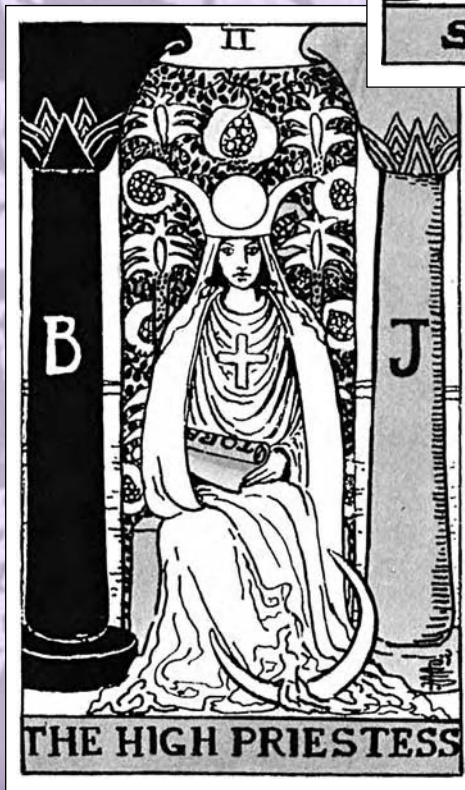


Tarot

Divination for Troubling Times

A collection of Reclaiming-Tradition writings
from Reclaiming Quarterly and Dancing the Spiral



Booklet created by
Reclaiming Quarterly

Luke Hauser's latest novel – a Tarot mystery!

A Fool Such As I

A TAROT MYSTERY

by Luke Hauser

The owner of Arcane Wisdom Magicke Shoppe is dead. His revolutionary new deck, the Trismegistus Meister Tarot, is missing.

Could the culprit be one of the locals on Oracle Street? Perhaps gnostic sage Madame Bluebloodsky? Self-promoting raconteur Alabaster Crockley? Or maybe feminist maven Wendy Womansdaughter, owner of the Wiccan Wonderland?

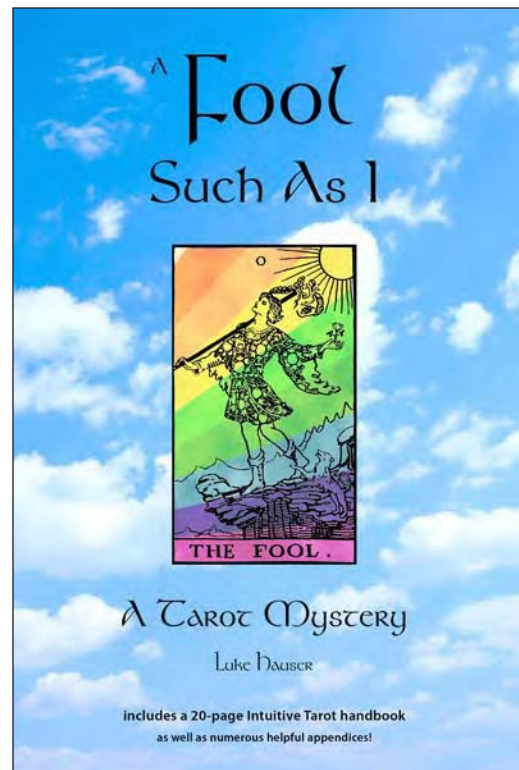
Did the shifty, tie-dyed mountebank from the esoteric street faire have a hand? And what about millionaire Cornelius De Roquefort, founder of the Headstone Eclectic Metaphysical Outlet chain?

Will the Universal Pan-Pagan Interfaith Council – UPPIC, the highest authority in the brave new Pagan world of the Great Return – succeed in hushing up the affair?

Worse yet, is UPPIC looking for a convenient scapegoat?

Join detective and resident custodian Jeff Harrison as he immerses himself in the minutiae of Tarot, taxing all of his intuitive and janitorial skills in a desperate attempt to clean up the messy affair – before he faces trial by ordeal!

Print edition or free PDF – DirectAction.org/fool



Tarot: Divination for Our Times

Deep magic in the Reclaiming Tradition!

Join us for a magical journey through the Tarot, a powerful tool for divination during life's challenges!

Whether you are an advanced reader or a beginner, the articles and workings gathered in this booklet will help boost your intuition, offer fresh perspective into your life, sharpen your skills, and draw healing medicine for these troubling times.

Come meet the Tarot in new and welcoming ways. Survey Tarot lore and practice, take a deep dive into decks, cards, and spreads, and emerge with a deepened awareness and appreciation for this amazing practical and esoteric tool.

Now is the moment for divination – for drawing forth the divine. Tarot offers a much-needed perspective into the arc of our lives, so dust off your blues, pull out your deck, and dive in.

This booklet, with pages excerpted from Reclaiming Quarterly magazine and our forthcoming book, *Dancing the Spiral*, gives a sampling of various Tarot tools.

– booklet coordinated and edited by George Franklin aka Luke Hauser

Contents of this Booklet

- History of Tarot – a brief overview
- Introduction to Intuitive Divination
- Workings, Exercises, & Games
- Rider-Waite-Smith Cards for Coloring
- Articles & Reviews from Reclaiming Quarterly

Sources

Images – see pages 6.

History of Tarot and Workbook pages from *Dancing the Spiral: A Companion to the Writings of Starhawk*, by Luke Hauser.

Visit WeaveAndSpin.org/spiral/

Reclaiming Classes

BayAreaReclaiming.org

WorldTreeLyceum.org



Tarot History: Divination for the People!

Excerpted from "Magical Ancestors," part of *Dancing the Spiral* – visit WeaveAndSpin.org/spiral

Excerpt from the book *Dancing the Spiral*, by Luke Hauser

Complete Essay: Magical & Activist Ancestors – WeaveAndSpin.org/history

Book – print or free PDF: WeaveAndSpin.org/spiral

The essay surveys Western magical and spiritual history, highlighting aspects that have influenced today's practices.

Other sections cover topics such as alchemy, the witch trials, Gnosticism, and Arabic astral magic.

Tarot has long been the play-ground of the wildest fantasies, particularly as regards its origins. Babylonians, Chinese, Egyptians, Urgrundians – each theory pushed the foundations further into the past without providing more than a smattering of evidence.

The plethora of myths, far from discrediting Tarot, are a source of delight and fascination to the public, who devour one book after another on the topic.

But it makes a nightmare of untangling Tarot's actual origins.

What is the genesis of this strange oracle which has inspired and baffled scholars and adepts for centuries? Whence Tarot?

Here is one person's version.

Back to the Roots

Playing cards were introduced into Europe around 1350, probably from the Islamic Middle East. Their ultimate source may have been India or China, and they reflect the same sort of "number" magic as tossing coins or sticks and noting their patterns.

The earliest known European cards included four suits of numbered cards plus three or four court cards per suit. The suits may derive from Medieval Egyptian designs.

Around 1440, Italian game-players and artists added a series of additional cards which today we call the Major Arcana, and created the game of Trionfi (google for more information and rules).

The additional cards functioned as trumps in trick-taking games – as opposed to designating one of the four suits as trump, as we do today.



Divination for the People!

Although professionals may study for years, anyone can intuitively read Tarot – a magical tool for the people!

Tarot cards were used for esoteric purposes quite early. In one account from the later 1400s, a card was assigned to each person at a party, and others said how they thought it applied (or not).

Modern divinatory use of Tarot cards is first documented (so far) in the mid-1700s, probably inspired by popular fortune tellers. Romany people, renowned as seers and palm-readers, may have helped popularize cartomancy.

Suggestions that Romany people pioneered Tarot divination, while intriguing, are so far unsubstantiated – will evidence emerge as researchers examine police and court records?

A common type of deck at that time (still available today) was the so-called the Tarot de Marseilles, actually based on Northern Italian models.

The Rediscovery of Tarot

Around 1780, a minor French aristocrat named Court de Gébelin came across the cards and concluded that they were a pictorial form of the Egyptian Book of Thoth, passed secretly through the ages. The idea that the cards conceal ancient wisdom has been with us ever since.

Several writers expounded Tarot theories during the 1800s. Eliphas Levi integrated Tarot and the numerology of Hebrew letters to "discover" occult interpretations of the Major Arcana (most post-1900 scholars have found this artificial).

This ethereal theorizing culminated with the Hermetic Order of the Golden Dawn (see Part VI below), which wove Tarot into a unified fabric of Western magic that included astrology, alchemy, Kabbalah, and other arts.

Around 1900, Golden Dawn members Arthur Waite and graphic artist Pamela Colman Smith created an intricate yet accessible deck. Re-published in 1971, it has become “the” iconic Tarot. Originally called the Rider-Waite deck (Rider was the first publisher), today it is often called the Waite-Smith deck.

