

RECLAIMING

QUARTERLY

Witchcraft and Magical Activism



tarot: an RQ theme section - daily spiritual practice - pagan festival 2005

No. 98 SUMMER 2005 \$5.99

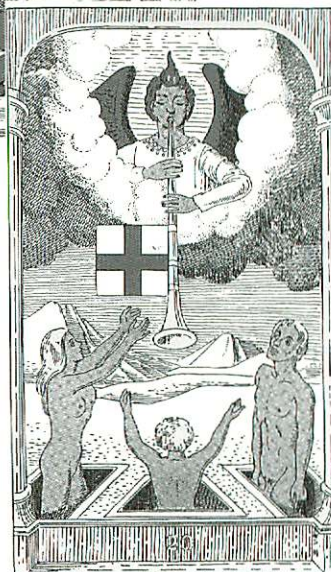
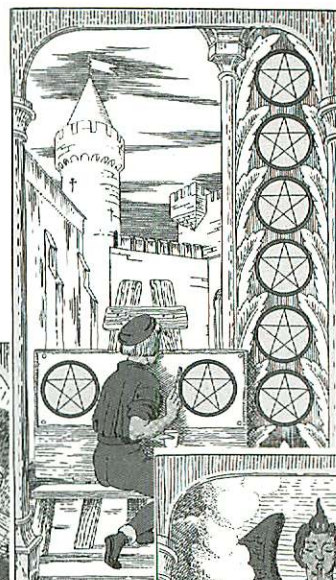
Reclaiming Pagan Cluster

Tarot Wheel of the Year



At the 2005 Pagan Cluster gathering in North Carolina (see page 18 for full story), activists took time to divine a Wheel of the Year tarot reading for Reclaiming.

Below is a full year of cards, from Beltane 2005 to Equinox 2006, with a capsule reading on each.



Pagan Cluster 2005 Tarot Wheel of the Year

by Zoe Soulspirals for the Pagan Cluster

- | | |
|------------------------|--|
| Beltane/May Day | 2 of Cups — love, connection, and the flow of healing after a lot of difficult work. |
| Summer Solstice | 4 of Cups — we need to be aware of and focus on the resources we possess and the opportunities that are presented to us. |
| Lammas | 8 of Pentacles — an opportunity for taking the time to build our skills, for study, craft and learning, and also for discipline and work. |
| Autumn Equinox | Queen of Wands — a time of growth, energy, magic, fire and action. |
| Samhain | 10 of Cups — time for community, a happy family, free-flowing love and abundance of material resources. Also the coming to an end of the situation at hand; a time of transformation into the next step. |
| Winter Solstice | Judgment — reawakening, renewal, rebirth — a new era. Some imagery from the trance suggested a reanimation of the dead. The powers are with us around Yule, to do this work of shifting and transformation. |
| Brigid/Imbolc | 2 of Swords — a time of balance, but there is a need to make decisions and move forward. |
| Spring Equinox | Moon — a caution to be aware of illusions on the path. Stay present in hard times, remain on the narrow path when we are so close to reaching the light. A time for deep listening and following your intuition. Being certain in the midst of uncertainty. |

no. 98
Summer 2005

RECLAIMING

QUARTERLY

Reclaiming

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www.reclaiming.org

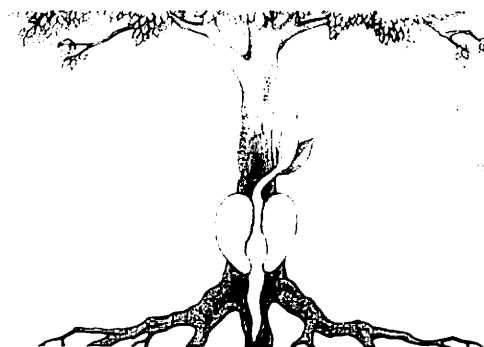
Reclaiming Quarterly

(415) 255-7623
quarterly@reclaiming.org
www.reclaimingquarterly.org

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

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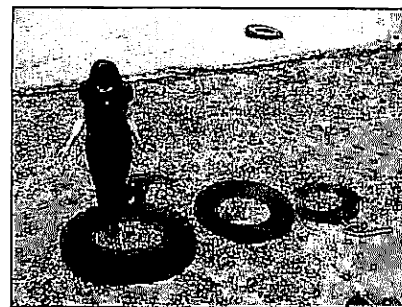
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More Tarot features will be posted online at ReclaimingQuarterly.org

To Our Readers...

Welcome to the Summer RQ, with a theme section on Tarot and Magical Practice. A dozen teachers and practitioners of Tarot share their insights and methods. More articles and deck reviews, with color images of the cards, will be featured online at RQ.org in the coming months.

Elsewhere in the issue, Diane Baker shares an article about daily spiritual practice based on interviews with Reclaiming and other Witches and Pagans, while Starhawk discusses the Pagan Cluster's plan to develop a "20-Year Plan" for our role in transforming the world.

In the regional Pages, Zoe Soulspirals reports on the Pagan Cluster's Spring gathering in North Carolina, which focused on Reclaiming's activist plans for the coming year.

RQ urgently needs your support to continue publishing. Please contribute online, or see back cover to subscribe or renew.

— Summer blessings, the RQ cell

PS — If your web browser supports Shockwave, don't miss the wonderful animated "How to Lead a Spiral Dance" on the Dreamroads (MidWest Witchcamp) website. Visit www.dreamroads.com/witchkids/sd.php

Submissions to RQ

We encourage readers to submit articles, letters, photos, etc., related to political or spiritual issues and happenings. Submissions via email (quarterly@reclaiming.org) make our job easier. Photographs and graphics are always welcome! All submissions eventually find their way into our cauldron, so keep copies for yourself.

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

We may edit for length, grammar, or readability. While we may print letters or articles on ethics, we will not print personal charges or countercharges.

Articles appearing in this magazine or submitted to RQ may be posted on the Reclaiming Quarterly website. If you do not want your article or name to appear on the web site, please let us know in writing at the time you submit it.

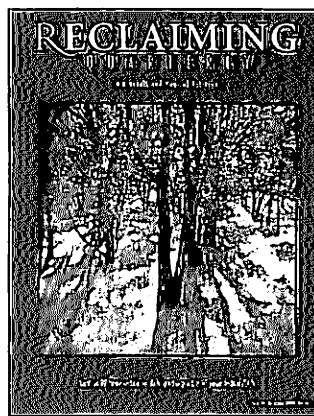
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1/4 page	(4.75" x 3.5")	\$95
1/2 page	(4.75" x 7.25")	\$185
Full page	(9.75" x 7.25")	\$360

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



COVER PHOTO by Michael Starkman. Michael lives in San Francisco. More of his photos can be seen at www.michaelstarkman.com

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

Reclaiming Quarterly is a volunteer effort. To help, please contact (415) 255-7623 or quarterly@reclaiming.org. The RQ deadlines are Solstices or Equinoxes. (Winter Solstice is the deadline for Spring, etc.) Reclaiming Quarterly is printed on recycled, chlorine-free paper.

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Our Founder

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

- Publisher, Editor-in-Chief, and Mortician Sunshine Moonbeam
- Associate Mortician Esmeralda RagingWitch
- Associate Code Wrangler Carol Gunby
- Associate Animal Handler* Ruby
- Associate Calligraphist Cerridwen
- Associate Pastry Contortionist Lily
- Associate AssMaster Lynx
- Associate Epistemological Analyst George Franklin
- Associate Levitation Specialist Shadow Lotus
- Associate Political Consultant Jade Paget-Seekins
- Associate Chronotographer Jonathan Furst
- Associate Native Plants Advisor Lisa Dillon
- Associate Image Acquisitionists Otter, Luke Hauser
- Associate Arboreal Graphicist Bob Thawley
- Associate Tarot Destinitist Andy Paik

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

Special RQ kisses to:

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

Regional Pages Credits — see page 16

Pagan Festival 2005

Honoring the Earth in Berkeley

The Fourth Annual Interfaith Pagan Festival was held in Civic Center Park, Berkeley, on Saturday, May 7. Hundreds of Pagans came together for a march through Central Berkeley and a festival featuring music, dance, and craft booths.

The adjacent Farmers Market added an organic touch to the proceedings.

For more on Pagan Fest, visit the website www.thepaganalliance.org/festival.asp

More photographs from this year and last are posted at the Reclaiming Quarterly website, www.ReclaimingQuarterly.org

Photos by Luke Hauser/RQ



Reclaiming Witches led off the pan-Pagan ritual with a broom-cleansing of the center circle. In the background is Berkeley's City Hall.



Performers at the 2005 Pagan Festival were members of participating groups and networks, giving the event a warm community feeling.



The South Altar draws Witchy attention.



Flautist from the Danse Macabre troupe.

LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

Earth First! Rendezvous

July 4-11, Mt. Hood National Forest

Join us at Earth First!'s 25th anniversary gathering.

What makes this gathering unique? The IWW union is celebrating their 100th birthday and members are planning to join us. In fact, peace activists, union members, members of the Black Bloc, earth defenders, Pagans and other magical folk from different actions and tree-sits around the country will be there.

The event is being sponsored by many groups including the Cascadia Earth First! There will be a declaration of Cascadian Independence. Much music and playfulness. Dance, song, and magic afoot. And strategies for healing the humans on this planet.

Updates will be posted at www.cascadiarising.org

Mountain Justice Summer

Mountain Justice Summer in Appalachia is a call to action to stand against the final destruction of our life supporting ecosystems — mountain range removal.

We need your help to fight the coal companies. We are asking for volunteers to dedicate a summer to our efforts to resist the atrocity of mountain range removal.

Mountain range removal is the ultimate in theft of a people's heritage, the destruction of entire watersheds and the annihilation of one of the most biologically diverse places on Earth.

Mountain Justice Summer will be the catalyst for a broad-based resistance movement that will succeed in stopping mountain range removal. The campaign will begin with the MJS action camp where participants will have an opportunity to learn and share skills.

Food, housing and camping are being arranged. Campsites have been identified and food donations are being secured. Come to our home and help us protect the Appalachian Mountains.

Mountain Justice Summer hopes to include plant identification, media escorts, pre-blast photography, endangered species identification, listening projects, demonstrations, tour promotion, non-violent direct action, camping, and in general raising hell for our mountains.

For more information, visit www.mountainjusticesummer.org

Redwood Sacrifice

*And crashing she falls, in sawdust and lies
Dead at my feet, my Messiah, my Goddess,
Dead, when I still had much to learn
Gone, two seconds before enlightenment came.*

*What wisdom, what grace and beauty are lost
When we cut wantonly beyond our need?
I want to nail myself to her and be carried away,
To go wherever she is going, to learn whatever
she knows.*

— by Jessica Orr

Guantánamo a Gulag, says Amnesty

Britain and the United States are betraying the cause of human rights in pursuit of their "war on terror," Amnesty International says in its annual report published in May.

Irene Khan, Amnesty's general secretary, accused the two governments of condoning torture and violating the Human Rights Act at Guantánamo Bay, Iraq, and elsewhere.

To see the report and to follow Amnesty International's human rights work, visit www.amnesty.org



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EARTH FIRST! JOURNAL

International activist news. EFJ sets the standard for grassroots publications. \$25/year to Box 3023, Tucson, AZ 85702. Or visit www.earthfirstjournal.org

INDEPENDENT MEDIA CENTERS

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

Adopt-an-Activist

Turning emotional support into financial solidarity

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

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

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

Twenty-Year Plan

RECENTLY, THE Pagan Cluster decided to begin considering the question of our twenty-year plan. After all, if long range planning worked to get the neocons and right wing Fundamentalists into power, why shouldn't it work for us?

The idea has sparked a lot of interesting thinking and imagination, and some resistance. In one email, a friend quotes a woman as saying that she's a powerful Witch and if she thinks about the future she'll create it — climate change crisis, peak oil, whatever.

I say, hey, if she's that powerful, tell her to think fast, and think of something good! I know I'm not powerful enough to create the future merely by contemplating it — in fact that's one of the beginner's fallacies about magic, that our thoughts alone make things happen.

Actually, it takes a particular type of thought — directed, focused, intentional, and imagistic, in a particular state of consciousness, directing energies through images — to make things happen. And even then we're often working against some big opposition. But I digress.

WHAT CAME UP for me when I actually began thinking about a twenty-year strategy is how deeply uncertain I am about what the world may be like in twenty years. Here are some possibilities:

Things Stay More or Less The Same: That is, those who hold power continue to accrue more, but slowly and subtly enough that they don't provoke a crisis. The holders of wealth continue to concentrate wealth, but not so blatantly that the rest of us realize we're being sucked dry. The weather continues to be

odd, but the worst effects of climate change are still felt mostly in out-of-the-way third-world countries that global power holders can pretty much ignore. We go on to wage the War du Jour, year

“The Great Turning” is Johanna Macy's phrase for the massive change in consciousness that could bring about a new order of social justice and ecological balance

after year — but not on our turf. Civil rights and social programs are continually eroded, but gradually. New products, new techno-toys, new reality TV shows keep us all fully occupied and distracted.

