traditions more commonly known as Drawing Down the Moon.

Not all Reclaiming Witches practice all these techniques. Many full-fledged and respected Reclaiming Witches were trained and proceeded in their personal and coven practices before some of these techniques were commonly used, and Reclaiming continues to be an evolving, living tradition.

In *The Pagan Book of Living and Dying*, Starhawk describes Reclaiming's style of ritual as EIEIO—Ecstatic, Improvisational, Ensemble, Inspired, and Organic. Our practices are constantly growing, being "extended, refined, renewed and changed as the spirit moves us and need arises, rather than . . . learned and repeated in a formulaic manner."

The spread of teachings from the Bay Area combined with the growth of teaching groups in the vicinities where Witchcamps were held (Vancouver, B.C., Missouri, Michigan, Texas, Vermont, West Virginia, Florida, Pennsylvania). Lessons learned from collective work have informed teaching at the Witchcamps and lessons learned from putting on Witchcamps have found their way into local Bay Area practices.

Distinguishing features of Reclaiming - tradition Witchcraft are:

- non-hierarchical covens and group priest/esseshoods
- no specific pantheon
- no requirement of initiation, and when initiations are undertaken, they are custom-

continued on next page

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ized

- strong emphasis on political involvement and social and ecological responsibility/consciousness
- no set liturgy (except in certain large, rehearsed or semi-rehearsed public sabbat rituals) but rather training in principles of magic and the structure of ritual, and how to “speak as the spirit moves you” within that structure

- cultivation of ecstatic states (customarily without the use of entheogens or psychotropics) and divine colloquy—more shamanic than ceremonial
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DNA molecule dance)

- magical use of the Pentacle of Iron construct and its obverse, the Pentacle of Pearl

• concept of Three Souls

- encouragement of the creation of new ritual forms by anyone.

I have heard us described as “the pentecostal Witches,” which I take

to be an allusion to the loose structure, high energy and ecstatic nature of most Reclaiming rituals, particularly the large public ones.

A feature of Reclaiming that has emerged in the '90s is working with the concept of the Three Souls, which is shared with Faery Tradition Witchcraft and also appears in Hawaiian, Jewish and Celtic cultures. Starhawk's adaptation, called the Three Selves, appears in *The Spiral Dance*, as Younger Self (the unconscious mind), Talking Self (which gives verbal and conscious expression), and Deep Self or God Self (the Divine within).

From the beginning, Reclaiming has had no specific pantheon. We always invoked Goddess into our circles and often, but not always, God as well. Collective classes, covens, and community have had significantly more women than men. Eventually, two particular deities seemed to have adopted the Bay Area Reclaiming community—Brigit and Lugh.

DREAMING THE DARK

In 1982, Starhawk published *Dreaming the Dark: Magic, Sex and Politics*. Her 1987 book *Truth or Dare: Encounters with Power, Authority and Mystery* expanded on what we were learning to do and on what she and others were doing in political direct action.

There is no doubt that Starhawk is the primary theologian of Reclaiming Tradition Witchcraft, as well as being its most prolific liturgist. Other prominent liturgists include Rose May Dance, Pandora Minerva O'Mallory, Anne Hill, T. Thorn Coyle, and the many collaborative chants and songs that arise from classes and in the various Witchcamps.

Starhawk has always acknowledged that much of her own thinking grows out of the community and is informed by others. Reclaiming is a far more collaborative and egalitarian community than it may appear to outsiders because of the fame of one member, i.e., Starhawk. People assume she is “the leader” and that has never been true, although she has always been, and remains, a powerful and influential voice.

Initiation—which is not required in order to perform any ritual role—has come to be performed by “committees” of teachers selected by the candidate for initiation who must ask for initiation; it is not offered, or even suggested. She may or may not have her request granted; one or more teachers may refuse. It may take some years before all on the “committee” agree that she's ready. If the candidate works in a coven, she usually is also initiated into that coven, and any initiates within the coven are invited to be part of the initiation whether they were the candidate's teachers or not.

Reclaiming initiations are customized to the individual seeker. The candidate must be

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willing to accept challenges from each of her initiators, and must fulfill them to everyone's satisfaction before the actual ceremony can take place. These challenges are created by each individual initiator in accordance with what that priest/ess feels the candidate needs to be challenged on, and the rule of thumb is that an initiator only gives a challenge which she has already done, or would and could do. No one is challenged to be a trapeze artist, for instance. She may, however, be challenged to such an undertaking as undergoing a white-water rafting experience if that is something the initiator determines would foster the candidate's growth—and that the person is ultimately capable of. For instance, a diabetic wouldn't be given a challenge involving prolonged fasting, nor would a physically frail person be expected to stay out all night unclothed.