Tarot bubbled underground through the early 1900s. Eccentric writer Aleister Crowley and painter Frieda Harris creating the Thoth deck around 1940 (widely available since around 1968).

With the advent of the new age movement in the 1960s and 1970s, Tarot exploded. Decks and books multiplied, readers emerged from the shadows, and scholars began to study the 500-year trajectory of this colorful magical tool.

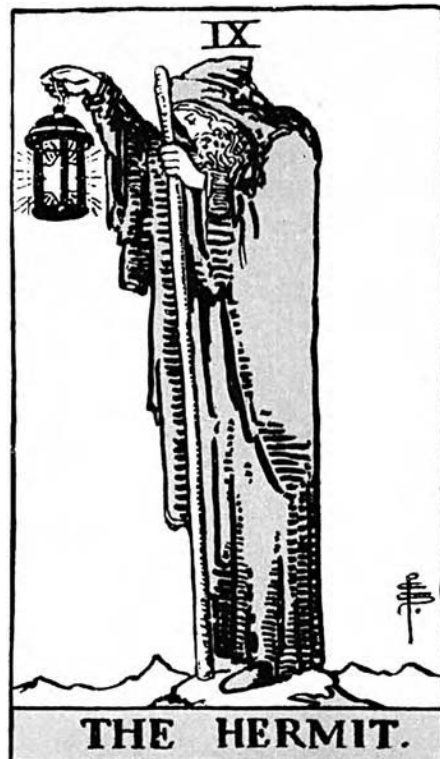
Legacies

Tarot is widely used among magical folk for discernment and insight – to help with a decision or to show various perspectives on an issue. Some rituals are built around Tarot reading.

Some reading is intuitive – interpreting the images directly. Other times people read book-meanings – an evolving tradition that dates at least to the 1700s.

A working known as the Journey of the Fool uses Tarot to map out a spiritual quest (see *Dancing the Spiral* in Resources).

Complete Essay:
Magical & Activist
Ancestors –
[WeaveAndSpin.org/
history](http://WeaveAndSpin.org/history)



Bibliography

Decker, Depaulis & Dummett, *A Wicked Pack of Cards* – academic study from origins through the French revival of the 1700s and 1800s.

Decker & Dummett, *A History of the Occult Tarot* – academic study focusing on the English revival from Golden Dawn to mid-century.

Decker, *The Esoteric Tarot* – Hermetic and Cabalistic roots of Tarot imagery and interpretation.

Waite, *Pictorial Key to the Tarot* – Waite’s classic intro to his deck.

Huson, *Mystical Origins of the Tarot* – readable survey of magical origins of the esoteric Tarot.

Farley, *A Cultural History of Tarot* – history and detailed discussions of imagery.

Kaplan, *The Tarot Encyclopedia* – extraordinary resource volumes from the 20th century’s #1 Tarot collector.

Mary K. Greer’s blog – MaryKGreer.com Visit WeaveAndSpin.org/spiral for full essay.

Tarot: A Key Magical Practice

Tarot is one of the most Reclaiming-friendly of all magical tools. With roots dating back to the Italian Renaissance, Tarot can be used for many types of workings, from games to decision-making to a journey of the spirit.

The key is intuition – awakening our deep inspiration and awareness about our own lives, our community, and the planet.

Some people say that when we do divination, it's not cards we're readings – it's our own soul. Tarot cards are simply an aid.

In the following pages we'll share ideas about intuitive Tarot. But let's start with the cards!

Finding the Right Deck

Over the past 60 years, hundreds of Tarot and divination decks have been created, drawn, photographed, painted, collaged....

Intuitive reading works best with a deck which spurs creative thinking in the broadest way. Some beautiful or striking decks catch a mood or outlook well – but every card triggers the same response. Look for decks that stir a broad range of feelings, thoughts, and gut responses.

As with all Reclaiming magic – you are your own best authority. You'll know when a deck inspires you.

Maybe you already have a deck you like. Maybe you have a deck or three, but none of them inspire you. Maybe you have no deck at all.

Not to worry! Tarot decks are available for \$20 or less at new age stores or online. Or see the next page for an online card selector.



Tarot images from Motherpeace, Marseilles Tarot, and an imitation of the Rider-Waite-Smith deck. Reproduced as fair use with review of decks.

Some Good Decks for Intuitive Readings

Rider-Waite-Smith – if there's such a thing as "the" Tarot deck, this is it – Arthur Waite's designs are rich but uncluttered, and Pamela Colman Smith's calm, introspective artwork mirrors the widest range of moods and emotions. The c. 1910 deck is Eurocentric.

Modern Witch – this recent reworking of the Rider-Waite-Smith images reflects a broad range of genders, races, and ages.

Motherpeace – created by Vicki Noble and Karen Vogel around 1991, its simple, uncluttered artwork features people of many cultures, genders, ages, etc. Round cards allow nuanced readings (eg, what might it mean when a card is not quite straight up, or rotated a little past upright?).

Marseilles Tarot – reproduction of circa 1750 cards by unknown artists, with simple, vivid images. Some images go back to older 1400s Tarot decks. Many later decks reflect the Marseilles imagery.

continued on next page

Tarot: A Key Magical Practice (pg 2)

Tarot Card Drawings – Online!

You can find websites online that let you draw single Tarot cards and/or multi-card spreads, including three-card (our favorite for intuitive work), Horseshoe, and Celtic Cross.

Here's a great site that's active as of 2019. The deck is Rider-Waite-Smith, one of our recommended decks (see previous page). The site displays the cards with no interpretations – perfect for intuitive divination!

Tarot Card Generator: serennu.com/Tarot/pick.php



Reading with the Mind's Eye

Here are a few tips for reading intuitively – see the following pages for more:

- Put away booklets and “expertise” – look to your intuitive response to the cards.
- No one can read for you – all they can bring is questions and random insights.
- Look at the pictures and describe – let the images awaken your intuition.
- Pay attention to first thoughts and reactions – there is no wrong response.

Everything You Need to “Know” to Get Started

(1) There are three types of cards in a standard 78-card Tarot deck: Court cards, Minor Arcana, and Major Arcana. See “Jargon” below for details.

(2) No card has a fixed meaning, and no one else can tell you the cards' meanings for you. The magic of Tarot is within you – let the images awaken your intuition to meanings that are uniquely yours.

(3) Some people like to pull cards with their non-throwing hand – ie, their receptive hand. Pull cards and lay them face down, according to the spread you are doing (see “Jargon” below). As you read, turn them up one at a time and contemplate them. At the end, look at all of them together. Write in your journal.

Tarot Jargon

Cartomancy – divination using cards. “-mancy” is a Greek stem meaning divination – hence geomancy, lunamancy, pyromancy, etc.

Court Cards – these 16 cards, called King, Queen, Knight, Page, or sometimes different titles, are similar to the face cards in playing-card decks.

Crossing Card – an additional card which adds to the meaning of the card it crosses. The Celtic Cross layout builds in a crossing card – and you can add more!

Divination – using a magical tool such as Tarot, pendulums, fire-scrying, rock-reading, etc, to discover our own true meanings, attitudes, and intentions. Divination gives voice to the divine within each of us (see Workings: Divination).



continued on next page

Tarot: A Key Magical Practice (pg 3)



Major Arcana – the 22 “special” cards not found in playing card decks. In many decks they are numbered 0-XXI (0-21) in Roman numerals, with names like Magician, Star, or Tower. In the Renaissance game of Trionfi (google for more info), these cards were trumps. For divination, they’re intriguing, but not inherently more powerful or meaningful than the minors or court cards. Sometimes it’s fun and/or enlightening to do an all-majors reading.

Minor Arcana – the 40 cards numbered Ace through 10, as in playing-card decks. In most modern (post-1900) decks, these cards have pictures corresponding to older divinatory meanings. These images tend to depict situations that we find ourselves in.

Querent – the one asking a question and receiving a reading – or doing a reading for themselves.

Reader – the one offering a reading, either professionally, as a gift, or for one’s self.

Spread – the pattern in which cards are laid out, with each card in the pattern having a particular focus, such as Past-Present-Future, Mind-Body-Spirit, or more elaborate spreads such as the 10-card Celtic Cross. For intuitive readings, try simple three or four card spreads (so you can hold the entire spread in your mind). You can read about other Tarot spreads online.

Tarot Workings in the Following Pages

- Tarot Reading: Quick Intro
- Tarot: Intuitive Reading
- Tarot Games & Exercises
- Tarot: Living Tableaux
- Tarot: Speed Reading
- Tarot Stories
- Tarot: Journey of the Spirit

Tarot images from Motherpeace, Marseilles Tarot, and an imitation of the Rider-Waite-Smith deck. Reproduced as fair use with review of decks – page 4.