In which case, we might wage a long-term campaign to slowly persuade the rest of the world to adopt more just and ecological values (which, in fact, is what we have been doing for the last twenty years), strengthen our own networks, and maybe look at ways to pool our collective resources to increase them and to extend our support for one another. In addition, we might act to shake up the equilibrium of the system, wake people up, make visible the real destructiveness of the system and thus bring about change — which we have also been attempting to do.

Enlightened Capitalism Saves Itself: The architects of our current system realize that shifting to renewable, sustainable sources of energy and reducing or eliminating pollutants is good business

and a great long-term investment. And that the best way to assure the continuity of the current system would be to lessen the greed of those in control so that everyone could have enough, to assure strong social safety networks and supports. And that unless we forestall global warming, no one will be doing much business. The resources of the private sector and government resources are poured into renewable energy and other ways to restore health and balance to the planet. In which case, we could all join in, invest in renewable energy stocks, and shelve our dreams of deeper change.

We're on the Titanic: And the idiotic Captains are running full steam ahead into the iceberg of climate change and global environmental collapse. Various scenarios branch out from here, depending on whether we believe:

We're About to Hit the Iceberg: In which case we should be doing all we can to turn the ship or grab controls away from the current Captains.

We've Already Hit the Iceberg: Global climate change is already massively damaging and probably irreversible. The ship is filling with water — we just don't notice because we're on the upper decks and the orchestra is playing. A variation on this might be: We're about to hit the iceberg but we cannot succeed in turning the ship. In both cases, we should be madly building lifeboats. Where those lifeboats go, however, is determined by other factors, such as whether we believe we're facing:

Death by Fire: The world gets hotter and

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Daily Spiritual Practice

“WHAT KIND of daily, personal practice do Witches do?” my new friend asked, new-time Witch to old-time Witch.

“Good question,” I answered. “Why do you want to know?”

“I want to be part of something every day,” she answered. “To connect. I think it would feel good. And I need to practice my skills.”

The knowledge she sought about what Witches do was not readily available to me. First, aside from honoring Solstices and Equinoxes, Goddess Tradition has very little that is prescribed for all Witches. Second, we don't have anything uniform in our faith, no prayers or ceremonies that Witches do the same way, even twice, much less every day. Lastly, when it comes to personal work, it's private, and mostly unseen by others.

I poll my circle. “Do you have a daily practice?” I ask. After working together for two years, I don't know this about my circle members.

“Every morning when I get up,” says Rebecca, “I ask the Goddess, ‘What do I need to know today?’ Then I draw a Tarot card. Sometimes it's a message for me, sometimes it's about someone else. It helps me recognize what's going on.”

Kathy says that she chants daily, “Thank you for the bounty.”

Selene dances in a movement meditation.

They all find a daily practice important and beneficial.

INSPIRATION, DEVOTION, MEDITATION

I go to the internet and query Witchvox.com. Looking at the answers I receive, it turns out that what Rebecca, Selene, and Kathy do reflects three loose, often overlapping categories into which my correspondents' answers fall: inspiration, devotion, and meditation.

Inspiration involves listening, open-

ing for guidance. Rainbird reflects on the blessings and challenges of the day in the evening and asks for wisdom, guidance and inspiration through her dreams. Rowan meditates each morning and then selects which necklace she'll wear throughout the day. Another, Victoria asks the same question every day, “I wonder what I'll learn today?” and finds this as her best tool for battling lifelong severe depression.

For two years, Shelly drew a Tarot card daily and recorded it on her calendar using a mini deck on the bus on her way to work. During the ride she centered and recited a few lines from the Charge of the Goddess. She found this created daily direct contact with divinity. She stopped the practice when she got laid off, but the practice pushed her towards many positive life changes.

While most of the daily practices are not very demanding, devotional practices seem especially suited for quick interludes. Jen makes a brief devotional practice of squirting shampoo into her hands in the shape of a spiral while saying, “may peace fill my soul and the world.” She draws a spiral on paper money and prays, “may the lives of all those whose hands this money pass through have abundance.” Aviniana and her son light a candle every morning and speak a few inspired words which set the tone for their day. Jeni asks for protection every morning when she locks her door, and also uses her classroom's moment of silence to ask blessings for her

students and for her teaching. Rainbird offers a small cup of her morning coffee and rings windchimes.

When Morrigan lacks time or materials, she finds that visualizing her ritual works for her. She takes her practice to work with her, dipping a sponge in salt water and running it around her cubicle's boundaries when work gets especially tense. She says, “We adjust the seat in our car before we leave. Why not perform a little daily devotional?”

Others practice devotion with a full daily ritual. Lavender Dawn, an active teacher and priestess, who runs a metaphysical gift store (Pelagia Mystica Gifts, Fort Bragg, CA) and works with people daily, creates a complete ritual every morning to sustain her vocation. She finds repeating at least one key phrase each time gives her a sense of continuity. When this phrase loses its meaning, she changes this aspect of the ritual.

Meditation occurs in many forms. Angela uses yoga and chakra alignment, and welcomes the sunrise. Dale meditates before arising and in odd moments throughout the day. Shawna incorporates grounding in meditation and brings this aspect to mundane jobs like composting and recycling.

Missing daily practice is usually taxing. Angela loses focus and feels disjointed, negative, and unappreciative when she's not engaged in her daily practice. She's observed that Pagans without this connected, daily practice can feel that something is lacking, a condition that leaves them seeking spirituality from external sources, and vulnerable to being taken advantage by the unscrupulous. Adrian feels more stressed, jittery and uncentered. But when a back injury halted Baruch's yoga practice, the result was having “less to feel sanctimo-

nious about” and free from yoga’s “oppressive quality.”

Everyone said that their practice made a critical difference in their lives. Victoria, who went on to say, “Because I’ve asked myself that question, ‘What will I learn today?’ I am on notice to connect with the world, observe what’s happening and how I respond.”

Not practicing also makes a difference. Dale reported feeling anxious, separated and lonely when he doesn’t get practice meditation. Jen worries that she has left her home unprotected, or shortchanged her work when she doesn’t follow her blessing practice.

TRADITIONAL PRACTICES

Most religions have prescribed personal regimens, practices that are so well-known that people outside the religions can readily name at least a few. Catholics, Hindus and Buddhists have prayer beads. Judaism has Sabbath candles, morning prayers. Islam has prostration towards Mecca. Native Americans salute the sunrise.

What about Goddess Tradition?

Our religion is both the newest and the oldest of the principal faiths. Unlike the other major faiths, Goddess Tradition is not centered on an individual’s teachings. Nor are we a “People of the Book,” with writings to coalesce us. We do not have the benefit and resource of an unbroken tradition. We only have our instinct and intuition for our practice, for discovering ways of connecting to the divinity of nature, the nature of divinity.

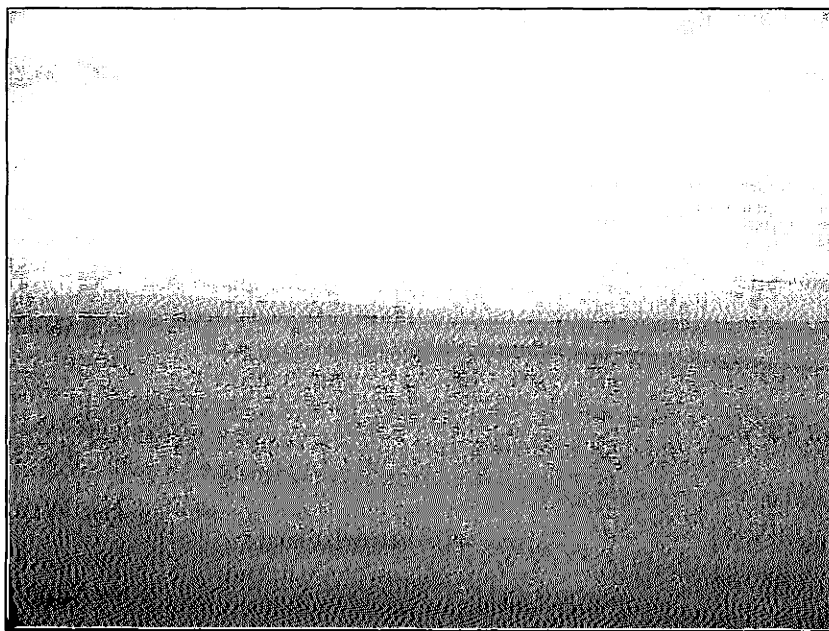
Despite being an untidy and decentralized faith, Goddess Tradition shares the same components of every other religion, both mature and developing. I think of religion as divided into three parts, like a layer cake.

The bottom layer is the congregation practice. In Wicca this is

our ritual groups. I also put solitary practice here, since solitaries do the same rituals as groups, but with a congregation of one. For other faiths, this may be church, temple, mosque, dharmasala, essentially observing rituals together.

The middle layer is the religions’ organizational aspect: the clergy, congregation’s administration, theology schools, Sunday schools, edicts, systematic ethics and enforcement of who’s in, and who’s out.

The top layer is the individual,



The Moon, by Daisy Rose Anderson (see page 9).

independent practice of the faiths. Some is considered part of the faith, some is voluntary and self-created. This ranges from simple acts like grace and bedtime prayers, Catholic rosaries, to Jewish seders and Sabbaths, all the way to the global prostration of Moslem men towards Mecca.

Our Wiccan cake is especially rich and flavorful on the bottom layer. In this we excel. We honor and merge with natural cycles with an incredible variety of fresh, innovative rituals. Our middle layer is thin, but growing. Groups like Reclaiming, Covenant of the Goddess, and others are surviving and maturing. Being an especially computer-literate people, the internet has strengthened and linked us through websites like Witchvox.com. Our top layer, the per-

sonal practice, is skimpy, but dense. In Wicca, everyone is essentially on their own to develop individual, independent practice through their own personal need and instinct.

SPIRITUALITY AND RELIGION

Starting this discussion, we need to realize that theology typically distinguishes between practicing spirituality and practicing religion. Typically, spiritual practice is what promotes awareness and insights, cultivating personal well-being. Spiritual practice gives a personal boost.

It doesn’t require the precepts of faith to work. Religious practice is what orients us to our particular faith; religious practice nourishes both the practitioner and the body of the faith. One example of the spiritual/religious difference would be starting the day with meditation, or starting the day with the Jewish Modeh Ani, a prayer said upon awakening. The former enhances the individual; the latter also binds the person to a religion.

Witches know enough about energy to understand that focused religious prayers like the Jewish morning prayer, or the repeated Catholic Rosary, are ways of building power. They feed the religious entity, even the Gods of those faiths, energetically. Established religions understand this. Centuries ago, the Dominicans set up a “Perpetual Rosary,” organizing nuns, monks, and laity to recite rosaries 24 hours a day. That’s a powerful energetic dose to sustain their faith. Now, other groups have appropriated this potent tool. For example, Catholic anti-choice groups have used the internet to organize perpetual anti-choice rosaries.

What people get from their personal practices is very individual. Some find

continued on page 27

TAROT SPELLWORK

by *Beth Owl's Daughter*

Despite the many excellent Tarot books, decks, and other resources currently available, I have found surprisingly few that approach the cards as powerful ritual tools. Most popular books focus on setting up your altar with various objects, tools, and candles, pulling the recommended cards for this or that particular intention, reciting some chants, and then doing visualizations and affirmations. A helpful start, but in my own experience, the Tarot offers much more.

Tarot — an RQ theme section

The sound of cards being shuffled and cut.

Cards chosen with the receptive hand.

Powerful images laid out on sacred cloth.

And then the story, always a story.

The Tarot surrounds us. We use it to plan rituals, plan our lives, entertain each other, and even to inform our protests. Lots of people have decks, and many of us are readers, either casually or professionally.

In this issue, we look at the Tarot and tap our collective wisdom. How do we use the cards, and why? Which decks do people like? What do they mean, and how do we use them? And, of course, what can they tell us about the year ahead?

The section includes the inside front cover plus the next seven pages. We feature a half-dozen articles, plus a forum of Tarot teachers. A complete list of articles appears on page one.

Add your voice — we'll post more articles, interpretations, and reviews of decks online at ReclaimingQuarterly.org. Contact us at quarterly@reclaiming.org

— coordinated by *Andy Paik & George Franklin*

THE MAJOR ARCANA

In my experience, when working with the Tarot in terms of the Elements, the Major Arcana relate to the direction of Center/Spirit. So, in spellwork for an important spiritual goal or for a shift that may require lengthy gestation and growth, working with the twenty-two trump cards over a set period will create a powerful wave of change.

For example, suppose I have decided to leave my current job, wishing to find a more satisfying and prosperous alternative. I would set my intention, and then I would perhaps decide on the length of time for this shift to take place. Since I am working with the twenty-two cards of the Majors, I might decide to work this spell over twenty-two lunar cycles, or if I wanted quicker results, perhaps I would work alternately with each New Moon and Full Moon.