Reclaiming Collective incorporated as a non-profit religious corporation in the State of California in 1990, wrote Bylaws based on a consensus process model of decision-making, and eventually gained 501(c)(3) tax status with the U.S. Internal Revenue Service.

Over the years, Reclaiming Collective expanded from teaching the Craft and providing public rituals to providing a recorded Events Line listing classes, rituals and other activities, recording chants, publishing a book, and maintaining an internet presence with a website and listserves. The Reclaiming Newsletter grew into a magazine called Reclaiming Quarterly.

After years of discussion and seeking input from those not members of the Collective itself, the Collective (which varied in size from about ten to twenty or more at its largest) dissolved itself and turned over authority to the Wheel, a representative body comprised of spokespersons from all the many cells. At that point, about 52 people had, over the years, been members of Reclaiming Collective, for greater or lesser periods of time. In order to open up the perceived central authority of Reclaiming to the many Witches who, by the '90s, identified with Reclaiming and who practiced in the somewhat anarchic style of Reclaiming Witchcraft, the Collective created a statement called our Principles of Unity.

In addition to the Principles of Unity, the

collective revised the former Mission Statement by deleting only four words: "San Francisco Bay Area." Today there are Reclaiming-tradition groups spread over a widespread geographic area — see the Regional Pages beginning on page 38 for the full scope.

Realizing that we have no way, need or desire to dictate to others how they should perform their rituals, and abhorring dogma and stagnation, we believe that any Witch may honestly and sincerely claim to be a Reclaiming Tradition Witch if he or she practices Reclaiming-style magic and agrees to our Principles of Unity.

The Principles of Unity are posted at www.reclaiming.org. M. Macha NightMare, P&W, is author of "Witchcraft and the Web," co-author of "The Pagan Book of Living and Dying," and all-round Pagan webweaver. She teaches on the broomstick circuit and at Cherry Hill (Pagan) Seminary, www.machanightmare.com

To See Ourselves

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seems to understand the transformation that happens through initiation, this chapter in the end strikes me as more pillaging than respectful of a community that took her in to the extent that we did.

The other major flaw in Jones's book is historical. In her view, supported by limited research, Witchcraft was created whole cloth by Gerald Gardner in the 1950s. She arrives at this conclusion by debunking Margaret Murray's theories that Witchcraft is the remnant of an older, pre-

Christian religion, citing historian Ronald Hutton and Aidan Kelly's writings as proof that Gardner made it all up. "Thus, from an academic point of view, Gardner (with Crowley and Valiente) must be regarded as the sole inventor of modern Witchcraft, including its practices."

This is, again, a very disingenuous approach to a complex, contested history. In the first place, neither Hutton nor Kelly are particularly reliable sources of early Craft history. Hutton has been called to task for misrepresenting the sources of his arguments against Murray, relying on secondary sources, and for making misleading or inaccurate statements based on those misrepresentations. According to Pagan scholar Don Frew¹,

"In fact, the Paganism of today has quite a lot in common with the Paganism of the past, just not with the Paganism with which Hutton is apparently familiar. This reflects on Hutton's scholarship rather than on the still-debated antiquity of contemporary Paganism."

Jone's choice of Kelly as a reliable source is a much worse gaffe. Aidan Kelly, an early, influential figure in the Bay Area Craft community, came out with a book in 1991 claiming that his access to Gardner's private papers proved that Gardner had made everything up.

continued on next page

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establishing that "It is commonly held that the contents of the Tree of Life meditation, with its imagery, breathing, chakra points and power-chant, are taken from Hatha Yoga," she then goes on to propose that "the concept of a cosmic tree representing axis mundi is probably appropriated from the Jewish Kabbalah." Jone then gives a description of the Kabbalistic tree of life, concluding that the "Witches turn this mystical figure upside down and insist on a first and primary association between Goddess and Earth, not between God and Heaven."