Tarot Reading: Quick Intro

INTENT

In Reclaiming we say: “Every person is their own spiritual authority” – and their own best Tarot reader as well!

There are no wrong answers. When you’re not sure, go with your first feeling or thought. Keep gazing at the images.

The following pages share lots of background and workings. Here’s a one-page overview.

PREP

Frame a question: What question or issue do you want to explore with this reading? Or are you simply opening yourself to what comes through? Write it in your journal.

Spread: Decide on your spread (layout). This intro describes a three-card “Past-Present-Future” spread.

Draw cards face down: When ready – draw three cards and lay them *face down* as past, present, and future. (You can do this online too – see page XXX.)

INTUITIVE READING – Four Simple Steps

Take a breath and center yourself, then turn the “past” card up. Take about 15-30 seconds for each step below.

1. Look at the image on the card. Focus on the picture, rather than the number or suit. Name three things you see with your eyes. Let go of stories and interpretations. Describe what you see.

2. Find one object or being in the card that is “you.” No need to know or say why. Just feel it.

3. Tell a simple story about what is happening in the card, including the object that is you.

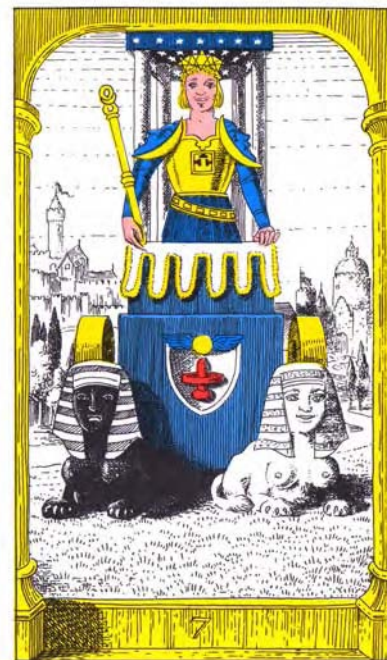
4. Now say briefly – given your question and the fact that this card represents “past influences” – what is its meaning for you?

Repeat for present and future cards.

When finished, recall your question, then look at all three cards together, face up. Soften your eyes and see what overall patterns emerge.

Write in your journal.

Ready for more? Turn the page!



Tarot: Intuitive Reading

INTENT

Intuitive reading is a good introduction to Tarot for one person or a group – no prior experience needed.

With intuitive Tarot readings, we are not asking Tarot to predict our future – we’re asking it to reveal our own hidden secrets. We’re using the power of its magical images to unlock our own inner wisdom.

So first, take whatever experience and knowledge you have about Tarot cards, breathe into it – then set it aside. All that information will just get in the way of your intuition.

Wisdom vs Knowledge

One of the advanced classes in Reclaiming is called Pearl Pentacle (see page 249). Two of the five Pearl points are called Wisdom and Knowledge. We always end up discussing: “What’s the difference?”

Tarot shows the difference – when we work with Tarot, we develop both knowledge *and* wisdom.

Knowledge helps us learn facts about the history of Tarot, about the occult (ie, secret or hidden – that’s what the word “occult” means) meanings of the images and numbers of the cards. Knowledge is what we can learn from teachers and books.

Wisdom is what Tarot awakens in each of us. Wisdom is our inner truth, unique to each of us. Wisdom is what we seek when we close the book and listen to our own intuition.

You can gain Tarot knowledge online or in other books – see Tarot Resources on page 294. In this working we’re going to focus on awakening your deep wisdom by directly encountering the Tarot images.

What About Books?

Can you resist the temptation to “look in the book” that comes with your deck, or one of the many you can buy that “explain the meanings”? Trust your intuition – set aside the book until you have your own relation with the deck.

If you want to read about Tarot, try Mary Greer’s *21 Ways to Read a Tarot Card*. She’ll give you lots of ideas about divination without telling you “what the cards mean.” That part is for each of us to learn for ourselves.

What Exactly Is Intuitive Reading?

When we read intuitively, we are actually reading our souls! The cards (or other divination methods) are simply tools to help us gain access to our own deep wisdom, and to the wisdom of our species, our planet, and the cosmos.

Reading intuitively means opening ourselves to the images on the cards – images that echo back through history and through our own being.

There are no wrong answers or mistakes. Whatever pops into our minds could be a clue to the cards’ unique meaning for us. Stay with the thread – tools like automatic writing and non-judgmental listening can help us hold our focus as the magic slowly emerges.

We can help others read intuitively too – instead of showing off our knowledge, we ask questions that help our partner tap their own wisdom and intuition.

Note – in a class or ritual, these exercises can be used to frame a commitment that can be carried into a further working – use Tarot as a discernment tool to ask something like: “What is my next step regarding such-and-such issue?” Then do an empowerment working such as Overflowing Cup or Charging with Fire & Flour to charge and empower your commitment.

continued on next page

Tarot: Intuitive Reading (pg 2)

TIME & SPACE

Quiet space. For a group, space where people can sit in pairs and hear the priestess. No size limit. A bell helps mark changes. Allow half-hour or more.

PREP

In a group, decide who will priestess this working. Solo – you are your own priestess. You'll need deck(s), journal, and a bell.

Choose a deck (or decks – if you share, one deck covers about 15-20 people). See preceding page for deck-ideas.

Decide on a type of spread – three-card Past-Present-Future (or Body-Mind-Soul) work well – it's easy to keep all three cards in your mind at once. The 10-card Celtic Cross can be complicated for intuitive work – when you're ready, go for it!

You can print out steps 1-4 below, so you don't have to keep repeating it. Or write key words on an easel or erase-board.

WORKING – Basic Intuitive Reading

Background: Explain that we are reading intuitively, not by book-learning. Invite people to set aside anything they already know about Tarot. With intuition, there are no right or wrong answers, only inspirations and insights.

Briefly introduce the spread – for this exercise, we'll use a three-card "Past-Present-Future" reading.

Invite readers to frame a question. You may do a short guided meditation to help people clear their minds and discover a question or issue, or simply open themselves to mystery.

When ready – each person draws three cards and lays them face down as past, present, and future.

In pairs, decide who is reading for themselves first, and who is witness. Reader turns their "past" card over, and quickly answers these questions. Witness can remind the reader of the questions as needed, but otherwise simply listens and encourages.

1. Look at the image on the card. Focus on the picture, not the number or suit. Describe three things you see with your eyes. Let go of stories and interpretations, and just describe what you see.

2. Find one object or being in the card that is you. No need to know or say why. Just feel it.

3. Make up a simple story about what is happening in the card, including the object that is you.

4. Now say briefly – given your question and the fact that this card represents "past influences" – what does it mean for you?

Witness encourages reader to think out loud and "go with your first glimmer of thought." There are no wrong answers.

Trade roles, and the second reader does the same steps for their past card. Repeat for present and future cards.

When finished, lay all three cards face up and each take a turn sharing the patterns you notice and any further thoughts.

Come back to the circle and do a go-round where each person shares one word about what they saw or learned.

Solo – Take some time to look at the entire spread. Soften your eyes and see what patterns emerge. Write in your journal.

WORKINGS: Intuitive Tools for Personal Work

Daily Card Altar

Create a Tarot altar – simple or elaborate. Each day, choose a card (randomly, or perhaps work your way through the Majors of a favorite deck?). Journal about the card – write for a few minutes first thing in the day and again last thing in the day.

What changes? How did the card "play out" through the day?

continued on next page

Tarot: Intuitive Reading (pg 3)

Maybe you want to dedicate a page per card in your journal, so that you can add later thoughts – or even create a special Tarot Book of Shadows.

Invoking the Cards

After you cast your circle, try invoking the Tarot cards themselves. Invite the spirit of Tarot into your circle. Flip quickly through the images and welcome them to your circle. Ask them to speak to you – promise to be a good listener! Remember to devoke at the end of your working – you can devoke with a simple, “Thanks!”

Ten-Card First-Thought Challenge

Ground and cast a circle. Take a couple of moments and either come up with a divination question, or open yourself to mystery.

Choose 10 cards, face down. Turn over each card – say the first few feelings / ideas / thoughts that pop into your mind. If you are working in pairs, scribe for one another. Solitary, quickly jot down one or a few words for the card. Repeat for each card.

After 10 cards, go back and underline a half-dozen words – especially any words that you repeated. Write a short poem using all of these words. In a group, share your poems. Solo, take a breath and read it aloud.

✦ **Book of Shadows** – how did this seemingly random reading comment on your life and/or question?

Face Ups

Write a list of moods and emotions that you often feel – for instance, anger, laughter, frustration, boredom, excitement.

Lay the cards face up. Look through them, gradually finding a card that most closely matches each word on your list. Write its name, and a sentence or two about why this card is the best match.