Starting with the Fool, I might spend the time of New Moon to Full Moon looking for sacred Foolishness in my daily life; finding ways to lighten up; challenging the routines and expectations of my self that fears to be a Fool. I would search for places where a leap of faith might be a powerful catalyst for growth, and I would cultivate an attitude of following my bliss — like, for example, experimenting with exactly what my bliss might be in the first place. Working with the boundless potential of The Fool, I could look “outside the box” for what sort of livelihood might excite me. I might imagine myself in completely different careers, despite the fact that I have no experience or skill in those lines of work. Only a Fool would do that, but it might just open a door to something quite delightful. And besides, the Fool is only the first step.

Next comes The Magician, whose nature is (among other things) to possess skills, tools, and abilities that can

manifest what he desires. During waning Moon phase, I could work with the Magician to narrow down the wild experimentation of the Fool to something a little more realistic. Or I could take that time to edit my resume, transform my appearance, and cultivate new skills that I might need for the new direction I wish to manifest. The Magician is also a shaman, so I might do a vision quest of some sort, or seek guidance from the allies and elementals I work with.

Each card of the Majors offers some powerful energy for moving your intention forward, and each can give you many lessons about your own co-creative process. Be prepared for a very transformative event if you decide to follow the Fool's Journey through the Major Arcana in your spellwork.

THE WITCH'S PYRAMID

The Witch's Pyramid, sometimes called the Hermetic Quaternary, has been called the springboard of magick. In *The Spiral Dance*, Starhawk references these four principles in her descriptions of the Elements, and I have found them useful in performing spellwork using the Tarot.

The first principle is “To Know.” This relates to the element of Air, East, and therefore (in most Tarot systems) the Swords. To know means that it is imperative that you have a clear intention in mind. The Swords cut out the superfluous, determine boundaries, and bring the skills necessary to weave the changes you desire, yet harm none. Swords work with the power of the mind, words, poetry, and song. Magical work that would be suited to the Swords might include writing, chanting and music.

The second principle is “To Will.” Knowing your intention, the challenge here is to make it happen, to engage and

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DESTINY BLACKJACK

by Andy Paik

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

"Come my friend, surely you want to play a hand of Destiny Blackjack! Only \$2! What is Destiny Blackjack?, you ask? Why it is a simple game of mystery and fate where your future, your destiny itself, can be revealed in just five, count 'em, five short minutes... It is Blackjack with Tarot Cards.

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

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

"A traditional Tarot Reading is all about 'the future', about 'what will happen.' Destiny Blackjack is not like that. In Destiny Blackjack, we are looking at a possible future, a road you could walk down if you so choose. It could be a new love in your life, or a

change of career. But the cards are not limited to the mundane. It could also tell us what will happen if you are abducted by aliens!"

The dealer turns over the first card, and displays it, right side up.

card, and that is 21 all by itself. The major arcana are worth their number value. Unlike in traditional blackjack, however, the court cards are only worth five, and the ace is always worth one. You could bust here, but it is unlikely..."

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

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

The Five of Pentacles. The card shows a woman cradling a baby, and a man with his hat in his hands in front of a stained glass window...

"Alas, the price of pleasure... She is now pregnant with your child, and you are getting married. This is your possible future. You have already drawn it. You *can* meet three women at a party and go home with one of them. It will turn out that she likes blindfolds and ropes and you will get her pregnant. You will marry her, and then you will

have a total of 16. Are you content to stand there, knowing you can have a happy, married life together, or do you have to see that life for yourself?"

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

The dealer takes a hard candy ball



The Fool, by Daisy Rose Anderson.

"The Three of Cups." The card shows three cups, overflowing, and three women dancing above the cups.

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

"You have a three, do you want to hit? I should warn you, this is a Tarot deck. The highest card in it is the World

Photos: Urban Tarot

San Francisco artist Daisy Rose Anderson uses photography as a tool in which she explores the depths of her internal worlds and fantasies.

The images on pages 7-12 are from her Urban Tarot series. You can see more of her eclectic imagery at www.lenzwoman.com

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A TAROT FORUM

RECLAIMING TEACHERS AND ORGANIZERS REFLECT ON TAROT, DIVINATION, AND MAGICAL PRACTICE

Amy MoonDragon is a Tarot reader, workshop leader, ritualist, and full-time counseling student living in North Carolina with her fluffy gray cat.

Angela Magara is a writer, teacher, and mystic living in the Green Mountains of Vermont.

Elka Eastly Vera is a practical magic-maker in San Francisco.

Marilyn R. Pukkila is a Quaker Witch priestess of Persephone in the Reclaiming tradition, who teaches, sings, gardens, loves, and dances her life in Central Maine.

Paul Eaves is an in-love Reclaiming Witch from Minnesota who works with autistic kids, labyrinths gardens, and Elvis.

How often do you do readings? How elaborate? For what purposes?

Amy: I do a daily spread for myself, three cards: the nature of the day, the action needed, and the lesson to be

learned. I also do professional readings. I usually do a full Celtic cross spread. My most cherished work is an hour in-depth session with someone of Witchy or like-minded energy. I have sacred space already created, we do grounding and prayer, and sometimes incorporate therapeutic techniques and magical techniques to make the most of what the cards offer us.

Angela: For years I have pulled a card each morning for information for the day. I find coming to the Tarot each morning focuses me on opening to guidance and information outside of my linear experience. Tarot is the perfect Witch's tool.

Paul: I do several Tarot readings per week with college students. Some are open-ended, "who am I" readings. Others are about specific issues such as career and romance. I regard this as im-

mensely rewarding service work with the younger generations.

Marilyn: I'm currently in a course which has us using the Barbara Walker deck weekly as well as for divinations before doing spellwork. I also read for others at their request in a spiritual mentoring/counseling capacity.

Elka: I use an oracle just about every day, though not always Tarot. The question I ask most often for the day's single card draw is this: "What energy wants (or would be helpful) to move through me today?"

What was your funniest/scariest/weirdest Tarot experience?

Amy: In 2003, I taught a Tarot path at BCWC with the rocking River Roberts. Her suggestion for our path was that we each draw a card that we would embody all week. Well, I took my "Death"-blow with dignity (or maybe it was just shock). But lo and behold, the entire year was a year of loss. So, the funniest and scariest moment was how the following year, 2004 at Spiral Heart, I was totally hot about the idea of drawing a card for the week. I had to get another crack at it! I was fed up with Death! What could be worse, anyway??? Of course, I drew the Tower.

Angela: I participated in a Living Tarot facilitated by WilowFire where the reading turned decidedly political. Our friend Charles was the King of Swords, and somehow morphed into being George W. Bush. Charles articulated with a straight face why he, George W. Bush, was doing what he was. We all began to see Bush as human being and felt compassion for the condition which would make one think and behave as he does.

Paul: Once I did four readings at a party with some very tipsy, mid-twenties males about love and romance. The



The Sun, by Daisy Rose Anderson.

readings were very touching, possibly due to the recipients' lessened guards. The readings could have been very useful if they could remember anything the next day.

Marilyn: One of my first questions (in high school) was, "Is it a good idea to read Tarot?" I got Death in the "family opinions" position, which felt like a warning from my recently-deceased grandmother to stop, so I didn't pick up a deck again until 14 years (and a lot of growth) later!

Elka: During an Elements class in 2001, our teaching team was experiencing some conflict. We gathered together to discuss our challenges and asked the Tarot for insight. One of the questions we asked was, "What are we not seeing?" The cards responded with The Tower. The next morning was September 11.

What do you wish you'd known when you were getting started?

Amy: At age 12, I got my first deck of cards. Santa left a groovy 70s version of the Waite deck in my stocking that year. I wish I'd known then that Tarot was going to become my life path! I was absorbed with it for many months but then put it aside for many years. I also wish I'd known how important it is to record my readings and to refer back, adding notes later as to how the situation actually played out.

Angela: Tarot is not mysterious but simple. It is the elemental teacher and sage. Anyone can read Tarot.

Marilyn: That I could trust my inner wisdom.

Elka: Hmmm. I'm glad that I approached the cards fresh, without any expectations, just a sense of reverence and respect. *Mary Greer's Tarot for Yourself* was my guide. Following the exercises in the book, I was encouraged to create my own deep relationships with the cards.

Share one Tarot secret of yours with our readers?

Amy: For beginning and intermediate practitioners, I'd say invest the time in study. Find an interpretation manual that really speaks to you. Build a solid foundation by memorizing a few key phrases about each card. Expect this work to take



The Wheel of Fortune, by Daisy Rose Anderson.

serious study. It is so worth it.

Paul: I let the person being read choose the cards in any way they want.

Marilyn: I read the bottom card to see "what's at the bottom of this situation." It's amazingly insightful, and usually ties the whole reading together very nicely.

Elka: Use the cards to ask for "divine comment" about an issue. This is extremely helpful when a question isn't fully formulated. It invites communication from the Higher Self.

How do you think Tarot "works"?

Amy: When I speak with lay people about the Tarot, I always tell them my first principle, my belief that it is their immanent Divinity that speaks through the Tarot and that, personally, I do not hold knowledge about them that they do not have. The Tarot itself holds many powers, both within the scope of divination and beyond. I believe that Tarot is a comprehensive representation of the vast array of human experience. Any story can be symbolized. Thus it is a vehicle for Divine communication that has great range and flexibility.

Angela: The Tarot allows me to more fully engage my own wisdom. It is consciousness's shorthand. The process of reading with someone else or with a

group is completely different. When we do those readings we are allowing our wisest self to reach into the cosmos and draw upon a source greater than our individual selves. Immanence and transcendence get all mixed up here but the result is the same: together, we are able to discover what alone we cannot, and to see myriad facets of a situation.

Paul: First there is a relationship with the cards that is rooted in respect, wonder, and a dab of consistent structure. Listening — listening to the recipient, listening to one's instincts, listening to the voices of the cards. After that, it truly is mystery, and that is why I love it so much.

Marilyn: The images on the cards evoke meaning and wisdom from those Selves within us that are quieter, shyer, less welcome, or delightfully unexpected. The Divine may also speak more clearly through Tarot, provided we have quieted our assumptions enough to listen and hear.

Elka: Tarot is a way of communicating with the subconscious. You build meaning through study, practice, channeling. But you can also read cards without any prior information by delving into the images. The images stimulate Younger Self, who is in direct contact

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TAROT AFFIRMATIONS

by *sisalfish*

TAROT AFFIRMATION FOR THE MOON

You stand at the gates, with two arcane figures towering above you. You sense that to pass through is to be changed forever, and to remain on this side is to miss out on the Mystery. And in your ear, a voice whispers that through the gate lie all the challenges of your past lives that you failed. Now you will face them and have another chance — a chance to make it past the sentinels, or a chance to fail again . . . you stand at the gates.

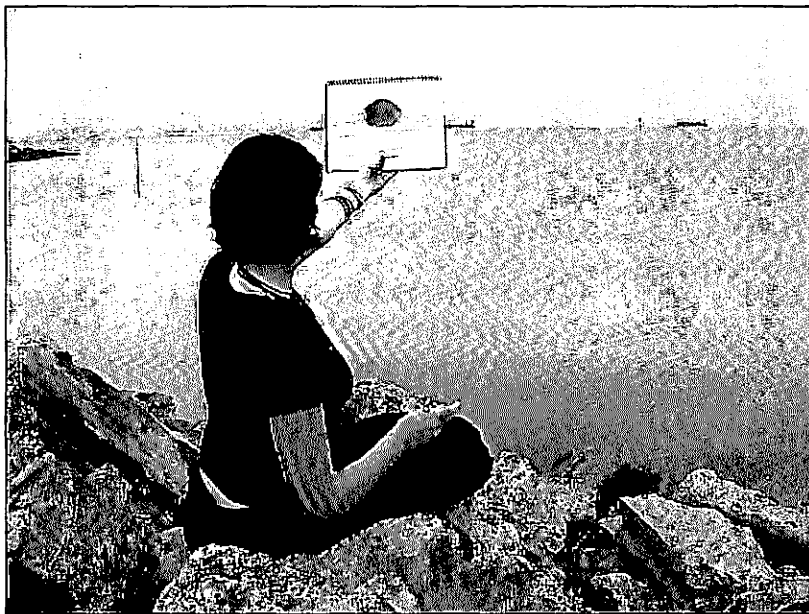
The Moon card is a card of the watery depths, and of all the gifts and challenges that deep water and deep emotion entail: intuition, rampant emotion, challenges, mystery. Those gates always remind me that there is another realm beyond, where all is understood, and where the path of my many lifetimes is linear. But on this side of the gates, we have only the watery shadow of the two towers, cast by the light of the Moon.

So — what to do with this card? Once again, those on the path many of us follow see this card as a blessing. Mystery? Hey, bring it on, and the more mysterious the better! A chance to get in touch with intuition? Most of us are up for that, I think. To pass through this gate is to enter into the rite of initiation, and if you are committed to a growth path, this card represents non-conscious growth.