Since she acknowledges that to appropriate the Kabbalistic model in a tree of life meditation would mean standing it on its head, why does she insist on this far-fetched explanation while discounting the obvious? I can't think of any Reclaiming priestesses of that era who were big students of Kabbalah, but I know several, including myself, that had experience in yogic spiritual practices. Yet to accept the Eastern roots of this practice would be to cast a shadow over her conviction that Witchcraft was created from Judeo-Christian practice, and Jone cannot allow any other possible hypotheses of Pagan origins. Again, the question is, why?

After struggling with this question through much of the book, I finally came to see this attribution from her perspective as a type of compliment. Because she paints us as a reform branch of Christianity, she is able to take our feminist, Earth-centered practice and use it to influence the evolution of Protestant theology. If she had arrived at any different historical

conclusion, she would not have given herself the legitimacy she needed to carry out her own reformation work. It is even possible that she had to make this kind of claim in order to have her work validated at all through the University of Oslo, though that is conjecture on my part. This does not excuse Jone's sloppy scholarship, but it does provide a way of reconciling to the fact that there is yet another book on the market that misrepresents Pagan origins and in a broader sense doesn't "get it" about who we are, or why we do what we do.

There are other problems with the book. For instance, the index not worth much. When wanting to refer to an earlier mention of the Principles of Unity, the index pointed me only to their full text in the Appendix, ignoring the references (which I then had to leaf through the whole book to find) on pages 61 and 297. The names of covens, people, and Reclaiming concepts are not indexed, nor are Christian theological concepts such as "deeds" and "grace." This

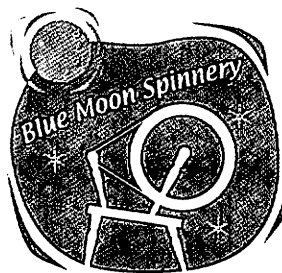
is disappointing, and detracts from the book's usefulness.

The sections of the book that flowed the best strictly from a writing standpoint were the history of Reclaiming, her chapter on women's mysteries, and on initiation. Her feminist analysis I found interesting, and easier to read than some of her theological constructs, which generally suffered from her distorted historical analysis.

Most people involved with Reclaiming don't have much use for theology (or theology, for that matter), because theory is distracting and beside the point when dealing with mystical

continued on next page

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COMPASSION, DEPTH, COMMITMENT

continued from preceding page

experiences of the Divine. The Reclaiming Principles of Unity specifically stay away from theology, instead focusing on the values that we have in common with each other. It seems inevitable that at some point Reclaiming will have to define its theology a bit more clearly, or more likely, that some Reclaiming Witches will feel moved to articulate their understanding of our theology. When that happens, this book will come in handy. Certainly it will be the text to which academics will compare any arguments put forward by Reclaiming Witches in the future.

Enchanted Feminism is the first attempt to place Starhawk's work in the context of Reclaiming practice as a whole, and view it all with the tools of theology and anthropology. Jone's hope in the end is that it will spur more research into men's experiences in Reclaiming (as she focused more on women's). My hope is that it will intrigue members of many Reclaiming communities to cultivate the observer role—one of the useful skills that academia has to offer—and document our history from the inside, rather than from without.

Published by Routledge. Reviewed by Anne Hill. Anne Hill is a longtime Reclaiming priestess and a doctoral candidate at the University of Creation Spirituality in Oakland, California.

1 Frew, Donald H. "Methodological Flaws in Recent Studies of Historical and Modern Witchcraft," *Ethnologies* 20:1, 1998. Pg.42-44, 54-59.

2 www.uscolo.edu/natrel/pom/

Contact RQ for a fully-footnoted version of this article.

Good Dish

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coven sister all about who was doing what with whom at Witchcamp. Thus a web of connection is spun.

Gossip serves to inform us as to the unspoken, informal, or implicit rules of groups, as opposed to the formal explicit ones. In Reclaiming, we say in our principles of unity that we are non-hierarchical. Anyone who participates in the community for over a year and a day will eventually learn from gossip how the unspoken hierarchies operate. Gossip also serves as challenges to these hierarchies and can enforce and bring about ethical standards. Recently, a prominent figure in the environmental activist community told friends he was hiring a prostitute for another prominent activist's bachelor party. Gossip spread, and eventually people knew who were outraged. He was confronted as to the destructive sexual politics this action embodied and the terrible position he was putting the other men who would be present at the party. Gossip served to hold him accountable and stop an action that would have been damaging to the community at large. It is my experience that in our own community when there is an outcry against gossip this usually signifies something important needs to be brought to light. When there is talk that attacks on leadership are being carried out through gossip, this might signify that there are abuses of power and issues of accountability that need to be brought to the surface. Gossip allows us to exchange truths that otherwise would remain hidden, and puts pressure on those wielding influence to deal

with things they would rather suppress or keep quiet.