When you finish your list – flip through the deck face-up and choose a couple more cards that you especially like. At the bottom of your list, write the names of these cards – next to each one, write a sentence saying what appeals to you. Ask: “How would my life be different if I more often felt like this card? What is one step I can take toward that?”

Automatic Writing

Choose a card, speak its name aloud, and gaze at it for a moment. Then begin writing without lifting your pen from the page. Write about anything you want, but don’t stop until you have filled at least half a page. Quick glances at the card are okay, but keep the pen moving. For more, see *Workings: Automatic Writing*.

Non-Judgmental Listening

Turn up a card, take a breath – and just listen. Let thoughts and judgments drift through your mind without sticking. On each exhale, let them go. After a few minutes, turn the card face down and write in your journal. For more on this technique, see *Workings: Non-Judgmental Listening*.

Create a Unique Card

Invent a new Tarot card. Name it, describe it – you can even draw or collage it. When it’s complete, how will you charge it? Maybe a song or a special ritual?

Some Reclaiming folks have created their own divination decks. You can google Dory Midnight’s Dirty Tarot, Gaiamore’s Earth Deck, Seneca’s Creative Liberation Now Tarot cards, and Elka’s Seeds of Wisdom deck.

continued on next page

Tarot: Intuitive Reading (pg 4)

Workings in the Following Pages

- Tarot Games & Exercises
- Tarot: Living Tableaux
- Tarot: Speed Reading
- Tarot Stories
- Tarot: Journey of the Spirit

Tarot Games

- **Doom** – this is a quick, fun game. Everyone gives the worst possible reading of a card – especially the happy ones! What is the most horribly pessimistic interpretation you can give to the Star or the 10 of Cups?
- **Scrub-jay lines** – in pairs, each draw a card. Set timer for 90 seconds, and argue over whose is best. (See Workings: Boundaries: Scrub-Jay Lines).
- **Tell a story** – from a face-up deck, choose eight or ten cards and use them to illustrate the story of your life.
- **Draw ten cards** face down – study them for a moment, then make up a story using every one of them.
- **Group story** – each player draw five cards. Going clockwise, and as quickly as possible, each person plays a card that adds to the story. If you're stumped, you have to draw another card until you can continue the story.
- **Go Fish** – use Major Arcana as wild cards. If someone asks for your sixes and you have none, you can play a wild card (Major) instead, and give it whatever number you wish. Try this with a new deck – you'll get to know the cards quickly.

Crazy Majors Story Telling

Here's a short, fast-paced story-telling game. Try this when you have ten minutes of spare time at a camp. We used this to de-brief from the first Mysteries of Samhain camp, and wound up re-telling the whole story of camp, complete with all of the rituals, our favorite late-night snacks, and the giant bug discovered in someone's cabin.

The game is similar to Spades or Crazy Eights. Each player draws five or seven cards and holds them in their hand. The goal is to tell a fast-paced story about camp (or whatever) – and to be the first to run out of cards.

Player #1 lays down any card – for example, the Four of Pentacles – and begins a story that refers to the card (in this case, a person holding four pentacles). :

"We arrived at camp with all our stuff and got settled in."

Player #2 can then play a Four, a Pentacle, or a Major – if they have none, they draw cards until they get one. Let's say they have the Four of Cups (a person leaving four cups behind and walking away):

"Then we put our stuff aside and began the journey."

Player #3 might lack Fours or Cups, so they play a Major – let's say the Chariot: "We hitched up our magical chariot and plunged ahead!"

After a Major, the next player must play a Court Card – let's say they don't have any, so they draw until they turn up the Queen of Wands:

"Right away we came to a magical priestess, who ordered us to stop!"

Next player can play a Queen, Wand, or Major – and so on, until people run out of cards and the story is complete.

continued on next page

Tarot: Intuitive Reading (pg 5)

Tarot Check-Ins

A fun, visual way to do personal check-ins. Try this in dyads or triads, so people really have some time to share. It will help to have more than one deck.

Lay all cards face-up. Invite people to choose three cards that will help them share in a check-in. If two people want the same card, see if they can share and each use it in their turn.

Get into groups of two or three. Decide who is going first. Others lay their cards face down and give full attention. In one or two minutes, the person shows the cards and shares why they chose them.

Tarot Card Pantomimes

Priestess tapes a Tarot Major on each person's back - others look at it and try to help the person guess by pantomiming clues.

Tarot Shadows

Frame a question, or decide that your reading is open-ended.

Lay cards face down and randomly choose ten. Turn them face up and choose your favorite seven cards.

Set those aside, and read the other three cards as your Body / Mind / Spirit shadows (see Tarot Reading: Quick Intro above).

Reversals & Difficult Cards

Reversals and "negative" cards are different things – but they can work together.

No Tarot card is really negative – but some are harder to like than others! If we read just the superficial meanings of Death or the Hanged One, the outlook won't be very cheery. But what if we look past the obvious symbols and read other parts of the card intuitively?

Try the four-step reading above – look at the smaller details of the image – what do you see? What if you deliberately made up a funny or happy story about the card?

We can also stretch meanings – the Death card can mean the end of mortal life – but it can also suggest changes in general; the end of a situation (maybe one that you *want* to end?); a time of rest and repose; and/or a prelude to rebirth. Does the caterpillar "die" so that the butterfly can be born? How is this a metaphor for situations in your life?

Reversals

A reversal is when we draw a card and it's upside down. We can ignore this and turn the card upright. Or we can read "reversed meanings" – we can ask what is the opposite of the obvious meaning? What blocks or obstructs the usual meaning?

If the Six of Pentacles shows someone being charitable, a reversed meaning might be greed or stinginess – or it might mean that I am the one who needs help.

Motherpeace Tarot, which uses round cards, carries this a step further – cards can be upside down, or rotated forward or backward – imagine the possibilities! No wonder this is such a popular deck.

Can you see how reversed meanings might be useful when drawing negative cards? And also for reminding us that those wonderfully positive cards like the Lovers or the Star have reversed meanings, too.

Tarot shadows – reversed meanings can be seen as the "shadows" of the usual meanings of cards, and they show us how complex our shadows can be. The shadow of Justice might be struggling against injustice. The shadow of the Devil card

continued on next page

Tarot: Intuitive Reading (pg 6)

might be liberation – a positive shadow! Learn more about this at Workings: Shadow.

Reading a Difficult Card – an Example

We did a Tarot working where everyone drew one card and did an intuitive reading. Afterward, a teen said, “I got the Devil card, and I’m a little freaked out.”

Our group stopped and looked at the card (from the Motherpeace deck), showing a pharaoh atop a pyramid holding smaller humans in chains. We talked about what was happening in the card, and what thoughts and feelings it called up.

Someone said the card suggested the ways we feel trapped or bound in chains – external chains, or those we put on ourselves.

Someone noticed the hierarchy of the pyramid, with the pharaoh at the top holding others beneath him.

We turned the card upside down – what might a “reversed” meaning be? If the card is about feeling trapped or chained, then the reversal might mean breaking out. Or maybe it’s about the ways that we hold ourselves in chains of our own making. Each person will see different meanings – each unique to their situation.

If this were your card, can you see ways it might apply in your life? Can you see how even a “negative” card can carry very powerful and ultimately positive meanings?

Tarot Salon – Readings for a Camp

What if people did a Tarot workshop, then later practiced their skills by offering readings to the wider camp – a Tarot salon!

One year we did Tarot workings in Ravens (Teens) Path at Witchlets, and then teens offered readings to the rest of the camp. Folks who didn’t want to offer readings helped decorate the space and acted as gate-keepers.

Tarot Altar – Wisdom & Knowledge

How about creating a Tarot altar where you can set out specific cards, such as all the Aces, or a particular card such as the Magician or Tower from several different decks, etc.

Maybe changing the cards can become a mini-ritual of its own.

Tarot Resources

- Mary Greer – Tarot Mirrors, Tarot for Yourself, and 21 Ways to Read a Tarot Card – you’ll gain knowledge *and* wisdom!
- Cynthia Giles – The Tarot: History, Mystery, and Lore – where did Tarot come from, and why there are so many decks?
- Online Tarot card generator (for readings): serennu.com/Tarot/pick.php

SOLO WORKING

Intuitive Tarot reading is a deeply personal practice. Even in groups, each person usually receives their own reading.

A Tarot altar is a way to become acquainted with a new deck, or to experience cards in new ways. See ideas above.

As a solitary, or with a few friends, close your door and cast a circle. When you read, speak your answers and interpretations aloud. Consider the possibility that one of your magical ancestors might be listening.

Resisting the Book – Solo Workers Too!

Can you resist the temptation to “look in the book” that comes with your deck? Trust your intuition – set the book aside until you have your own relation with the deck. Want to read about Tarot? See Tarot Resources just above.