Non-conscious growth — through dream, trance, meditation. This card is a message that the moon of our lives is phasing, changing, even if it is obscured

from our vision by clouds. Even obscured from the eye, the tides know Her phases, and answer, and our lives answer as well. There is a conversation going on, this card says, between your subconscious and the Moon.

Some interpretations of this card



The World, by Daisy Rose Anderson.

also involve acting with the authentic self. I was surprised at that; it made me wonder if the authentic self must, like the Moon card, be beyond the reach of conscious thought. If the authentic self is truly what we are, intrinsically, beyond logic or explanation. The Moon card indicates challenges are coming that are beyond conscious thought; you must rely on intuition, dreams, the authentic self to meet those challenges and move past the sentinels that tower above you.

Affirmation on receiving this card:

“I hear the call of the unknown, and I look to receive guidance where I least expect it. Through choice, I can change my experience.”

TAROT AFFIRMATIONS FOR CARDS WE RESIST: DEATH AND THE DEVIL

Fasten your seatbelts — these are cards that offer some serious challenges. I say we brave them both in one fell swoop.

Have your affirmations ready! And you might keep in mind one word — choice. That word opens these two cards up to gift you with their full potential.

Let's take Death first. The one your off-the-street querant dreads most. But like many of those on our path, I welcome the Death card. Maybe not if you take your readings literally. But — if you value transformation, so much so that you sing songs to

honor and invite change (as we do), this card is incredibly useful. For myself, there are so many areas of my life I'd be interested in transforming. Often, this card points to the area on which I should focus — often, it's an area I would have found good excuses to neglect. So, a tough card, the Death card, certainly. But if you've committed to doing tough work, it's a kind of “tough love” card.

My Thoth deck card shows a wicked skeleton doing a dance with a scythe, cutting through the threads that bind and conceal. What freedom — to wield such a scythe. This card is about letting go and moving forward. We are

continued on page 26

MISSING TAROT CARDS

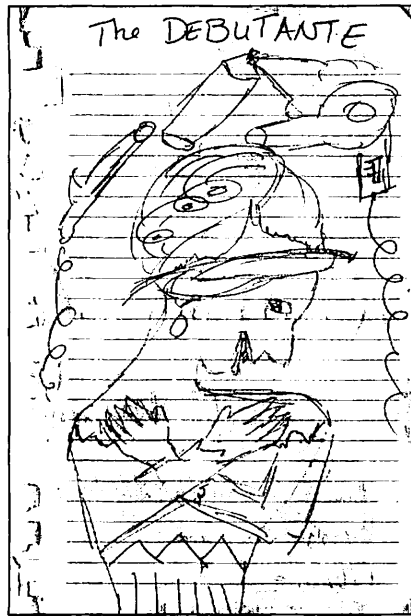
When the modern Tarot deck was codified in the late Middle Ages, difficult choices were faced regarding which aspects of human experience would count as Major Arcana, which as Minors, and which would be left out entirely.

The self-appointed authorities who made these decisions may have overlooked realms of experience which subsequently proved central to human culture as we know it today: shopping, spectator sports, and television, to name just a few.

This Spring, RQ invited readers to submit their thoughts regarding Missing Tarot Cards. Here are their nominations, along with artists' renditions of four of the cards.

SEND US YOUR MISSING CARDS!

Have a Missing Tarot card you want to share with RQ? Drop us a line — see page 2 for submission details. We'll add more cards to our online edition.



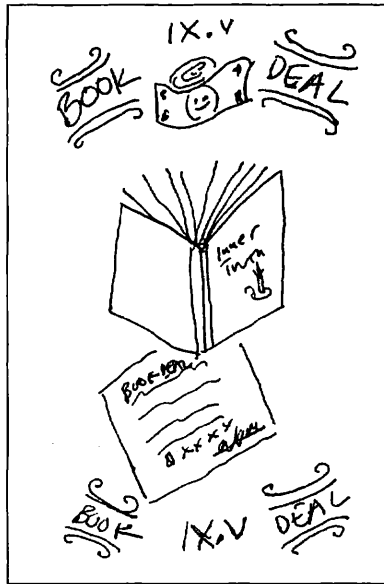
MISSING TAROT CONTRIBUTORS

Missing Tarot cards suggested by Whitney, Mimi, Catherine, Rebecca, George, Daisy, Kai, Nolan.

Cards, clockwise from Debutante: Anonymous, Elka, Maya, Julian.

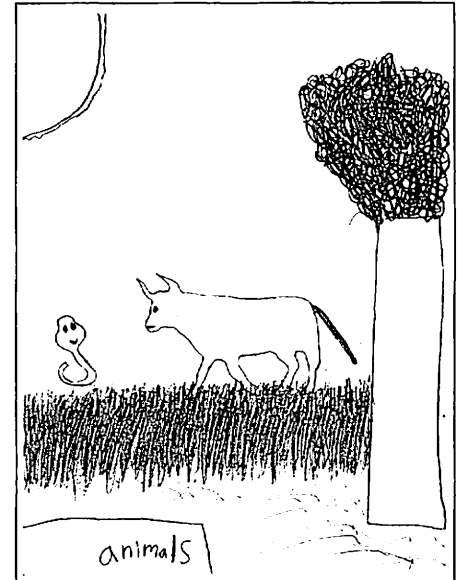
Baby-with-the-bathwater — this card shows upraised arms flinging water from a plastic baby bathtub, astonished-looking baby riding the wave out of the tub. If you receive this card in a reading, it refers to impetuosity, and may portend a need to let go and act without fear of consequences. Reversed, it reflects a need for caution in action.

— Victoria Slind-Flor



Shoveling — I've always been struck with how life is full of endless clean-up tasks, the sort of maintenance tasks that must be done, and quickly get undone. In domestic management there's laundry — nice clean shirts one folds and puts away only to see them immediately taken out of a drawer, worn, and thrown in the hamper. Dishes one washes only to be dirtied. Meals one spends hours preparing which are gobbled. The card does not exactly speak of futility, because these tasks are absolutely necessary. Perhaps the myth of the cleansing of the Augean stables, which fill up with filth as soon as they are shoveled, would be a lofty interpretation of this archetypal dilemma. The card seems to have a reverse-nine feeling to it — pentacles or wands?

— Rose May Dance



MORE MISSING TAROT CARDS

Dolly Parton

Pagan Poseurs

Card No. -1

The Grand Slam

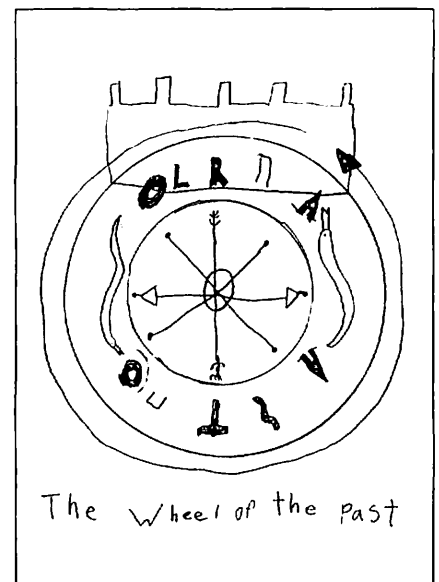
Clean Room

Getting Stuff Done

Hypnagogic State (between waking and sleeping)

Exile (No. 9.5)

Golfing



The Tarot DeckFinder

by Raye Martin

Imagine yourself opening a book of knowledge, the words spilling out like keys to the unknown. The text looks like a small dictionary, but upon closer inspection, you see that each entry is the name of a deck of cards. What you are holding is *The Tarot DeckFinder* by Raye Martin.

The *DeckFinder* is like a Consumer Reports for the Tarotist, with insights into 2,000 Tarot decks and oracles.

The well-known Tarot author Mary K. Greer says, "Never before have so many decks and so much information been gathered in one place."

The catalog was designed for comparison shopping. The book offers clear, standard ratings and reviews across all publishers. Decks are listed in alphabetical order by title, with several entries per page in side-by-side layout. For each title, vivid descriptions of the cards are followed by everything you ever wanted to know about a Tarot deck, formatted as twenty-one labeled segments.

Among the information in a *DeckFinder* are the title, author/artist, year published, reviewer rating, suits, book, and extras, as well as the likely audience for the deck. Decks are indexed by author and by over forty separate interest areas.

Martin believes that "beauty is in the eye of the beholder," so decks are not judged based on the artwork. Instead ratings discern the concept behind the work and the level of maturity displayed in the overall package.

Review by Shel Raymond. Contact Raye Martin, green_hazel@earthlink.net

The Lover's Path Tarot

by Kris Waldherr

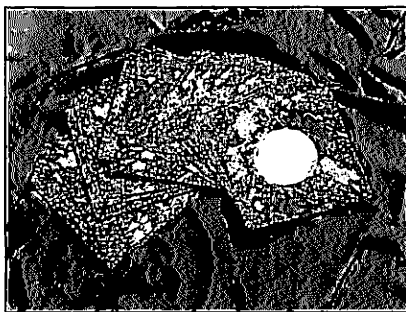
From Kris Waldherr, the creator of the highly popular Goddess Tarot, comes a fresh and beautiful deck that uses primarily Greco-Roman couples to represent the interaction of yin and yang that permeates our world.

Mythical love stories from many cultures are pictured with rich details and earthy colors on lavishly decorated borders. Dressed in snowy white trimmed with gold, heavenly Isis and Osiris embrace amidst a field of white lotus blossoms in the sixth major, Love. Fair young Vivianne, a vision in glowing white, joins the aged Merlin to animate the Arthurian legend in trump one, Magic.

The exceptional book provides two pages of information in addition to a full color photo of each trump. The minors are given one page each.

This extraordinary set is recommended for those who would like to expand their knowledge of Tarot and mythology. It is a romantic deck with a rare maturity that transcends the outwardly interpersonal kind of love and reveals something about the nature of self-love.

Reviewed by Raye Martin.



The Earth Deck

Created by Gaiamore (Gail Morrison)

My first experience with the Earth Deck took place on my annual visit to the East Coast and the Atlantic last summer. My session proved to be so unique and compelling that I immediately acquired my own deck to continue my work with the artist by phone and delve deeper into nature divination.

The Earth Deck is a beautiful collection of 52 nature photographs configured in a large 8x8 inch format. The elements are evenly distributed, and there is a nice representation of seasons and climate zones.

Taking readings from the Earth Deck is a unique and powerful experience that leads to self-discovery, attunement to the inherent wisdom of the Earth, and appreciation of the beauty of the Goddess. Because the images are manifestations of nature, no esoteric explanations are necessary. The teaching comes from the individual's personal relationship to that which is presented in the image — visually, emotionally, intuitively, and spiritually.

The photo that appears on the back of each card is a compelling picture of a crystal ball on the earth, suggesting that if we look deeply to the Earth for guidance, we will gain the knowledge we seek. The laminated cards are durable, easily seen in circle, and perfect for use in ritual.

The Earth Deck seems ideal for profes-

sionals in more traditional fields of psychotherapy and education. Gaiamore is an artist, educator, and therapist with extensive experience in Earth-based spiritual practices.

The Earth Deck is truly an idea whose time has come.

Gaiamore (Gail Morrison, M.Ed.) is an artist, therapist, and Reclaiming Teacher with extensive experience in Earth-based spiritual practices. Visit www.naturedivination.com

Reviewed by Leona.

The Housewives Tarot

by Paul Kepple and Jude Buffum

"Domestic Divination Made Simple!" proclaims the instruction booklet, and they are not wrong.

This light-hearted new deck is packaged in a cheerful blue-checked recipe box, complete with index card dividers for the Major and Minor Arcana. Loaded with wonderfully retro art reminiscent of 1950s women's magazines, the Suits of Swords, Wands, Cups and Pentacles are in complete agreement with the traditional Waite-Smith system. Except the Cups are martini glasses; the Wands are mops and brooms; the Swords are steak knives and sewing shears; and the Pentacles are sparkling china and dinnerware.

Like that? Well, you'll love the Majors, then. The Chariot is, of course, the trusty station wagon; The Devil is a slice of devil's food cake waving all the most dreadful temptations around; The Hermit depicts "take me away, Calgon;" and The Sun is sunny side up, of course!

While the artwork is playful and clever and the accompanying booklet is a breezy Doris Day dream, this 78-card deck captures the spirit of the Tarot as well as many of the much more pedantic decks out there.

If you are a beginner, just learning the Tarot, this may not be the best place to start. But if you have a bit more experience, or are a collector, this little gem is not to be missed.

So relax, pour yourself a martini (recipe included), and be assured, as one housewife observed, "Well, I declare! These cards aren't a gateway to Damnation after all!"

For more information, visit www.housewivesTarot.com. Reviewed by Beth Owl's Daughter.