Of course, gossip can also be used to discredit those who are challenging power structures. In the past few years I have been in conflict with other prominent members of the community over issues of how we structure ourselves. I not only have conflicting views with prominent members of our community, I am a prominent member myself. Who more than myself can expect to be gossiped about? To step into our power in the community means that every wart and wrinkle in our personality and misstep in our personal lives will be part of public discourse. To challenge power in the community means the same. This is aggravating, often humiliating, but completely inevitable. In fact, it serves to build and create community.

It is part of our hard-wiring to gossip about those we see as powerful and prominent in our community. By doing so, we figure out what constitutes social prominence, and we also begin to challenge it. Researchers have noted that negative gossip increases when we discuss those we perceive as more powerful. This is a way we integrate the fact that those in the light also have a shadow, thus painting a truer picture of what it means to be human. Gossip functions in human community to humanize us all, to mitigate our tendency to idealize our leaders. Gossip also serves to keep the social order, thus it makes sense that it is utilized in dismissing those who challenge the status quo. The paradox of creating an anarchistic Pagan community is that we are embarked on an endeavor in which we are constantly creating, challenging, and defending the status quo. A lot of this is done through the practice of gossip.

Gossip can be the language of power-with, but it also can be a tool of power-over. Research on childhood bullying finds that a fundamental aspect of female bullying is spreading lies about those who are the target of the bullying. In just about every women's community I have been a part of, this kind of behavior occasionally has been employed. When we hear gossip in our community, the first question we must ask ourselves is, is this true? It is important to be wary of being told something hideous about another community member and being asked to keep it confidential. This may be a clue that what you are being told is untrue, and you are being told this information to discredit the other member of your community. If you are in a meeting and Treestump invokes confidentiality and then tells the group that Rainwater, another priestess who she has had trouble with, has said terrible things about everybody in the group, well, this is confidentiality that you don't want to keep.

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As a therapist, I am well-versed in keeping confidentiality. Therapists break confidentiality when clients threaten harm to themselves or others, or talk about abusing a child or elder. As a community member, I refuse to keep unfounded rumors confidential. I would do my best to check out if Rainwater actually had done the above, and I would let Treestump know I would be checking this out. To do otherwise would be harmful to the community. Spreaders of rumor, as opposed to good gossips, tend to ask for promises of confidentiality, as they don't want to be held responsible for their words.

As Reclaiming has gotten bigger, gossip has become one of our only means of transmitting information about our internal affairs. Reclaiming has had no venue for public debate and discussion of issues such as lack of accountability and ethical violations. With no venue for public debate, there tend to be different swirls of gossip that battle it out for the winning of group mind. Gossip is currently serving to put pressure on us to create systems of accountability (such as grievance councils). It would be healthy and beneficial to our community if we had an outright gossip column in the Reclaiming Quarterly. As it is, most of us go directly to the Pagan Vanguard, the juiciest department in this publica-

tion. As we grow, it is important that we not discourage gossip, but embrace and encourage it. Just as we train ourselves in the art of sensing and moving energy, we should train ourselves in the art of discerning gossip from malicious rumor.

Next time you sit down to feast in a circle of Witches, honor the dish that comes to the table, the gossip that inevitably will occur. Honor it for what it is; the rich dirt of community, the good yarn that knits us all together.

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

Embracing Responsibility

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teachers, students, organizers, campers, priestesses, editors, ritual planners, artists, activists, parents and friends. May we keep on stepping forward.

T. Thorn Coyle is a Feri and Reclaiming priestess who teaches across North America. She is writing a book on the Feri and Reclaiming tools, "Evolutionary Witchcraft: Awakening the Divine Within." For information, including travel schedule, see www.thorncoyle.com

How Does Reclaiming Work

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be the entry way into the community. Although it may also work in the reverse. Classes give you a chance to meet teachers, and after Elements you have the opportunity to meet others who may already be involved with various Reclaiming projects and activities. — *Tami*


How do I get classes and rituals in my area? Can anyone start a Reclaiming group?