Tarot: Speed Readings

INTENT

A fast, fun way for a group to do Tarot readings. This can be a good introduction to Tarot, as it invites people to use their intuition to directly encounter Tarot images. It also gives people experience at offering readings to others.

For beginning and experienced readers, these quick readings help strengthen our sense that intuition is the surest guide to the magic of the cards.

This working lets people explore a personal question, perhaps as part of a larger ritual flow. For instance, if we are doing an Allies Circle as the main working, we might do a Tarot speed reading first and reflect on what sort of support we need in our life.

The structure we're using here is called a wagon wheel – two concentric circles facing one another. By rotating the circles, it's easy for everyone to switch partners with minimal commotion. (See Workings: Intro: Some Handy Techniques).

TIME & SPACE

This works best for 10-25 people – if larger, break into smaller groups. You'll need enough space to form a loose circle.

Allow 10 minutes for a one-card reading and 20 minutes for a three-card reading.

PREP

Choose a deck – one deck covers about 15-20 people. A visually rich deck such as the minor arcana of the Inner Child deck, which few people will have seen before, works well. Other good decks: Voyager; Motherpeace.

Rider-Waite-Smith is rich and multi-layered – but can be familiar, encouraging readers to default to previous knowledge instead of directly encountering the images. The Thoth deck is too schematic for this work. Avoid decks with words on the cards.

Decide on a type of spread. You may want to do a single card, but once you've done all the set-up, why not go for three? Past-Present-Future or Body-Mind-Spirit are easy for beginners. Celtic Cross is too complicated for this work.

A bell or rattle helps mark changes.

WORKING

Before you begin – explain that we are reading intuitively, not by book-learning. Invite people to set aside anything they already know about Tarot. With intuition, there are no right or wrong answers, only inspirations.

Briefly explain the spread – for example, a three-card Past-Present-Future reading.

Invite people to frame a question. Perhaps the question relates to the overall theme of the ritual. Or it may be a personal question. If you're doing a solo working, take a minute and write this in your journal.

When ready – each person draws one card which will represent Past Influences. Keep it face down.

Now form two equal circles, one inside the other. Outside face in, inside circle face out, so each person is facing another person from the opposite circle. Explain that people will speak one at a time, with their partner silently witnessing.

(1) Priestess rings bell and says: "Outer circle, look at your card and immediately say a few objects or beings you see in the card – no stories, just what your eyes see. You'll have about 30 seconds."

Give outer circle time – then ring bell and repeat: "Now *inner* circle look at your card and quickly say a few objects or beings you see in the card."

continued on next page

Tarot: Speed Readings (pg 2)

Give inner circle time to read, then ring bell. "Thank your partner. Then outer circle rotates one space to the left."

(2) Priestess rings bell and says: "Outer circle, take a minute and make up a simple one- or two-sentence story about what is happening in your card."

After a minute or so, ring bell and invite inner circle to do the same. Give them a minute to share about their card, then ring bell. "Thank your partner. Then inner circle rotates one space to your left."

(3) Priestess rings bell and says: "Outer circle – given your question and the fact that this card represents Past Influences – what is the meaning of this card for you? Go with your first glimmer of thought. There are no wrong answers."

After a minute or so, ring bell and invite inner circle to do the same. Give them a minute to share about what they see in their card, then ring bell. "Thank your partner."

If you're doing a 3-card reading, invite people to take a breath and remember their question, then draw a second card for Present Situation. Again form two circles, with a few people switching sides to mix up the pairings.

Repeat steps 1-3 above for "Present Situation."

Then do the same for a third card – in this example, "Future Possibilities."

After all cards are read, rotate once more, and then invite each pair of partners to find a place to sit down together. Decide who goes first. Take a few minutes and lay all three cards face up and see what patterns you notice, sharing your thoughts with your partner.

After a few minutes, priestess rings bell and asks partners to switch. Second person reflects on their three cards.

Finally, come back to the circle and do a go-round where each person shares one word about what they saw or learned.

Song – finish with a song such as She Changes Everything She Touches (aka Kore Chant); Let the Beauty We Love.

SOLO WORKING

Working solo, you'll need a deck and your Book of Shadows.

Choose the cards and lay them face down. Turn them up one at a time and immediately write your first thoughts about each. When you've done all three, set them side-by-side, take a deep breath, and see what overall patterns arise.

How about a **Ten-Card Sprint**? How fast can you actually read ten cards?

Death – An Example of a Difficult Card

The Death card – oh no! Our dreams are doomed forever! Abandon all hope!

Or maybe not. How else might we interpret the challenging image on this card?

Notice the scythe-wielding figure is "clearing the ground." As light bursts behind, even crowned monarchs get swept aside to make room for what may come next.

Are there parts of your life that you may need to change in order to "clear the ground" for new dreams to come to fruition? What might need to be pruned away?

Does making changes require chopping off heads? Maybe the card is suggesting that we could be a bit more gentle than the Grim Reaper? Or maybe not....



Tarot Stories

INTENT

A fun way to do extended personal check-ins. For some folks, using the Tarot cards will make talking about their lives easier. Try this on a middle day of path or class (first and last days will be too busy) – allow time for long check-ins.

Tarot tip – this is a non-divinatory way to explore Tarot and engage with the cards without the pressure of “doing a reading” – a chance to simply look at the images and think about how they might relate to your life.

TIME & SPACE

Room to spread out. Work in groups of two-three people.

Need a Tarot deck for every two-three people. Having several different decks is fun.

Allow five minutes for explanation and gathering cards, and 10 minutes for story-telling.

PREP

Need multiple Tarot decks – at least one for every two to three people so folks have a choice of images (after all, everyone might want the Lovers or the Fool!). Invite people to bring their own decks if they want.

Any decks are fine, since people will select cards face-up. The familiar Rider-Waite-Smith is great for this work, since people might already recognize and have associations for the images.

You'll need a simple way to form triads before drawing cards, along with a timer and a bell to ring changes.

WORKING

Priestess spreads multiple decks face up on the floor or table, mixing them all together. Invite people to gaze at cards and see their own stories reflected. Using your non-writing hand, choose three to five cards that you can use to tell a story about what is going on in your life.

When you have your cards, find your triad and a place to sit down. Decide who goes first. Each person will have two minutes to share their story, with others silently witnessing.

First person talks about what is going on in their life, using the cards as props if they are useful. You may want to lay the cards out in a pattern if this shows their meaning for you. Or you may wind up ignoring the cards and talking about whatever you wish – it's your time!

Check-ins might begin: “I chose these cards because...”

Give first person two minutes, then ring bell and suggest people change. Ring bell again two minutes later and suggest that third person should be starting.

As time runs out, there may be a lot of chatter in the room as people connect – let this continue for a few minutes.

Transition – ring bell three times to call group back together and move on.

SOLO WORKING

Alone or with a friend, draw face-up Tarot cards to tell a story about what's going on in your life. Lay the cards out in a pattern that shows how these parts of your life connect (or how they don't). Afterward, write in your journal.

Tarot: Journey of the Spirit

INTENT

Sacred myths often include a journey where the heroine learns skills, faces obstacles, discovers allies, and finally passes a challenge that demands all of their talent and perseverance.

Journeys make great magical workings. Labyrinth workings are one form of journey, where we travel in and out of the magical circuits. Stations rituals (see Rituals: Stations Format) involve a journey among several workings, culminating in a group working such as a spiral dance. And going to a Reclaiming WitchCamp is itself a magical journey!

Tarot cards are perfect for personal journey work. The Major Arcana from I to XXI are sometimes seen as the Journey of the Fool – the Fool (card zero) begins with the Magician (I) and progresses through the various cards, meeting challenges, allies, and gifts to emerge into the World at card 21 (XXI).

We can use the Tarot cards to create a story of our own journey. We choose the beginning and end of our story with our eyes open – we know where we are, and we see where we want to go. Then we draw cards that give us magical information about obstacles, allies, and challenges.

Solo Working – this working was developed for a class called The Magical Writer (see page 239 for free course booklet). Although we've used it in groups and classes, it is actually a personal working, perfect for a solitary ritual. It explores our personal goals and dreams, the obstacles that get in our way, and how we might address them.

TIME & SPACE

Allow 60-90 minutes including creating sacred space. Any number, but everyone needs their own deck (or a way to share cards, or an online card generator). Room for people to spread out a bit.

PREP

Figure out how you'll create sacred space – for ideas, see Ritual Skills: Sacred Space: Quick Ways.

Create a Tarot altar for the working – simple or elaborate. You might want to think about lighting – mysterious, but enough light to see the cards clearly.

Need – a Tarot deck for each person (or a few people can share cards), or an online card generator (see page 286). Use a favorite deck for this working – whatever calls to you.