TarotPassages.com

Hundreds of Tarot deck reviews can be found at www.Tarotpassages.com

Brotherhood Tarot

by Patric Stillman

This lush, masculine "Radical Faerie" deck was made with spellbinding digital composites and has its roots in earth-based spirituality as well as the Rider Waite Smith Tarot. The author belongs to the Radical Faeries, a worldwide group started by gay activist Harry Hay in the late 1970s.

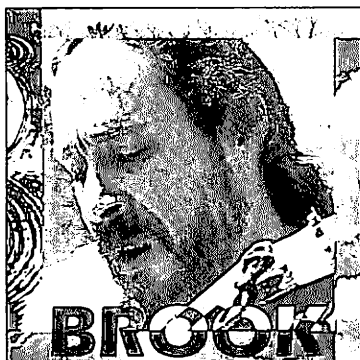
Much like the Cosmic Tribe Tarot, Stillman used photographs of his community members, and combined them with his images of the Pacific Coast. The beautiful red-wood forests, Joshua trees and the ocean, as well as the Mojave and Anza Borrego deserts appear.

Based on the title, it is not surprising that the figures depicted are exclusively male, including the High Priestess! Yet there is diversity in the shapes, sizes and ages of the men, and this work reveres the planet so deeply that its celebratory mood is infectious. Some may be drawn to it for that reason alone.

The quality, glossy set is not pornographic, and with its standard structure it could be used as a beginner deck. I would recommend it to those who express an interest in its subject matter. For gay Pagan, poly-amorous or gay-friendly Greens who want a

gorgeous deck, these beautiful, inspiring images are highly recommended. Visit www.oakgroveoracle.com

Reviewed by Raye Martin.



Love Like a Stream

by Brook

Guitarist-singer-songwriter Brook follows 2004's *The Great Blues Sea* with a catchy live album recorded at various Bay Area clubs.

Like his first CD, this recording is held together by Brook's versatile and accomplished guitar playing, which runs a gamut from blues to jazz to folk. The live recording enhances the presence of the

playing and singing, which is by turns reflective, relaxing, and stirring.

"His Mystery" catches the reflective side of the CD, with Spanish-tinged fingerpicking laying a smoky backdrop for the lyrics:

*Darkness, the sound of the unknown
He calls us, His mystery unfolds
His riddles; A fire from deep inside
Rekindles memories of night
Forest and Antler we run with the deer
Fleet as the roebuck, his breath draws us near*

"Moon Circle" typifies the jazz-based sound of the CD, with dense layers of chords evoking moonlight. The moody guitar solo, accompanied only by a bass guitar, is especially rich.

The album wouldn't be complete without a bottleneck-blues rendition of "The Great Blues Sea," followed by a similarly blues-based "Earth Circles."

The CD ends with a short jazz-based version of "My Soul Says So." The complex guitar harmonies give a new dimension to this Witchcamp favorite. I would have liked a longer version of this little gem.

For listeners wanting a roots-ier feel to their Pagan music, this CD and its predecessor are a great place to start.

Love Like a Stream is available at www.magicbrook.com. Reviewed by Bill Dewey.

Sounds of the Reclaiming Tradition



Reclaiming's three best-selling musical CDs are now available online at RQ.org!

All proceeds benefit Reclaiming Quarterly and the work of Reclaiming.



These are some of the most-sung chants for rituals and classes. CDs contain all lyrics.

Let It Begin Now contains a complete song-cycle from the Samhain/Halloween Reclaiming ritual.

www.ReclaimingQuarterly.org/music

Pagan Music Online!

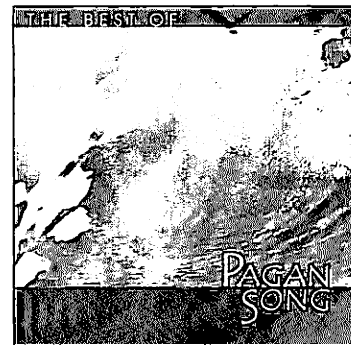
SerpentineMusic.com

Serpentine Music offers the widest range of Pagan music online. Serpentine carries Reclaiming CDs, as well as dozens of independent artists and groups.

Best of Pagan Song is a first-rate compilation of acoustic Pagan music, with contributions by Charlie Murphy ("The Burning Times"), Gaia's Voice, Holly Tannen, Emerald Rose, and more.

Reclaiming-affiliated artists available via Serpentine include Suzanne Sterling, Skyclad, Beverly Frederick, and Thorn Coyle.

Visit Serpentine online at www.serpentinemusic.com



Regional Pages

Regional Events and Classes in the Reclaiming Tradition

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

What Is Witchcamp?

A week of Earth-Based Spirituality and Magic

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

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

Witchcamp is an intensive — seven days of ritual and magic designed for people who are dedicated to powerful spiritual learning experiences and personal growth. This intensive is not a festival. It will expand your unconscious awareness, push your edges, and likely change your life. The intensive is sequestered for the entire seven days. Please plan to attend the entire week. Also, we don't allow children due to the intensity of the work. (Some camps do allow infants — family camps are for all ages.)

Thanks for the Help!

The following people help gather regional news for RQ:

- | | |
|--------------------------|-------------------------|
| Pat Hogan, BC | Patricia Storm, MO |
| Rowan, OR | Liz and Donata, Germany |
| Sarah Campbell, PA | Maggie nicAllis, NJ |
| George Franklin, CA | lily, CA |
| Teri Parsley Starnes, MN | Raven, NM |
| Midnight, TX | Yoeke, Low Countries |
| Susan Farley, England | Donald Engstrom, MN |
| Stayce, CA | Laurel, Witchcamp.org |

Witchcamp 2005

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

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

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

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

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

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

Europe/Lorely (women and men) • July 29-August 5
pschatman@hotmail.com, 0031-6215-64111, www.reclaimingloreley.org

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

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

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

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

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

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

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

Reclaiming Family Camps

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

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

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

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

About Reclaiming

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



Reclaiming Core Classes

These classes have evolved as the "core curricula" of many, but not all, Reclaiming communities. See next page for local contacts. To bring these and other classes to your area — see "RCRC," page 22.

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

Elements of Magic

Deepen your vision and focus your will, empowering yourself to act in the world. Practice magic by working with the Elements: Earth, Air, Water, Fire, and Spirit. Techniques include drumming, singing, sacred dance, breath work, visualization, sensing, projecting and



raising energy, chanting, trance work, creating magical space, spell crafting, and structuring meaningful ritual. We

hope to provide a nurturing environment for all participants. Prerequisite: Read the first six chapters of *The Spiral Dance* by Starhawk. Please be committed to attending all six classes.

Iron Pentacle

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



Pentacle of Pearl

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

Rites of Passage

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

Reclaiming Classes — General Information

Classes are offered in many regions (see following pages for local contacts). Classes in other areas can be organized by arrangement with Reclaiming's "Resource," RCRC (See page 22 for more info).

Classes are sliding scale, and most begin at under \$100 per class. Scholarships and work exchange are sometimes available. Classes are for both women and men unless otherwise noted.

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

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

Rituals of the Season

Reclaiming communities celebrate eight holidays as the "Wheel of the Year" — Solstices, Equinoxes, and the midpoints between those (the cross-quarters).

Local communities use different names for some of the sabbats. RQ uses "Equinox" and "Solstice" to honor the fact that these are holidays of the Earth Herself, not of any one culture. We often call the cross-quarters by Celtic names.

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

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

Summer Solstice

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

Lammas

We stand now between hope and fear, in the time of waiting. In the fields, the grain is ripe but not yet harvested. We have worked hard to bring many things to fruition, but the rewards are not yet certain. Now the Mother becomes the reaper, the Implacable One who feeds on life that new life may grow. Light diminishes, the days shorten, summer passes. We gather to turn the Wheel, knowing that to harvest we must sacrifice, and warmth and light must pass into winter.

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.



Pagan Cluster Spring Gathering

by Zoe Soulspirals

The Pagan Cluster is an activist cluster of folks from Reclaiming and allied groups across North America. Members of the Pagan Cluster have been involved in many convergences and direct action protests in recent years. Visit RQ.org for photos and stories of past actions.

We returned home Tuesday night from the March 2005 Pagan Cluster Gathering in North Carolina, held at the home of some dear ones of mine, Elizabeth and Deborah.

There were 45 of us there making magic, singing, building, planning, visioning, drumming, cooking, and eating. It was amazing.

The idea for the gathering came from a Cluster debriefing at the Republican Convention in New York last September. I served on the planning team and wrote the call. It is good to have released that work and seen so many of the things I cared about come to fruition. And it is joyous to have seen so many others step up and take

on great work.

At the gathering, the Pagan Cluster agreed to an intention for the work of the next year: Enhancing the life support systems of the earth and of the Pagan Cluster.

We designed and consensued to a decision-making body for the Pagan Cluster to be used for the next year-and-a-day. There will be a PC Spokescouncil, comprised of representatives from the following support cells: Action Planning, Resources, Skills Development, Outreach, Sustainable Community, Process/Facilitation. It will also include spokes from Affinity Groups. This Spokescouncil will meet approximately once a month via conference call.

A possible model for "on the ground" structure for actions was outlined. It will be taken to the Spokescouncil.

Several different steps were taken to address power concerns within the Cluster. We did a group exercise about privilege. We did a fishbowl exercise where folks at each level of power in the Cluster spoke transparently about their experiences and challenges in the Cluster. We found some of the sources of power through access to information.

The new Spokescouncil will address some of those accessibility issues. We also discussed the possibility of having traditional leadership figures select roles for each action.



Pagan Cluster Altar from the Gathering. Photo by Zoe Soulspirals.

2005 TAROT READING

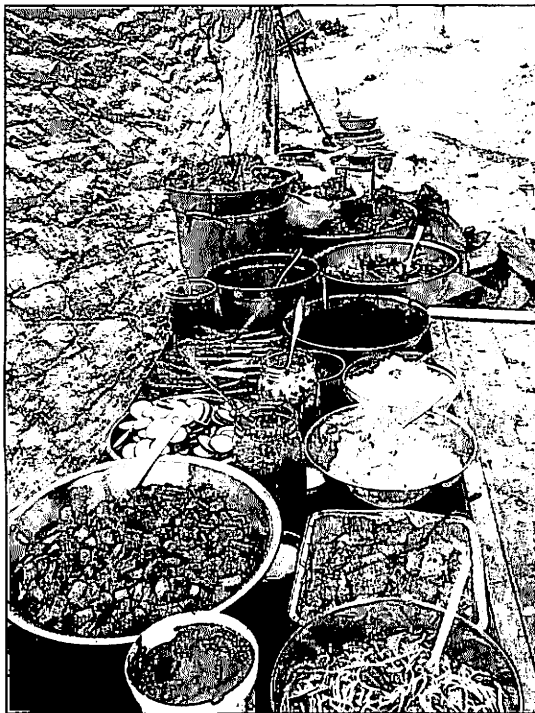
We did a tarot reading for the Cluster for the next year-and-a-day. We pulled an additional eight cards for each of the holidays to use as a magical focal point across our communities. Those focal cards are as follows:

- Beltaine: 2 of Cups
- Summer Solstice: 4 of Cups
- Lammas: 8 of Pentacles
- Fall Equinox: Queen of Cups
- Samhain: 10 of Cups
- Winter Solstice: Judgement
- Imbolc 2006: 2 of Swords
- Spring Equinox 2006: Moon

ACTIONS AND CAMPAIGNS

We identified actions and campaigns that we would focus on over the next year: Biotech in Philadelphia (and in local communities) around the Summer Solstice; September 10 in NYC; ANWR drilling (locally and possibly in Alaska). There were discussions about many other things, including a forest summit in Vancouver, BC.

Attendees worked on a group resumé. Most folks added their experiences and skills to a group document that will allow us to identify where resources are, as well



Incredible feasts made with love. Photo by Zoe Soulspirals.