Anyone who subscribes to the Principles of Unity (visit the website, www.reclaiming.org) may start a Reclaiming group and do rituals, as Reclaiming is not a lineage tradition and does not require initiation. Some very active groups have been started by people who had read books by Starhawk, M. Macha Nightmare, and others. A good way to start weaving the web of a Reclaiming community is to [invite a Reclaiming teacher to] teach the Elements of Magic class and invite students to consider how they would like to continue to grow and work together thereafter. — *Maggie*

Yes! At the British Reclaiming Meeting and our Yahoo group we have available the Principles so people can align themselves with Reclaiming if they so wish. As far as organizing *continued on next page*

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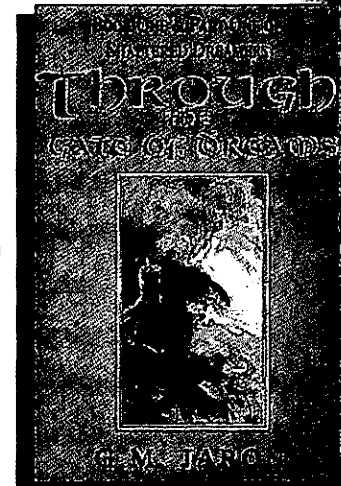
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G. M. Jaron, a student of Kabbalah, was taught the Reclaiming Craft by Beverly Fredrick & Doug Orton. He is a member of "They Might Be Ravens", a Circle based in the San Francisco Bay Area.



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continued from preceding page

rituals, just do it! In UK we have a Yahoo group (British Reclaiming Discussion List) and the British Reclaiming Newsletter to share information and network. There is also word of mouth! — Liz

I am interested in supporting those who are out in the wider Reclaiming diaspora. I am also interested in exploring ways of giving folks in the wider diaspora more of a voice/presence in Reclaiming. That's why I helped to form the Reclaiming Community Resource Collaborative (RCRC, pronounced "Resource"), so that more communities might have access to Reclaiming, and communities might form outside of the general geographic areas of Witchcamps. You can look on the RCRC website (www.reclaiming.org/rcrc) and find someone who can come to your area to offer a Reclaiming class. Having like-minded folks do some work together within the Reclaiming trad is a wonderful way to spark a community. — BrightFlame

Victory for the U'wa

continued from page 15

with questions inside the meeting.

It was in response to these questions that

OXY made the historic announcement that they had returned their oil concessions on U'wa land to the Colombian government and had no further plans to drill on U'wa land. Despite assuring investors for eight years of a major oil strike and only pursuing one drill site in the region, OXY now claims there is no oil in the region. In other words, when you strip away the corporate PR, the resistance of the U'wa and the pressure of the international solidarity campaign demanding peace and justice in Colombia helped force OXY to abandon their efforts to drill on U'wa land!

The significance of this victory cannot be understated. It is a victory not only for the U'wa and their thousands of allies but also a victory for all impacted communities fighting the devastation of resources extraction around the world. Although it is not the final victory for the U'wa, it is a major milestone in their decade-long struggle to defend their culture and homeland and teach the outside world that "if we kill the Earth then no one will live."

Guided by the spiritual leadership of their Werjayas ("wise elders"), the U'wa struggle for survival has become a symbol of resistance to oil exploration, corporate-led globalization, and American militarism. Over the last five years, the U'wa resistance has inspired a massive international solidarity movement, with hundreds of peaceful demonstrations

around the world. U'wa supporters confronted OXY's two most important shareholders — former Vice President Al Gore (who has long standing personal ties to OXY) and forced OXY's largest institutional investor, mutual fund giant Fidelity Investments, to dump over 60% of their holdings.


BUSH'S LATEST OIL WAR

Despite this major victory, the U'wa and all the peoples of Colombia are in danger of becoming the next collateral damage in George Bush's global military offensive against "terrorism." After September 11, the Bush administration entered a new phase of the US war in Colombia. No more double speak, no more euphemisms, just good old fashion oil-igarchy straight talk. The Bush administration slated \$98 million of the new anti-terrorism appropriations to protect OXY's Cano Limon oil pipeline. This money would go directly to the Colombian military's notorious 18th brigade, which is already being investigated for its links to the growing number of paramilitary killings in the region.

Bush's latest proposal affirms what the U'wa and other indigenous, human rights and environmental groups have been all along — US policy in Colombia is being written by oil companies.