Also need – Book of Shadows and pen; drinking water; anything needed for invocations, etc.

You may also need to do some prep for the Charging the Outcome step – see near end of this working.

Journey of the Spirit

A personal ritual of transformation

Question

Self-Signifier

Call or Challenge

Obstacle

Ally

Testing / Initiation

Climactic Struggle / Showdown

Triumphant Conclusion / Return

NOTES

continued on next page

Tarot: Journey of the Spirit (pg 2)

Preparing Your Book of Shadows

On a fresh page of your journal or Book of Shadows, write the date and this title: Journey of the Spirit. Under it, write "Question" and leave an inch or so blank.

Below that, copy this list, leaving about an inch under each one (use two pages if needed):

- Self-Signifier
- Call or Challenge
- Obstacle
- Ally
- Testing / Initiation
- Climactic Struggle / Showdown
- Triumphant Conclusion / Return

INTUITIVE READINGS: A Quick Review

See Workings: Tarot: Intuitive Reading above for a full intro to this topic.

Here's a quick way to read a card for yourself. Try using it for your journey reading, taking a minute or two per card.

Intuitive readings are a way of encountering Tarot as a personal magical tool. The point is to discover your own unique relation with Tarot, rather than looking up other people's meanings in books.

In intuitive readings there are no wrong answers, only fresh inspirations – the point is to tune into what our inner voice is telling us. Our first thought is often the truest, least-censored response.

- (0) state your question – write it down. Then turn over your card.
- (1) name a few objects or beings in the card that catch your eye.
- (2) name one object or being that is you.
- (3) make up a simple story about what is happening in the card.
- (4) say in one or two quick sentences what the card tells you about your question and your life.

✦ **Book of Shadows** – write the name of the card and your thoughts. If you feel stuck, write the first thing that pops into your head. Follow your own muse wherever it takes you, and don't worry about what other people (or Tarot books) think or say.

WORKING – Journey of the Spirit

When your prep is ready, step out of the space. When you are ready to re-enter, take a breath and let go of any expectations about what is going to happen. Take a breath and dedicate yourself to the magical flow. Step into the space.

Create sacred space as you have planned – acknowledge First People, ground, cast the circle, invoke elements and allies.

As a final invocation, take a moment and say a few words of welcome to all the storytellers of history – from mothers at the crib to our favorite novelists. Welcome the magic of stories!

Tarot Reading: Your Question

Take a breath and close your eyes. Take as much time as you need to come up with a question about where your life is going. It might be specific ("Should I quit playing piccolo and take up the tuba?"), or it might be broad and general ("What can this reading show me about my art and creativity?"). When you have a question, speak it aloud. If it feels right, write it down in your book next to the word Question. Speak it again.

continued on next page

Tarot: Journey of the Spirit (pg 3)

Drawing Your Cards

First, lay the entire deck *face up* (if online, find a way to view all the cards from a deck). Choose one card that signifies you – whatever card speaks to you. Then choose a second card (face up) that signifies the “desired outcome” – a card that shows generally how you want your Question to work out. Lay these two face-up cards about a foot apart.

Shuffle the rest of the cards and lay them *face down* (or set Tarot-card generator for random). Soften your gaze and let your non-writing hand hover over the cards. Gradually choose five cards, placing them *face down* in a row between the two face-up cards. Set the rest of the deck aside.

Online, you may need to draw cards one at a time. If you get a repeated card, you can draw again.

First Card: Self-Signifier

In your Book of Shadows, under the word Self-Signifier, write the name of the first face-up card you chose. Write about why you chose this card to represent yourself, and what images attracted you.

Second Card: Call or Challenge

The next card, face down, will represent our Call or Challenge. If our journey was an ancient myth, this is the moment where the main character hears about a monster that threatens their village – and realizes they must fight it.

What will your personal challenge be? Tarot can't tell you – but it can help you discover it for yourself.

Turn the card over and do a quick intuitive reading. You can follow your own practice, or follow the four-step process above. Let the card inspire you, not limit you. End by saying what the card tells you about your Call or Challenge. Write down your first thoughts, along with the name of the card.

Third Card: Obstacle (External and/or Internal)

The next card will give you information about an Obstacle that gets in your way. Sometimes the Obstacle is external – a person or situation is thwarting us. More often, the true Obstacle is internal – it's not another person who blocks me, but my own doubts and fears of standing up to that person or finding a creative solution.

Turn the card over and do a quick intuitive reading, as above. Think about the Question you asked, about your Call or Challenge – then say what Obstacle is getting in your way. Write down your first thoughts, along with the name of the card.

Fourth Card: Ally

Our path may be blocked – but luckily we aren't alone on our journey. One or more Allies are ready to help. It may be another person that we need to seek. Or it might be a spirit helper or an animal ally who can bring energies that we need.

We may know some of our Allies. But there may be others we never suspect. Tarot can help discover those hidden Allies.

Turn over the next card and read it as above. For this step, think about your Challenge and the Obstacle you face. Then, along with the name of the card, spontaneously write what sort of Ally you want or need. Is it a companion? A teacher? A fierce guardian? A trickster? Don't worry about being realistic or following the card – ask for what you want and need.

Fifth Card: Testing / Initiation

A magical journey often includes some sort of instruction, followed by a Test or Initiation. If the heroine is going to face their challenge, they need to gain (and prove) some new skills.

What new skills or knowledge do you need to answer your challenge? Turn over the next card and do an intuitive reading, as above. Think again about your Challenge, your Obstacle, and your Ally. Then, along with the name of the card, write about what new skills or knowledge you might need to gain. Write whatever comes to mind.

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Tarot: Journey of the Spirit (pg 4)

Sixth Card: Climactic Struggle / Showdown

Nearly every great myth, legend, or fairy tale winds up with a Climactic Struggle. Sometimes it's a battle with demons, such as Beowulf. Other times it's a showdown with an authority figure, such as the stepmother in Cinderella.

In real life, our struggles are usually less epic. Maybe our "Showdown" is a difficult talk with a parent, friend, or boss. Sometimes it's a change in our life, such as a commitment to study for a big exam in a class we hate, or a decision to eat healthier food.

You have framed a Question, answered a Call, and traced the steps of a magical journey. What Showdown or change is needed to bring the journey to completion?

Turn over the next card and do an intuitive reading, as above. Consider what action needs to be taken – and especially what difficult decisions need to be made. Along with the name of the card, write your thoughts – and consider writing at least one concrete step that you can take.

Seventh Card: Triumphant Conclusion

You've reached the final card, which you drew face-up – it's your ideal outcome, chosen before you had any idea of the path you would travel. How does the card look now? Is it still your desired outcome?

Close your eyes and take a breath. Open your eyes and do a quick intuitive reading, as above. For the final step, say aloud what this card means as far as the outcome of your Question and your entire Journey.

Then, along with the name of the card, write your thoughts.

If you are satisfied, you're ready to empower the outcome. However, if your final card now seems less than ideal, flip through the deck face-up until you find a "desired outcome" card that you prefer. Write a bit about why you would prefer this conclusion to your journey, including possible problems and pitfalls.

Charging the Outcome

As part of your Journey, you may have written down a concrete step that you feel you can take. If not, do that now.

Read it again. If it seems right, move ahead to the working below. If not, write some more about what action, if any, you feel you can commit to.

To charge the outcome, you can do a working such as the Overflowing Cup – see Luke Hauser's *Dancing the Spiral* – WeaveAndSpin.org/freebies

Opening Sacred Space & Journaling

When you have completed the working, open sacred space, remembering to devote whatever you have invoked.

★ **Book of Shadows** – afterward, take some time to write in your journal (or you may want to do it before opening your circle). If you're a group, see if you can agree on some journaling time before you move on to snacks and socializing.

The Magical Writer

A Reclaiming-Tradition course!



Inspire your writing, your art, your creativity, your life:

- magical writing space
- invoking characters and allies
- integrating your inner critic
- plot, story, and myth

Course booklet – free download
DirectAction.org/magicalwriter

How to Get Involved with Reclaiming

Reclaiming Websites

Reclaiming.org – portal site with basic info about Reclaiming, links to local groups, etc.

WitchCamp.org – dates and links to our WitchCamps and family camps in Europe, North America, and Australia.

BayAreaReclaiming.org – local rituals, classes, and events in the San Francisco Bay Area.

ReclaimingSpiralDance.org – information, tickets, and volunteer opportunities for our biggest annual gathering in the Bay Area, each year around Samhain.

ReclaimingQuarterly.org – archival website of our former newsletter and magazine (1980-2011) – hundreds of articles, publications, downloadable files, etc.

WeaveAndSpin.org – new Reclaiming Quarterly-sponsored site with current posts, archive highlights, links to music and videos, and much more.

WeaveAndSpin.org/playlists/ – youtube and spotify playlists for chants and other recordings.