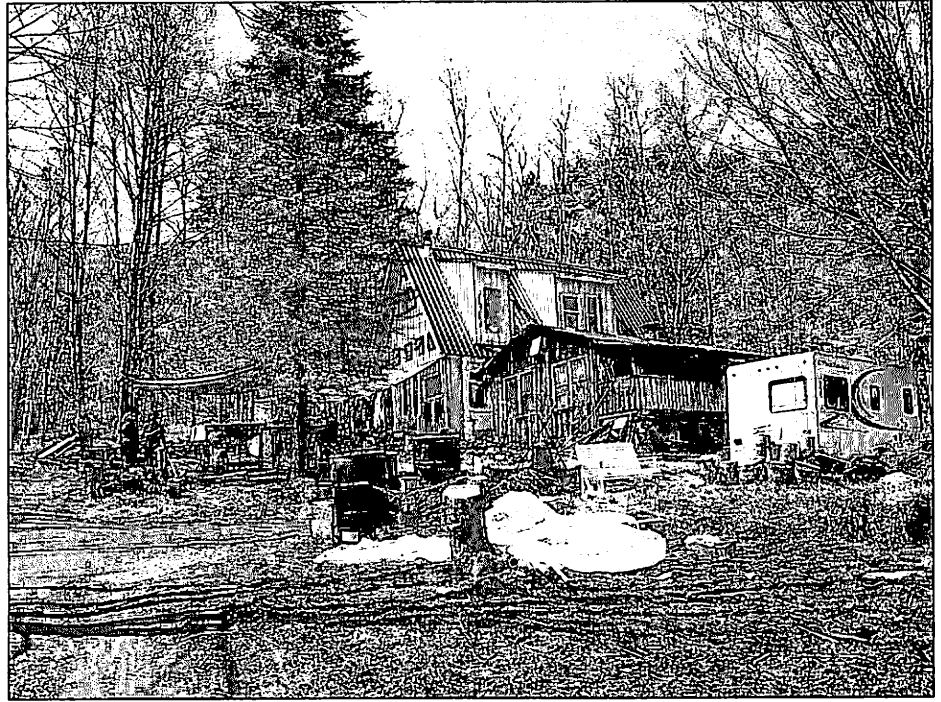
as to see the aggregate picture of our group skills and resources.

We cooked, cleaned, ate amazing food, washed dishes, composted buckets of shit, did ritual work, healed, facilitated, processed, tranced to the clanhouse and the tower, drummed, sang, exchanged massages, read tarot cards, had a men's meeting, did skills shares, shared poetry, had an egg hunt, worked on a gray-water system, dug a garden bed, and much more.

We had challenges. We struggled with process and with folks being heard. But for me, the outcomes were work every minute of our struggles.

Thank you to everyone who poured their hearts, spirits, magic, voice, breath, vision, skills and resources into making things happen. And I think we agreed to do it again next year!

To be part of future Pagan Cluster actions or gatherings or for more information, subscribe to the Living River e-list. Send an email to LivRiv-subscribe@yahoogroups.com



Our home for the Pagan Cluster Gathering in North Carolina. Photo by Zoe Soulspirals.

Tejas Samhain Witchcamp Offers Teen Path

for youth ages 13-17 whose parents are attending camp

by Crow

Tejas Web has heard the need and desire expressed within our local community and within the greater Reclaiming community to create space for youth at camp.

This year, in addition to four adult paths of study, we offer a Teen Path for youth ages 13-17 whose parents are attending camp.

In "Into the Wild, Into the Magic," teens will have time and space to learn and explore magic with their peers. They will have their own camp area, their own amazing path, and their own evening rituals. We plan for teens to integrate with the adult camp for opening meal and opening ritual, talent night, and closing ritual.

We offer a sliding scale of \$100-\$250 for teens to make camp as affordable as possible. We ask for your support in this effort through registrations and donations. Please bring your teen to camp!

We are excited to welcome youth to Tejas Camp! Contact Lori, (210) 491-0800, Dama Deer, (512) 496-8034, or Zann, (713) 973-8037, witchcamp@tejasweb.org, www.witchcamp.tejasweb.org

Into the Wild, Into the Magic

For youth ages 13-17

with Charles and Rain

There is a time when magic calls. The call may come as a voice not quite audible, a feeling of excitement, curiosity, or an urge for adventure. In times past when this call came, many brushed it off as impractical and illogical, too silly or scary — though some did heed it and stepped off the common road. They took hold of the threads of fate and followed them into the wilderness of the unknown. They became heroes of legend, heroes in their communities. Wise women and men. Bearers of magic.

This path is for youth who are called to magic, who are called to make a difference in their world. Together we will venture into the wild Texas hills to learn the secrets they hold. Under the warm autumn sun, we will explore basic elemental magic, connect with the spirits of the land, and learn the art of spell crafting. Beneath the moon and stars, we will work in ritual with Ariadne and weave the threads of our own individual magic.

We will step onto the hero's path. Join us!

Contemporary Pagan Studies

by M. Macha NightMare

The American Academy of Religion (AAR) has recently authorized a section on Contemporary Pagan Studies. The Consultation on Contemporary Pagan Studies will meet at the AAR Annual Meeting in Philadelphia, November 19-22.

A co-sponsored session with New Religious Movements focuses on "Neo-Pagan Religions in Central and Eastern Europe: Identity, Community, and Challenge."

There will be an additional meeting of the Conference on Contemporary Pagan Studies (www.paganstudies.org) called "Revisioning the Past: Reconstructionism, Revitalization and Ethnicity."

Several of the key people involved in this project are on the faculty of Cherry Hill Seminary, and some presenting scholars are Reclaiming WitchCampers.

For the AAR, visit www.aarweb.org

Contact the Consultation at <http://chass.colostate-pueblo.edu/paganstudies/>

Witchcamp.org

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



Reclaiming Regional Contacts

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

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

Vermont Witchcamp Community

Vermont Witchcamp

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

Burlington, VT

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

Reclaiming classes in Burlington, contact Angela, queen_pentacles@yahoo.com

Wild Ginger

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

London and Middlesex, Ontario

Phoenix. Contact (519) 438-8208, b.e.jones.warrick@sympatico.ca

Boston and Western MA

For Reclaiming classes, contact Angela, queen_pentacles@yahoo.com

Classes in the Northeast

Contact BrightFlame, (610) 982-0448, www.mysmagic.org, brightflame@mysmagic.org

New York Witchcamp Community

New York Witchcamp

September, in the woods of New York, two hours from Manhattan. Contact (646) 250-3377, www.wyldgoddess.net, camp@wyldgoddess.net

Long Island, NY

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

SpiralHeart Community MidAtlantic Witchcamp Region

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

Delaware Valley

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

Lancaster and Landisville, PA

Classes and lunchtime meditation groups with Sarah Campbell. Contact SarahC405@aol.com

Raleigh/Durham, North Carolina

Dragon's Cauldron. Contact Beth Owl's Daughter, zen.rose@verizon.net, (919) 620-7525

Atlanta, GA

Gaia Reclaiming Events Hotline: (866) 841-9134 x5970, or www.peregrineretreats.homestead.com

Gainesville, FL

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

Tallahassee, FL

Magnolia Circle. DragonWing56@aol.com, (850) 524-1104 or (850) 575-5948, www.magnoliacircle.org

Other MidAtlantic Events

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

Midwest Witchcamp Community

Midwest (Missouri) Witchcamp

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

Illinois

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

Salem, MO

Diana's Grove is a 102-acre sanctuary which hosts Midwest Witchcamp and sponsors workshops and

intensives all year. Contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, www.dianasgrove.com, mystery@dianasgrove.com

Kansas City, MO

Ancient Wisdom: A Center for Personal and Planetary Healing. Contact Vicky Combs or Sibyl Star, (816) 756-2743, or visit www.ancientwisdomkc.org.

Minneapolis/St. Paul

The Queer Guild and The Prairie Springs Teaching Circle. Contact Teri, (612) 729-4444.

Texas Witchcamp Community

Contact www.TexasWeb.org, info@tejasweb.org

Tejas Web Witchcamps

Tejas Web hosts a Samhain Witchcamp in October. Contact Tejas Web — see above.

Rituals in Austin

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

Denver, Colorado

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

New Mexico

The Enchanted Spiral is New Mexico's thread of the Reclaiming web. Visit www.enchantedspiralnm.us
Albuquerque: Molly, (505) 268-6068, or Raven, ravenredd@hotmail.com
Santa Fe: Anna, (505) 988-2583



Reclaiming Regional Contacts

West Coast/California Witchcamp Community

California Witchcamp

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

Witchlets in the Woods

Family magic in the California redwoods. Early August. Visit www.witchlets.homestead.com,

or contact
Copper, (831-338-3062),
CopperPersephone@aol.com

Los Angeles, CA

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

Northern California

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

Portland, OR

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

Seattle, WA

TURNING TIDE is a Seattle-based group in the Reclaiming tradition. Contact sea.turningtide@comcast.net

British Columbia Witchcamp Community

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

Please visit our new website which is finally up thanks to the hard work of Matt Johnston of Portland, Oregon — www.BCWitchcamp.org

Events Line: (604) 253-7195

BC Witchcamp

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

Cascadia Village Camp

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

Edmonton, Alberta

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

Gabriola Island, BC

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

Vancouver, BC and Lower Mainland

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

Kootenays Region (Southeastern BC)

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

Victoria, BC (Vancouver Island)

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

Hawaii

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

Europe

Germany

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

Germany Witchcamp for Women

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

Gespinnst Feminist Network

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

England/Avalon Witchcamp

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

Reclaiming the Lowlands

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

Loreley Witchcamp

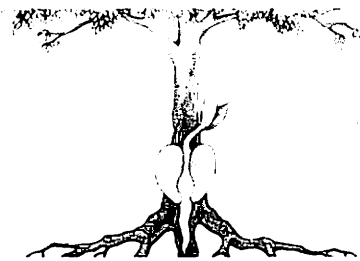
Germany, late July-early August, for women and men. Contact Petra, pschotman@hotmail.com, www.reclaimingloreley.org, 0031-6215-64111

Reclaiming Spain

Follow Reclaiming in Spain at www.reclaimingspain.org

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

Links to many local groups' websites can be found at www.reclaiming.org



Reclaiming Regional News

Organize Classes in Your Area!

RCRC — A “Resource” for Reclaiming

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

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

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

Contact www.reclaiming.org/rcrc or rcrcinfo@yahoo.com

Dandelion Gathering 2006

The Second Dandelion Gathering is coming! Dandelions are sprouting up, popping out, and flourishing. In 2006, in Mid-May, in New England, we will see what has rooted, what has grown, what wild seed bore fruit.

In 2004 the first Reclaiming Dandelion Gathering was held. In a ritual, in a burst of breath, we blew apart what we were and sent the seeds flying, like the seed head of a dandelion. We sent seeds out, but Dandelions are complex and grow in all kinds of ways. Dandelions can propagate parthenogenetically. (Sometimes described as “virgin birth.”) They develop from all those seeds we blow across the lawn. The seeds don't even need to be fertilized. They just need an opportunity to take root. Dandelions also can send out runners and develop a new plant at the end of the underground branch. After the new dandelion is mature the connecting root withers and the

continued on page 24

Reclaiming teachers visiting your area?

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

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

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

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

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

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

Other Reclaiming teachers — If you are teaching outside your home area and want to share your online schedule, drop us a line at quarterly@reclaiming.org

Get your story in RQ!

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

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

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

— Free Witchcamp: Call of the Wild —

Sunday, August 14 - Saturday, August 20

The Forest in Southern Oregon by Roseburg

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

— Jack London, *The Call of the Wild*

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

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

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

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

forms of justice: environmental, social, political, racial, gender and economic.

Our teaching team is shaping up wonderfully, and includes Starhawk, Brook, Ruby, Baruch, and others. Possible paths include wilderness awareness, healing and herbalism, permaculture, street magic, introduction to magic, and ritual creation.

We will camp in the forest, with no facilities beyond what we make or supplies beyond what we bring. A Food Not Bombs-style group will handle meals. As the name implies, this Witchcamp will be free. However, for those who can afford it, donations up to or beyond the usual price of Witchcamp (\$400-\$500 US) will help make this and future camps possible.

Children, as one of the biggest manifestations of the Wild in many of our lives, are welcome at this camp.

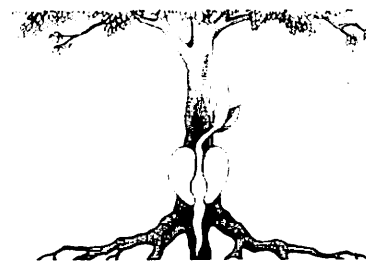
We need to know how many people are coming to plan food and spaces, so please register early.

To help organize this camp, or to reserve a space at it, email me: andrew.paik@verizon.net (preferred) or call (310) 570-3662.

Donations and other physical things can be sent to: Andy Paik, 7765 W 91st St., Apt. #F-2105, Playa del Rey, CA 90291.

For the Wild — Andy Paik

Reclaiming Bay Area News



Bay Area Rituals

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

Visit www.reclaiming.org for updates, and to confirm locations and times, or call these numbers the week before the ritual:

Sonoma Events Line: (707) 793-2183

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

East Bay: visit www.reclaiming.org/rituals

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

Summer Solstice

San Francisco — Monday, June 20, Ocean Beach near Taraval. Gather 7:00, ritual 7:30pm. Bring clean firewood (no pallets, nails, painted or treated wood), food or non-alcoholic drink to share, and a towel if you want to plunge. (Transit: L-Taraval Muni train to Taraval and 46th, walk three blocks to beach.)

Lammas

San Francisco — Sunday, July 31, New Meadow, Golden Gate Park. Gather noon, ritual 1pm. Bring food to share, musical instruments, and flowers. Tarot and other oracle-readings before ritual. (Transit: N-Judah Muni-line to 40th Ave. Two blocks to park. Enter park at Lincoln and 41st Avenue. Two short blocks to parking lot on right. Enter lot, look for Pagans and/or sign.)