Oil and violence go hand in hand in Colombia as oil installations have become a central target in Colombia's brutal four-decade-old civil war. One in four soldiers in the Colombian military is protecting oil installations. US oil companies like Occidental pay \$1 war-tax per barrel produced, and new oil development becomes a magnet for the violence. OXY's main Colombia operation, the nearly 500-mile Cano Limon pipeline, has been bombed over 1000 times in its sixteen-year history. In 2001 the pipeline was bombed so frequently that it was shut down for 266 days of the year. These bombings — an effort by leftist guerillas to deprive the government of the oil revenue it uses to fund the military — have created an ecological disaster, releasing nearly 3 million barrels of oil (equivalent to about 11 times the Exxon Valdez spill).

The latest policy initiatives are the culmination of over half a decade of behind-the-scenes maneuvering by energy corporations to hijack U.S. foreign policy towards Colombia. Since they formed the US Colombia Business Partnership in 1996, US energy corporations like Occidental Petroleum, Texas Oil and Enron have lobbied for US military aid to Colombia. In the last three years, they have succeeded in



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winning passage of \$1.3 billion in US military aid as part of "Plan Colombia."

Originally the American people were told that this aid package was part of the "War on Drugs" and the stated policy was that the US would not get involved in "counter-insurgency." But starting on September 12, we didn't hear so much about the War on Drugs in Colombia. We started hearing a lot more about the "War on Terrorism" and the need to protect US oil pipelines from "terror" attacks. Good thing the Bush administration has switched rationales, because recent studies have revealed that Colombia's coca production has actually *increased* 25% since Plan Colombia was implemented.

Two U'wa leaders, Roberto Perez and Armando Tegria traveled to Washington DC for the April 20th protests against Bush's endless war and the mobilization on Colombia. The U'wa had a simple message: "Don't let the U'wa lands and culture become the next collateral damage in Bush's War on Terrorism. Stop military aid to Colombia now!" The U'wa participated in rallies, protests and teach-ins and addressed a crowd of nearly a thousand anti-corporate globalization activists in front of the World Bank.

Activists working with ACERCA (Action for Communities and Ecology in the Region of

Central America) performed an eloquent skit which showed how corporate globalization and US militarism work hand in hand in Colombia. Amidst chants of "The Earth is not for sale," U'wa president Roberto Perez spoke of the need for people to unite and defend the Earth. He clarified that what is called Plan Colombia is really "Plan Washington" because it is a plan written by the U.S. government that serves the interests of US corporations at the expense of the peoples and ecosystems of Colombia.

But as with all victories this one has come with losses. So as we celebrate this victory remember the spirits of those who have given their lives as part of the struggle to defend the U'wa land and culture. Remember Terrence Frietas, Ingrid Washinawatok and Lahe'ena'e Gay, three Indigenous-rights activists who were kidnapped from U'wa territory and murdered by FARC guerillas in March 1999. Remember the three Indigenous children who were killed in February 2000 when the military attacked U'wa blockades. Remember the 20 non-

combatants who are being murdered in Colombia's war every day, as well as the numerous cultures, species, and ecosystems that have been lost across the region.

PEOPLE'S GLOBALIZATION AND THE ECOLOGICAL CRISIS

The U'wa struggle to defend their cloud forest home is the embodiment of the clash of world-views that defines the globalization era. Across the planet traditional cultures with ancient spiritual traditions of living in balance with the Earth are under attack by soulless multi-national corporations capable of seeing the Earth only as a commodity to exploit and extract. It is up to all of us to choose sides: are we with

continued on next page



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continued from preceding page

those who fight to defend the Earth or those who would destroy it for personal profit.

Behind the corporate industrial juggernaut are the elite planners, scheming to globalize exploitation, environmental devastation, and corporate profits. They are relying on the citizens of the global north (whose consumption drives the global economy) to remain ignorant and complacent. But as the U'wa campaign and others like it have shown, the elites are in for a surprise. Inceasingly, global north activists are weaving their struggles for peace, justice, and ecology into a broader framework of people's globalization. More and more human rights, ecology and democracy activists are recognizing that the battle for the future is a battle to articulate values.

The struggle to determine which values will shape global civilization is reaching a crisis point. Two very different paths are becoming apparent. Will it be democracy or global corporate rule? Will our thinking embrace the diversity of the planet's life and cultures, or will we all be assimilated into consumer monoculture? Will we be subsumed into a fossil-fuel-driven global economy or build vibrant, sustainable, local economies? Which will win out, ecological sanity or pathological capitalism? Will it be corporate globalization or people's globalization?