CampfireChants.org – links to our latest album and past chants albums.

DirectAction.org – free downloads of activist handbooks and other resources.

TeenEarthMagic.org – information about TEM, our book, and other resources.

Facebook – many local Reclaiming groups, camps, and circles have pages – visit Reclaiming.org/worldwide for current contacts.

Reclaiming Listserves/Elists

Any interested person can ask to join these lists.

To join, email us: ReclaimingQuarterly@gmail.com.

RIDL – Reclaiming International Discussion List – keep up with classes (including online), WitchCamps, activism, and more from around the Reclaiming network.

LivRiv – the Living River is the listserve of the Pagan Cluster – keep up with international activist organizing and find out how you can take part and/or support.

BARD – Bay Area Reclaiming's elist, open to all who are interested. Local rituals, classes (online too), music and nature circles, activist gatherings, and more.

Reclaiming Magic Classes – local, retreats, & online

Various Reclaiming communities offer classes and workshops in ritual, activism, personal growth, and more.

For current offerings, join our elists – see info on this page – and visit our websites:

Reclaiming.org/worldwide.

BayAreaReclaiming.org

Online Reclaiming classes – see top of page XXX.

In the Bay Area for Halloween? Join us for

The Spiral Dance



First held in 1979 to celebrate the release of Starhawk's book, the ritual is danced each year around Samhain – the New Year of the witches and the Bay Area's biggest magical gathering.

This participatory pageant has become a central event in the wheel of the year for the Reclaiming community and beyond.

Dozens co-create the event, and hundreds gather to dance the sacred spiral.

If you are in the Bay Area in late October, join us!

Tickets are available online. Many volunteers are also needed to create this wonderful community ritual.

Visit our website for more information.

ReclaimingSpiralDance.org

Campfire Chants – Our Latest Album!

Here's our fifth album – and see below for our latest project!

Join us around the WitchCamp bonfire for inspirational chants and songs perfect for rituals, circles, marching for peace and justice – and singing along!

Featuring chants written by Starhawk, Suzanne Sterling, T. Thorn Coyle, Alphonsus Mooney, Laurie Lovekraft, Seed, Max Ventura, Meg Yardley, and more, these are among our most-sung chants from WitchCamps, classes, and rituals.

Several are among our favorite activist chants – perfect for rituals, rallies, and direct actions.

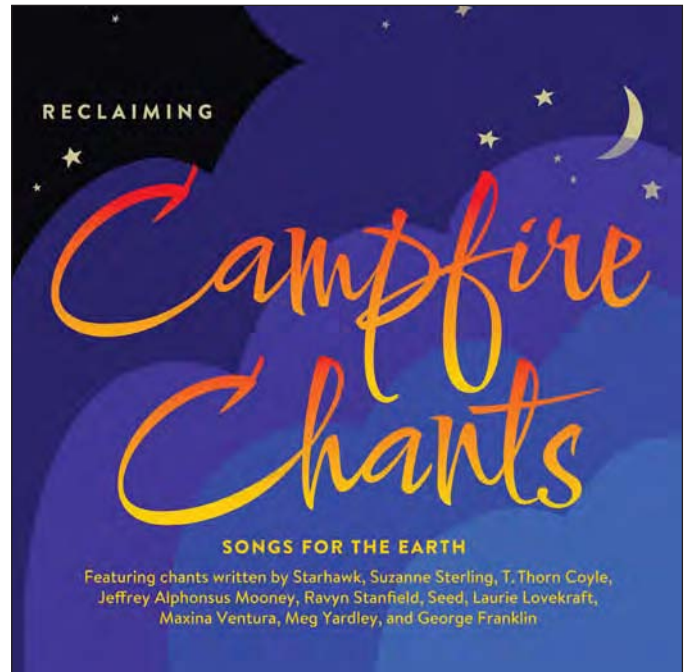
Recorded by a homespun, all-ages chorus accompanied by conga, guitar, flute, fiddle, clarinet – and even harmonica and ukulele.

Listen free at youtube, spotify, google, etc. Downloads at CDBaby, iTunes, and other usual sites.

Proceeds support Redwood Magic and Reclaiming's family camps.

CampfireChants.org – links and more info.

WeaveAndSpin.org/playlists – links to all of our chants on youtube and spotify.



Lyrics & Lore Book – free online! (or full-color print edition at amazon)

50-page book of interviews, history, and stories about the chants – plus lyrics and guitar / ukulele chords.

Hear from Ravyn Stanfield (We Are the Rising Sun), Suzanne Sterling (My Soul), Starhawk (five of her most-loved chants!), and more.

Plus sections on past Reclaiming music, WitchCamps, activism, the Spiral Dance ritual, and more.

Free download at CampfireChants.org.

Full-color print edition just \$15 at amazon. Proceeds benefit future recordings, publications, and archives

Muy Pronto – Bilingual Chants!

As this book goes to press, our Campfire Chorus has begun rehearsing songs for a new album of bilingual Spanish-English versions of our favorite chants – stay tuned for details!

Info & Demos: CampfireChants.org/ca



More Chants Albums from Reclaiming

Chants: Ritual Music – 19 classic chants from the early days, recorded by a chorus and drum.

Second Chants: More Ritual Music – more chants and songs from the early years, recorded by soloists, chorus, and folk accompanists.

Let It Begin Now: Music from the Spiral Dance – chants and songs from our annual Samhain ritual.

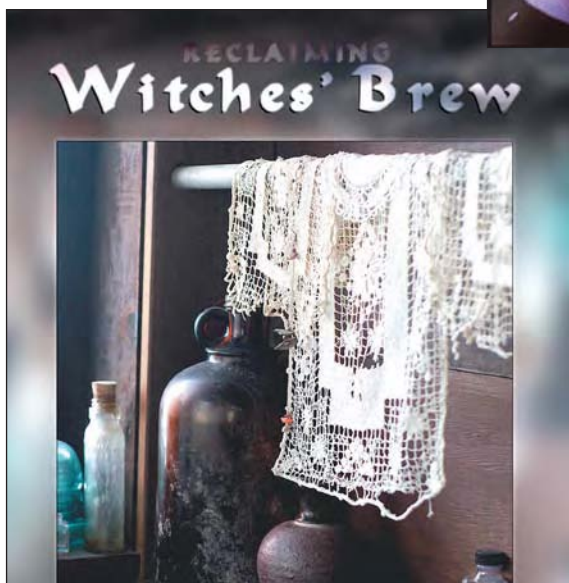
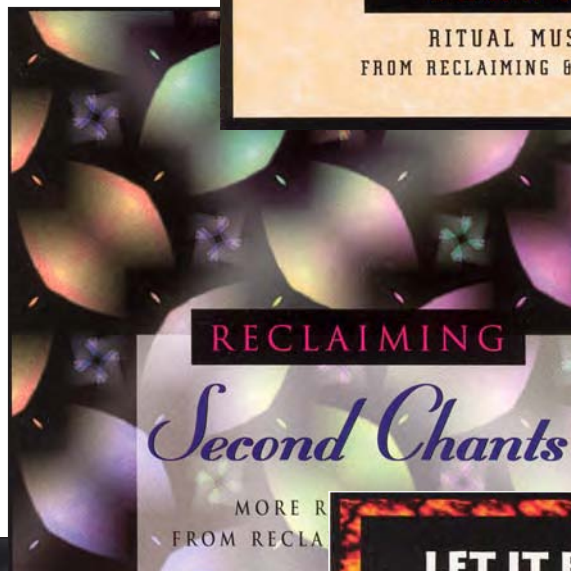
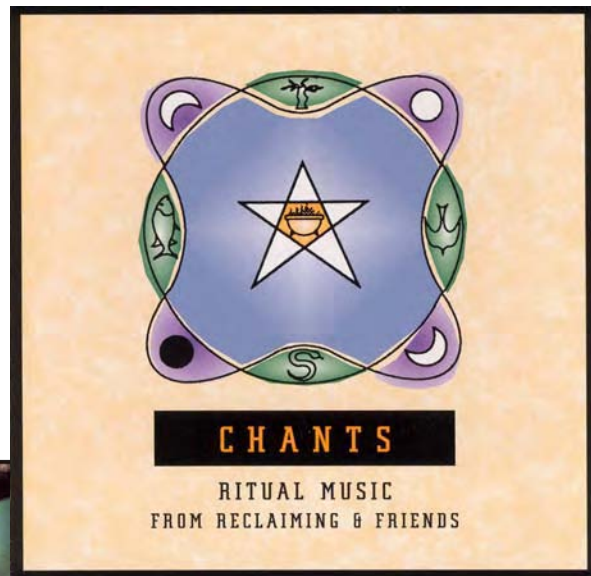
Witches Brew: Songs & Chants from the Reclaiming Cauldron – greatest hits from teachers and musicians around Reclaiming – including Labyrinth Meditation Music.