Autumn Equinox

San Francisco — Saturday, September 24, New Meadow, Golden Gate Park. Gather noon, ritual 1pm. Bring food to share, musical instruments, and Fall flowers, leaves, etc. Tarot and other oracle-readings before ritual. (Transit: see Lammas above.)

Cauldron of the Valley

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

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

San Francisco 2005 Rituals

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

Reclaiming's San Francisco rituals are organized by a volunteer cell. People who have taken part in Reclaiming rituals for a year and a day, and have either taken core classes (see page 17) or attended Witchcamp, can help plan rituals. Talk to ritual organizers before or after rituals, or contact us at sfrpc@yahoo.com

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

Lammas Sunday, July 31

Fall Equinox Saturday, September 24

Samhain (Spiral Dance) Saturday, October 29

Winter Solstice TBA (eve of Winter Solstice)

Future San Francisco ritual dates will be posted at www.reclaiming.org/rituals. For email reminders, contact quarterly@reclaiming.org

Find out more about Bay Area Reclaiming

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

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

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

Bay Area Reclaiming Classes Now Online

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

Reclaiming Bay Area teachers offer core classes (see page 17) plus courses in spellwork, music and drumming, meditation, permaculture, tarot, astrology, dreamwork, and many other topics.

Classes are offered in San Francisco, East Bay, Marin, and Boulder Creek.

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

In past issues, RQ carried a roster of upcoming Reclaiming classes. However, since many classes are announced after we go to press, readers al-

RQ wants to hear about your events and organizing!

Several stories in this issue come from events sponsored by Reclaiming groups. We want to carry accounts from your city, region, or Witchcamp.

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

We are especially glad to receive photos. We prefer unposed shots of people doing things, not posed group shots. If people's faces are visible, please be sure to get permission before sending them. We also welcome nature, urban, and artistic photos.

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

Contact the RQ production cell at quarterly@reclaiming.org, or visit our ever-evolving website, www.reclaimingquarterly.org

ready counted on the website to supplement print listings.

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

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

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

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

2006 Dandelion Gathering

continued from page 22

new dandelion is ready to flower. dandelions have all kinds of way to survive, grow, and reproduce. And like dandelions, Reclaiming has been

rooting and developing. The Second Dandelion Gathering will give us a time to acquaint, to meet, to connect, and to flower anew.

When the Spokes met in fall 2004 some of them developed a working intention for the next Gathering. This intention will be shaped by the people who organize this next Gathering. The working intention is:

"We come to strengthen our lineage,

"We celebrate at the edges where the wild seed flourishes,

"We welcome ourselves into the heart of the green world."

Dandelions are a cure-all. The name for the genus *Taraxacum* is derived from the Greek *Taraxos* (disorder) and *akos* (remedy). Humble and ordinary but magical and healing, an appropriate symbol for our work and for the creativity that we need. Plan on coming to the Dandelion 2006 to celebrate, to investigate, to welcome and be welcomed, and to draw strength for what we will become.

Already a few people who volunteered to organize the next Gathering are investigating venues and collecting information on what needs to happen next. If you are drawn to organize this event, to help weave the web which will hold the next Dandelion Gathering, please send an email to dandelionseed@mail.com

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Tarot Spellwork

continued from page 8

move the energy. This relates to South, Fire, and the Wands of the Tarot. Wands are the magical tool for channeling energy, for directing your will. They represent your desire, passion, your very life force. The Wands are where you connect to your power. I have found that working with the Wands in a physically active way is helpful. Get up! Move! Dance!

Pose your body in imitation of the figures depicted. This can be repeated and speeded up until it becomes a dance. In moving, you connect to your physical energy. The Wands can arouse your bright spirit and light the fires of creativity and power.

The third principle is "To Dare." This energy is connected to the West, to water, and the Cups of the Tarot. With daring, you face your fears, you feel your feelings and you open to Mystery. The Tarot Cups are about dreams, empathy, intuition, and healing. Like scrying in a dark chalice of water, I have found that the Cups suit is particularly easy to

trance into. The images can be powerful for visualization and allow you to surrender to your intuitive sense and the great Flow that moves us. You also might use the Cups cards when doing dream work by meditating on a chosen card before bedtime.

The final principle, upon which the foundation rests, is "To Keep Silence." When raising an energetic Cone of Power, after we release its energy, we may wish to ground, letting any excess energy running through us return to the earth. Similarly, this principle relates to the Earth suit of the Tarot — the Pentacles (sometimes called Coins or Disks). The Pentacles are the silence of midnight, the knowing in your bones, the true North that points to your authenticity. They are also the silent, fertile Earth, to which you return your energy, and from which all abundance may grow. Pentacles are wonderful cards for spellwork concerned with manifesting abundance, material needs, and the things that nurture us, as well as that which we need to release and compost. Work with the Pentacles suit when you do your green witchcraft, and herbal and gardening magic.

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of the Tarot are powerful gateways to wisdom and transformation. By combining and blending these principles with the elemental energies of the Tarot suits, you can create innumerable recipes for making deep, delicious magic. May you and your beloveds be nurtured by your workings.

Beth Owl's Daughter has worked with the Tarot as a tool for ritual, healing, and self-discovery for over 33 years. She is a cocreator with the Dragon's Cauldron (www.dragonscauldron.org), central North Carolina's Reclaiming group. Contact her at www.owlsdaughter.com

Destiny Blackjack

continued from page 9

from a nearby bowl, rolls it back and forth over the cards, and hands it to the man. He takes it and eats it.

"No, you can't see the next card," the dealer adds, cutting the rest of the deck again so even he will not be tempted. "To show you would change the magic of that happy destiny. You have to mean it when you stand."

Meanwhile, one parallel universe over, with a different choice...

"You hit — a bold choice from a man who wants a powerful destiny."

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

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

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

"Remember, this is only a possible destiny, a path you can walk down if you choose. Not necessarily THE path you WILL walk down. There are other paths, and we can explore another for just \$2 more..."

Andy is Reclaiming Witch from Los Angeles who denies playing Destiny Blackjack in border states...

RQ Tops Reading List for Jailed Pagan Activists

For an unparalleled eight straight years, Reclaiming Quarterly has been voted #1 reading material for jailed Pagan activists, according to a survey conducted by Fox News.

For the latest Pagan Cluster reports, visit www.reclaimingquarterly.org — or read the next issue of RQ.

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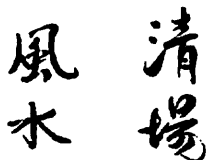
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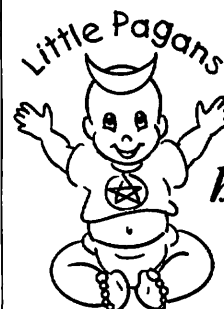
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Tarot Affirmations

continued from page 12

all full. — to bring in something new, something old must go. So, make a choice. You can choose to do things differently, every moment of every day. You can choose to let go of old things and relationships that haven't worked for you. You can choose to release, detach, and give birth to what is new and unexpressed in you. Just drawing this card is an affirmation that you are ready. Next dark moon, lay a spread with the Death card at the

center, and see what pops up. Then, under the dark moon, choose to join the skeleton in her dance! And see what new you is waiting when the dance is complete.

A quote to bring our next card into perspective: "The difference between a comedy and a tragedy is that, in a comedy, the characters figure out reality in time to do something about it." — Bennett W. Goodspeed

The Devil. It's a challenge, particularly to those of us who frequently state there is no Devil, it's just a projection of inner ickiness. Yes, exactly. Even if you don't believe there's a

real guy with a pointed tail and horns, that energy exists in each of us, in the same way the energy of Kwan Yin exists in Jerry Falwell.

And believe me, that energy is laughing at our pagan struggles with this card. Because if there's anything to laugh about, this card will find it, and if it's a subject you don't think is at all funny, the Devil laughs even harder. Don't take this card on — you'll lose. Instead, choose to drop your pride and your illusions, and get ready to meet, face to face, the thing that bedevils you.

The Devil card offers a lot — mirth, and stability. This card has already met Death, already transformed. It is Pan, half man and half goat, symbol of laughter, life force, indulgence and energy. This card is of Capricorn, because it invites us to face what bedevils us with the temerity of the goat. Ground and center; cut through the veils of illusion; and be prepared to face what lies behind both of these cards, with both honesty and humor.

The Death card invites us to transform. The Devil stands on the other side of the door of transformation and invites us to step through and share a joke. Consider choosing to welcome both of them.

Affirmation on drawing the Death card: "I say Yes to Death, Yes to myself."

Affirmation on drawing the Devil: "I keep my feet on the ground and meet my demons with grace and humor."

Blessings to those with the courage to transform!

sisalfish is a writer and editor living in San Antonio, and an initiatory priestess in Diana's Grove Mystery School. She has read tarot for over thirty years.

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Daily Spiritual Practice

continued from page 7

that their spiritual practice not only enhances their well-being, but it also creates an intense religious connection. The converse is true for religious practices. But there are major differences between spiritual and religious practices. Few maintain a spiritual practice from obligation, or in a rote fashion, while many go through a daily religious practice in a completely rote, mechanical way. But even without feeling or belief, religious practice still enhances religion and reinforces the participant's religious connection.

Consider the most compelling example of individual religious practice, the Islamic five-times daily male prostration towards Mecca. The passionate connection to Islam felt in being part of a "never-ending wave of synchronized prayer" forms an Islamic bond that transcends individual and national boundaries, creating a continually experienced unity that non-participants can't comprehend. This bond is an immense power source that is propelling Islam's global growth and influence.

Has the time come for our faith to pay more attention to this layer of our Wiccan cake? This is an important question we should raise and consider.

We face an interesting dilemma. As a faith we are too early in our development to have any casual members. Nobody's a Witch because their families expect it of them. Because Goddess Tradition is an entirely self-motivated religious tradition, we're very likely to have a

membership motivated to have some sort of personal practice.

Witches are intensely religious and spiritual. Without any requirements or prescriptions, many diligently practice daily sacred time.

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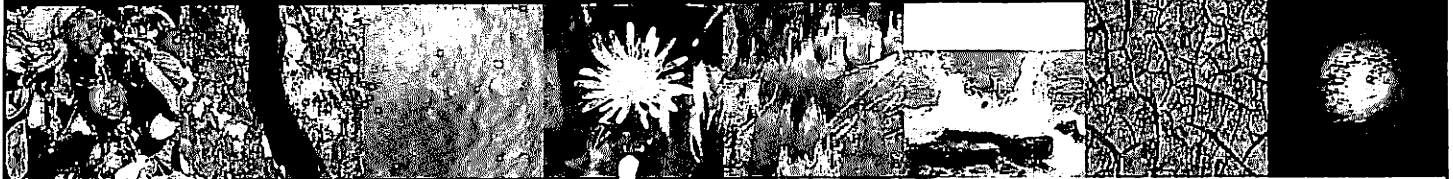
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Rodney G. Karr, Ph.D. is a licensed psychologist (#PSY6906), a licensed minister, an initiated shaman, a Chief Druid in O.B.O.D., and an advanced student in R.J. Stewart's Inner Temple, Underworld and Faery Tradition.

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—Donna Read, Canadian Filmmaker

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Daily Spiritual Practice

continued from preceding page

Every bit is voluntary and sincere, high quality stuff.

At the same time, we're not a people who would take kindly to any type of prescribed and scripted requirement of our faith. We're overwhelmingly independent, non-authoritarian, individualistic, and basically cranky; we're not likely to engage in the consistent, conformist religion-wide daily practices that could create the huge power source that fuels many world religions.

We do not do anything that is consistent, either in form or at the same time. As a result, our combined power is never misused, but it is also never harnessed to work for our sacred intentions. Essentially we have a faith filled with devout, trained religious people who create their own, regular, fulfilling daily practices. While other faiths take this energy and focus it on their intentions, we don't.

We also miss the benefits of shared traditions. Recently, Bill Aal, of Tools for Change, and I spoke of how celebrating Chanukah brought a feeling of comforting familiarity that Goddess Tradition never does. "These prayers

consistent daily practice. This would be an experiment in unity by people who distrust organization. There is always the risk that such a step might be starting down a road that would turn us into what repels us about other faiths that have turned into abettors of oppression. This is an ancient dilemma.

Our fears are robbing us of tools for harnessing energy, force, faith, power, to awaken and strengthen the Goddess, who is more beleaguered by the minute. We're not in much danger of becoming an authoritarian enforcer of a rigid, daily practice. Let's try out creating a voluntary, consistent practice that will strengthen us at every level, and nourish Goddess Tradition. Perhaps this will be the catalyst, the jolt we need to effect the transformation our sacred planet needs.