As we work for a different world — globalizing solidarity, dignity, and ecological sanity — we must look to Indigenous resistance to help us relearn and articulate Earth-centered values. For over 500 years, peoples like the U'wa have fought to protect their land and way of life from waves of Invaders. Let us learn from their example and stand in solidarity with all the planet's besieged indigenous cultures.

The U'wa will continue to need our support and we will continue to need their leadership, clarity, and inspiring example as we show the oil industry that they can no longer invade pristine ecosystems, violate the rights of Indigenous cultures, and de-stabilize the global climate. We need to let the oil barons who have taken over the White House know that that U.S. military aid to Colombia must stop. We

can show them that we will no longer tolerate corporate rule, wars for oil, or the doomsday economics that puts the interests of a few multinational corporations ahead of the future of diverse life on planet Earth.

As the U'wa say in their victory communique "Brothers and sisters of the world, the U'wa will continue defending mother Earth. We invite you to continue accompanying us." So celebrate the U'wa victory and let it fuel your passion to defend the Earth. Our work is far from done — but with each milestone, each victory, each action, each celebration, we are getting closer and closer. Another world is possible!

Patrick Reinsborough (patrickr@riseup.net) is a long-term U'wa supporter and freelance global justice organizer. For updates about the U'wa struggle, visit www.amazonwatch.org

Women's Peace Service

continued from page 12

Israeli peace movements as they engage in non-violent resistance to end the occupation.

Obviously, none of this work will be possible without the support and assistance of many people living in our home countries as well as in Israel and Palestine. We will need your help to get the information we will be gathering out to the international human rights community and the media, and to pressure our governmental representatives and the representatives of international governmental bodies such as the United Nations and the European Union to act to end the occupation and the increasingly dangerous conditions under which Palestinians are living.

We will be sending weekly reports on the situation in Hares and the surrounding villages, and our activities there, as well as occasional emergency requests for action.

We are also seeking individuals and organizations who are willing to be more actively involved with IWPS, to hear from us more frequently, to help us develop action, media and fundraising strategies, locate lawyers if we need them,

who might want to bring delegations to visit the house and women who might like to come to the house as shorter-term volunteers. Please let me know if you are willing to be part of this "A List" or would like more information about any of our work.

More about IWPS is available on our website, www.womenspeacepalestine.org. Our regular reports will be posted there, as well as pictures from the house and the villages.

Kate Raphael is an IWPS Team Member from the USA. See RQ #87 for her previous report from Palestine.

Jewish Voice for Peace

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principles are essential conditions of a just peace:

- Both Israelis and Palestinians must be permitted to exercise self-representation and collective sovereignty within political entities of their own choosing
- Jerusalem must be shared, and all people should be guaranteed the right to worship freely at their respective holy sites
- Israel must stop abusing Palestinian human rights, including a halt to home demolitions, arbitrary arrests, closures, and travel restrictions
- Israel must completely withdraw from the Occupied Territories and relinquish settlements, military outposts, and by-pass roads
- The parties must justly resolve the plight of Palestinian refugees
- The parties must equitably distribute critical natural resources
- All people of the Middle East should be free from violence

Beyond our focus on the Middle East, JVP aims to build a community of activists who will work together on issues of social and economic justice.

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Access: Vermont Camp

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tons of laughs and loads of glitter! Each vendor donates a prize, and many others mysteriously appear as the raffle draws closer.

Accessibility continues to be an issue at VWC. The timing of camp may be the most significant issue in our future. The week when our beloved mountain is available coincides with the first week of the public school year. This impact is huge: camp is not available to those who work in school systems or choose to see their kids off to that first day of school.

We continue to grapple with this issue.

We recognize that our community is year-round and never-ending. Camp is simply that physical manifestation of the joy and journey we travel together. But it is an important part of our year. It will be a wonder to watch as this very basic issue of accessibility at VWC unfolds.

Bonnie Wodin is a landscape designer, writer, priestess, and teacher who makes her home in Heath, MA, among the Heathens. This was her sixth year at Vermont Witchcamp.