RESOURCES

Robert Aitken and David Steindl-Rast, *The Ground We Share: Everyday Practice, Buddhist and Christian*

T. Thorn Coyle, *Evolutionary Witchcraft*

Dianne Sylvan, *The Circle Within*

Maggie Oman Shannon, *One God: Shared Hope*

Maggie Oman Shannon, *The Way We Pray*

Dale recommends Ken Wilber's books and tapes, available online

Shelly recommends Starhawk's *The Spiral*

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Susan's practice, which revolves around music and dance, has spawned a community: www.snakesrising.com

Morrigan finds the books of Silver Raven Wolf a good starting source. Also: patience, perseverance, trial and error, the loss of parents, poverty, an excellent yoga teacher, a Goddess who inspires me.

Author Diane Baker is a founding member of Reclaiming, living in Seattle.

Starhawk: Twenty-Year Plan

continued from page 5

hotter, major areas become uninhabitable, lowlands drown and real estate in the Yukon starts looking good.

Death by Ice: Global warming triggers changes that make various parts of the world much colder. The Gulf Stream (which is already slowing!) shuts down and Scotland, Ireland and England become a new Siberia. Alternatively, global warming somehow triggers a new Ice Age and that Yukon real estate is buried under a mile of ice, along with most of the North American continent.

Death by Plague: Escaped biowarfare germs or natural microbes spread a massive epidemic that takes most or all or just a whole lot of us out. A new virulent influenza, Marburg or Ebola, an AIDs-like virus spread by coughing—take your choice. In which case, there's not a whole hell of lot we can do, except perhaps to start stockpiling healing herbs and growing medicinal mushrooms.

Fascist Takeover: The power holders consolidate their power in the face of the massive social disruption caused by any or all of the above scenarios, and institute even more draconian levels of control.

THE GREAT TURNING

Or, because we live in a universe where miracles do happen, we could actually achieve—The Great Turning/Global Revolution!

"The Great Turning" is Johanna Macy's phrase for the massive change in

consciousness that could bring about a new order of social justice and ecological balance. Some form of massive shift in power would accompany this. Power would be reconceived, not just transferred from one group of power-mongers to another. Human beings as a whole would be empowered to make the decisions that shape their fate, to be actors, not just spectators on the stage of history.

The Fifth Sacred Thing Scenario (Some of All of the Above): About fifteen years ago, during the

continued on next page

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

continued from preceding page

first Gulf War, I wrote a novel set in 2048 that encompasses a bit of all the scenarios above. Global climate change, environmental disasters and massive epidemics have reduced human population and left areas isolated. Southern California has gone through the Fascist Takeover: Northern California has achieved The Great Turning. Then the southlands invade the north...

This was a scenario in part crafted according to the demands of fiction, but as I think about it it does make sense. Whatever the future holds it will not be unitary, but diverse. Some places might get better, others worse. Some communities might fall under tight control, others become more liberated.

So what do we do? Morally, I believe that

if there's even a chance we might avoid the iceberg, we have to do everything within our power to turn the ship. Some other time I'll speculate on how. Right now I just want to think about a plan to support and nurture each other while we do that.

FIRST, LET'S CONSIDER a few certainties:

We hold something of value to the world and we want to see it be sustained, grow, thrive, and be available to others. (Let's just take this as true and not argue, okay?)

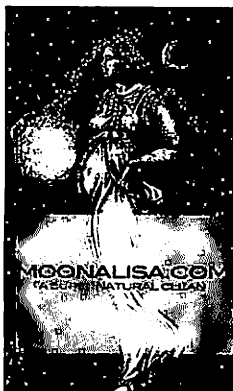
If we don't die first, we'll get older, and our needs for care and material support will increase. Eventually we will die. Something will have to be done to dispose of our corpses.

If we want our tradition and our values to carry on, they must continually be passed onto a new generation.

Reclaiming represents a broad, extended community of interest, but to really offer each other the kind of tangible, ongoing support we will need through tough times and into middle and old age, we need communities of place, people around us who can come by and cook a meal, watch a

child, change a tire if not the world. Right now it seems that half the people I know are dreaming of buying land in the country together. In a recent post to the Spider list, Katrina suggested that instead we form urban groups — consortiums to pool resources, co-ops to buy food together. In my own life, I've lived collectively for over twenty years, and while it's worked well for us, I wouldn't necessarily recommend it. A cohousing model, where people share some resources and connections but have clear, private space, is much easier to make workable. A strong neighborhood full of friends and allies is even easier. I've bought land collectively, and disastrously, in an area where many people started out to form communes, and ended by forming a neighborhood, an extended area where we do know each other, help each other, work together on projects and socialize together, but where we don't have to argue about how messy the living room is.

Pagans aren't generally phenomenally wealthy, but we do have resources. What if we thought about pooling them in neighborhoods and networks of various kinds? Buying land, or houses, or forming land trusts to take land off the speculative market — not necessarily *with* each other, but near each other? Let's look for ways we can begin to meet tangible needs by pooling resources. How many of us don't have health insurance? How many are paying for it individually and privately? How many send



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kids to private school, or summer camps? How many would like to have some Pagan programs for them?

This is not a terribly radical proposal. It won't turn the ship around, or transform the structures of power. But it might give more of us a strong, healthy base from which to do the work of furthering the Great Turning.

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

Tarot Forum

continued from page 11

with the part of you that already knows everything.

Favorite deck(s) and why?

Amy: I loved Angeles Arrien's book *The Tarot Handbook* so much that I changed to the Thoth deck after eight years with the Waite. I have never connected with Crowley's book on the deck, but Arrien weaves in cross-cultural and feminist ideas, encouragement, and empowerment, along with a solid knowledge of the imagery.

Angela: For my daily readings I use the Daughters of the Moon deck. It is feminist and beautiful and round, just like me. The images are simple and beautiful and teach me much.

Paul: I received my first reading with a Motherpeace deck at a Witchcamp by the ocean in 1985, and it has been my primary deck since then. I like that the cards are round, which offers multitudinous aspects of choice. I love the rich, evocative, and multi-cultural imagery as well as that they are rooted in traditional Tarot concepts.

Marilyn: Motherpeace, which I've worked with the most. Robin Wood, because it's the best blend of traditional and contemporary that I know, excellent for beginners, with beautiful, colorful illustrations. And Barbara Walker, because of my current intensive work with it.

Elka: I use Rider Waite to read for others, as I have the strongest relationship with that deck. I love the art in the Haindl deck, and its association of the elements with different cultures/continents. Lately, the Faerie Oracle (not Tarot) has been very vocal. I love the Singers!

Anything last thoughts?

Amy: When you are comfortable with your skill, Tarot reading can be wonderful part time work. It's a valuable service and there is a need for more ethical, spiritual practitioners.

Marilyn: I wonder if I will ever develop strong familiarity with all the decks I own! The artwork can seduce me into buying, as can the decks with strong personal mythic or other resonances (i.e. the Kalevala deck), regardless of their authenticity or historicity.

Elka: If you use the Tarot compulsively to make decisions, set your decks aside for three months. During your hiatus, meditate at least 15 minutes per day, and exercise enough to break a sweat at least three times a week. Practice connecting with your gut, sans oracle.

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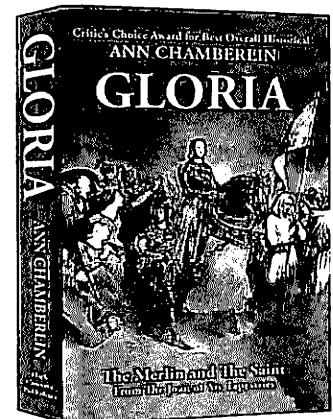
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New Reclaiming Ritual Calendar Shelved

A proposal to change the dates and names of Reclaiming's sabbats has met unexpectedly tough resistance from traditionalists. The proposal, approved last quarter by the Central Committee, ran into trouble when it was sent out to Witchcamps for endorsement.

Proposed holidays include the Last Day of School, Mardi Gras, Boxing Day, Buy Nothing Day (the Friday after Thanksgiving), Shopping Spree Day (the Saturday after Thanksgiving), Alistair Crowley's birthday, the Sunday After the First Full Moon After Spring Equinox, and any time it rains more than three days in a row.

Under the new calendar, Witches' New Year would be on Boxing Day, to be celebrated by cleaning off one's altar and putting everything into neatly-labeled boxes. The proposal was opposed by Canadian-based Reclaimers, who argued that they were busy doing other things with boxes on that day. The idea was finally shelved when it turned out that no one south of the border knew when Boxing Day was.

Opponents, led by fundamentalist priest Jimmy Bob Cernunnos of Antarctica Witchcamp, clung to the traditional Wheel of the Year, celebrating the New Year on Samhain.

"Holding holidays on dates that unbelievers cannot pronounce is integral

continued on page D-147

RPWV Archives at RQ.org

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

E-Witchcamp a Hit with Web Pagans

Reclaiming's innovative and controversial Online Witchcamp, launched with much fanfare in early 2002, recently regrouped after three-and-a-half years between the cyberworlds.

E-Camp, which was lauded for such achievements as the first online spiral dance, the first online levitation, and a new world record for longest continuous tarot reading, earned a

place in the hearts of Reclaimers everywhere.

PAGAN TIME LAG

Less successful were attempts to overcome Pagan Time Lag. The notorious effects of PTL that routinely cause Reclaiming rituals to run an hour late, multiplied by dozens of separate online connections, led to rituals that lasted a month or longer. When

priestesses ended one ritual after three weeks, the ensuing charges of *ritualus interruptus* nearly led to the resignation of the entire online teaching team.

The problem was compounded in the planning process. Due in part to the use of strict consensus process for all decisions, the camp's opening ritual took eight months to plan.

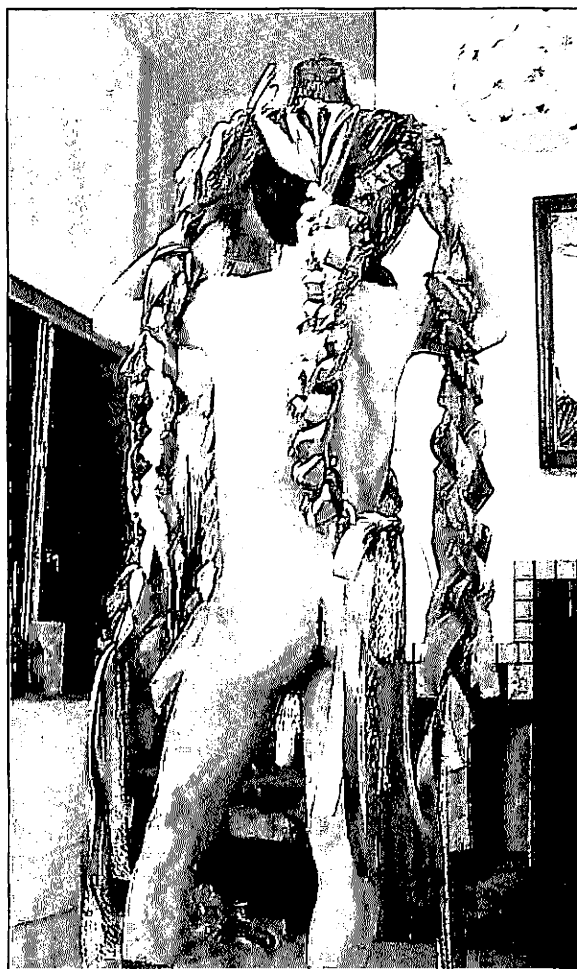
FREE WITCHCAMP ADOPTS ONLINE ORGANIZING

Inspired by the pioneering efforts of Online Witchcamp, the organizers of Free Witchcamp committed to planning their Summer 2005 camp via email.

The experiment was such a success that organizers will bring their laptops to camp and continue their planning online.

For more information on Free Witchcamp, see page 22.

To take part in future Online Witchcamps, watch the pages of the Revolutionary Pagan Workers' Vanguard.



Dedicated ritual planners perform quality-control tests on the Beltane maypole garland. The tests were successful, and the garland was affixed to the top of the maypole. Photo by RQ.

ReclaimingQuarterly.org

Current RQ website features include:

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

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A website for all of Reclaiming!

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

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

The screenshot shows the homepage of ReclaimingQuarterly.org. At the top is a navigation bar with links for Reclaiming Home, RQ Home, Back Issues, Subscribe, Advertising, and Submissions. The main content area is divided into two columns. The left column features a 'BREAKING NEWS ...' section with a link to 'Aspecting and Anchoring - reflections and stories on two advanced magical practices'. Below this is an 'RQ ONLINE FEATURES' section with links to 'Grassroots and Alternative News', 'Witchcamp Chantbook', 'Pagan Cluster Actions', and 'Revolutionary Pagan Workers Vanguard'. A small photo of a person in a costume is visible next to the 'Pagan Cluster Actions' link. The right column has a 'Welcome to ReclaimingQuarterly.org' section with a link to 'Check out recent issues of RQ!' and a small image of the magazine cover. Below this is a paragraph about the site's mission and a 'Subscribe or donate now!' section with text about supporting the site through subscriptions and advertising.

OTHER RECLAIMING WEBSITES

Reclaiming.org

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

Witchcamp.org

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

PaganCluster.org

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



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