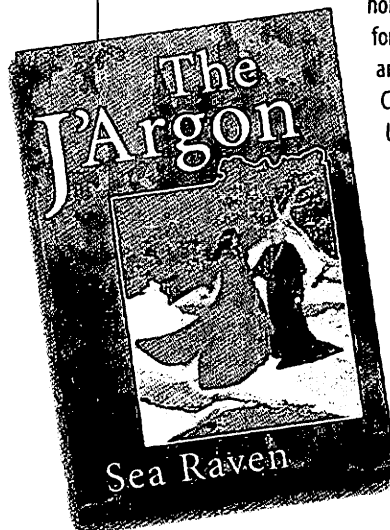
Access: Hearing

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organization, rather than it being isolated in the individual Reclaiming cells. I for one would benefit from this discussion.

Fern Feto is an astrologer, activist, and Reclaiming teacher who is (very) hard of hearing.

The J'Argon



The J'Argon is the leader of a spiritual alliance that has voice, but not vote, in 22nd Century global politics. She is the Fourth J'Argon, and the first woman to hold the title since the Covenant of the Word was formed in 2047. Her long-time lover, partner, and soul friend, the Arch Deacon of the National Cathedral, is a leader in the Liberation Underground ...

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Payscale Dispute Rocks Maui Witchcamp

A BITTER DISPUTE has erupted among Reclaiming Witchcamp teachers over differential paycales, or, as one junior teacher called it, a "hierarchy of recompense."

Nowhere has the controversy been more acrimonious than at the elite Maui Witchcamp. When the camp was smaller, it was possible to strike compromises. But as the staff expanded to a dozen, a rift developed between senior and junior lifeguards.

A spokes-witch for the junior guards, who asked to remain anonymous for fear of thrice-fold retribution from her elders, told the RPWV that "it is a clear violation of Reclaiming's principles (subsection 4-G, paragraph 19, clause A) to pay

people different amounts for the same work."

But senior guard Esmeralda RagingWitch laughed contemptuously. "Everyone knows that we perform a disproportionate percentage of 'special services.' More is expected of senior guards, if you know what I mean."

Responded the junior guard: "Who always gets stuck on jellyfish clean-up? Who has to make the mocha decafs for the campers after every ritual?"

Attempting to avoid a damaging public scandal, the Reclaiming Council of Conciliatory Counselors (CCC) agreed to adjudicate the dispute. But talks collapsed after word leaked out that junior lifeguards had met with representatives from the Teamsters

Union. Senior guards responded by hiring Alan Dershowitz to lead their legal and political defense, and both sides pre-

continues page D-187



Dead punk icons Sid Vicious and Joey Ramone were surprise visitors at last year's Spiral Dance, playing a short set during the trance journey to the Isle of the Ancestors. Said Sunshine Moonbeam, who was lucky enough to be within spitting range during the concert: "Sid's playing is as lousy as ever, and Joey still can't sing — but those guys can flat-out rock!" Photo by RPWV staffer Robin Parrott.

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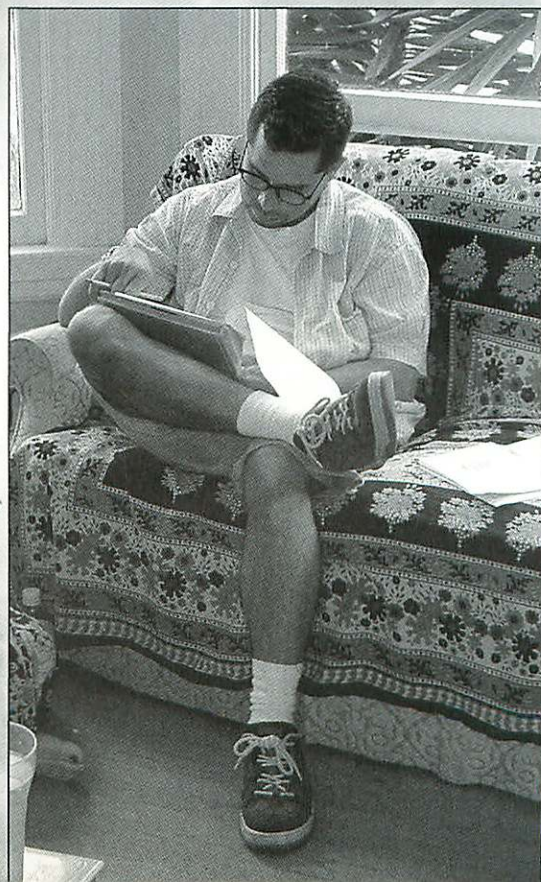
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