Campfire Chants: Songs for the Earth – post-2000 Reclaiming hits, recorded by chorus and folk ensemble.

Cánticos Sagrados – bilingual Spanish/English versions of our favorite chants (coming soon).

Way to the Well – a 45-minute trance journey ritual with Starhawk.

WeaveAndSpin.org/playlists – links to our chants on youtube and spotify.



Rider/Waite/Smith Tarot

created around 1909 by Pamela Colman Smith (graphics) and Arthur Waite (symbology)

first published 1909 by William Rider & Sons Ltd

line drawings now out of copyright in the U.S.

Reclaiming classes do not prioritize this deck

Each person is invited to work with the decks that call to them.

It is included here because it is a copyright-free deck that is available for coloring.

Coloring the Cards – As You Are Called

Hand-coloring Tarot cards is one way to build relationships with the images.

Here are the Major Arcana from a popular deck.

Unbeknownst to the deck's creators, the characters in these cards are of diverse races, ages, classes, genders...

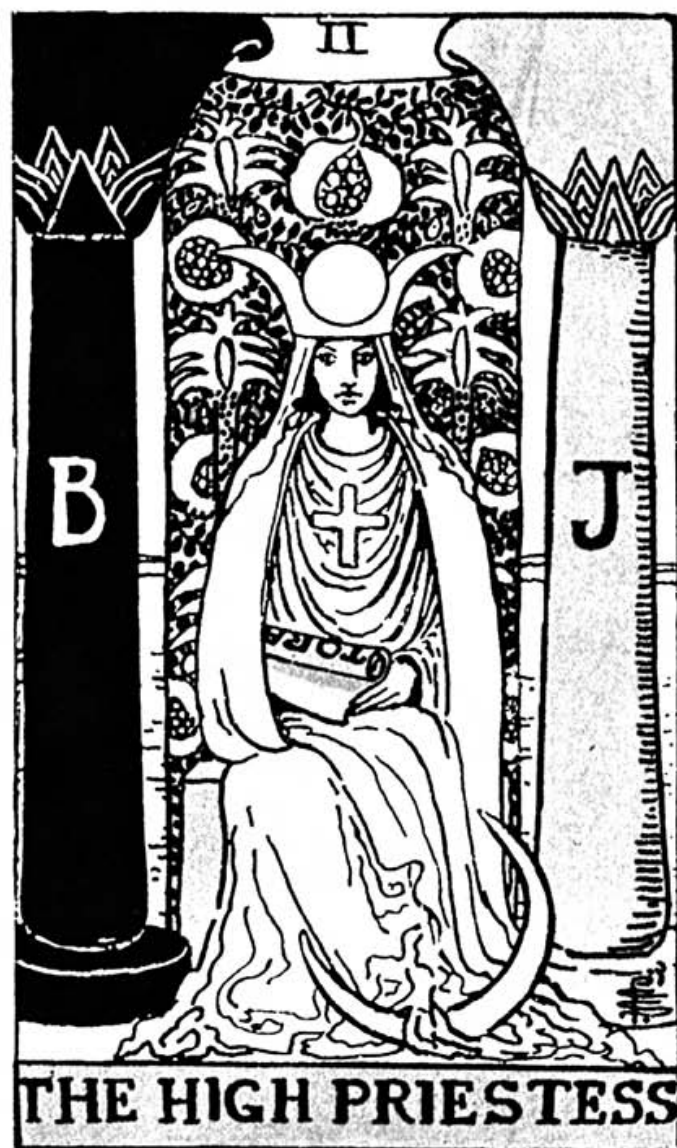
Just as with intuitive reading, you will know how to color these images, and when to make strategic alterations.

As we say – you are your own spiritual (and artistic) authority.



THE FOOL .





III



THE EMPRESS.





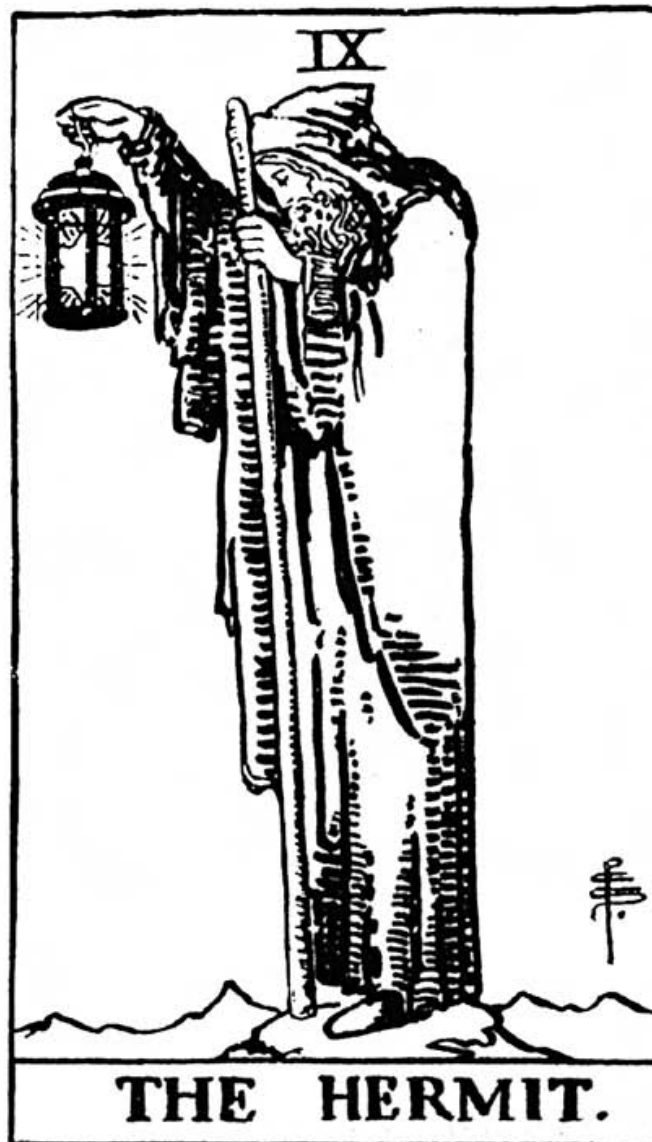


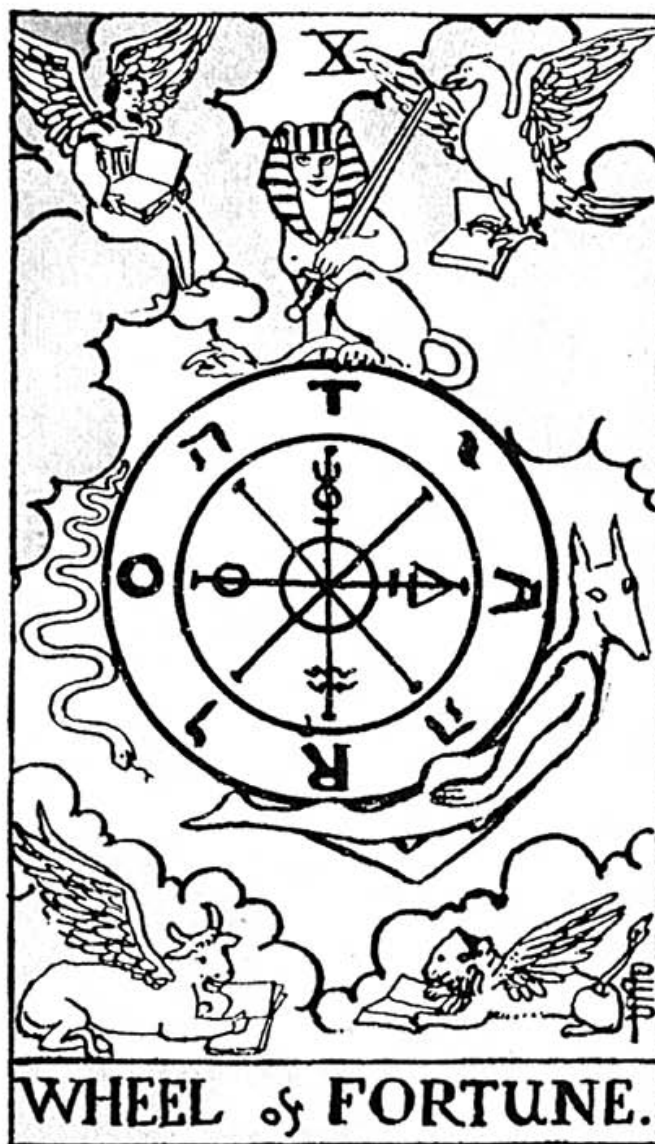


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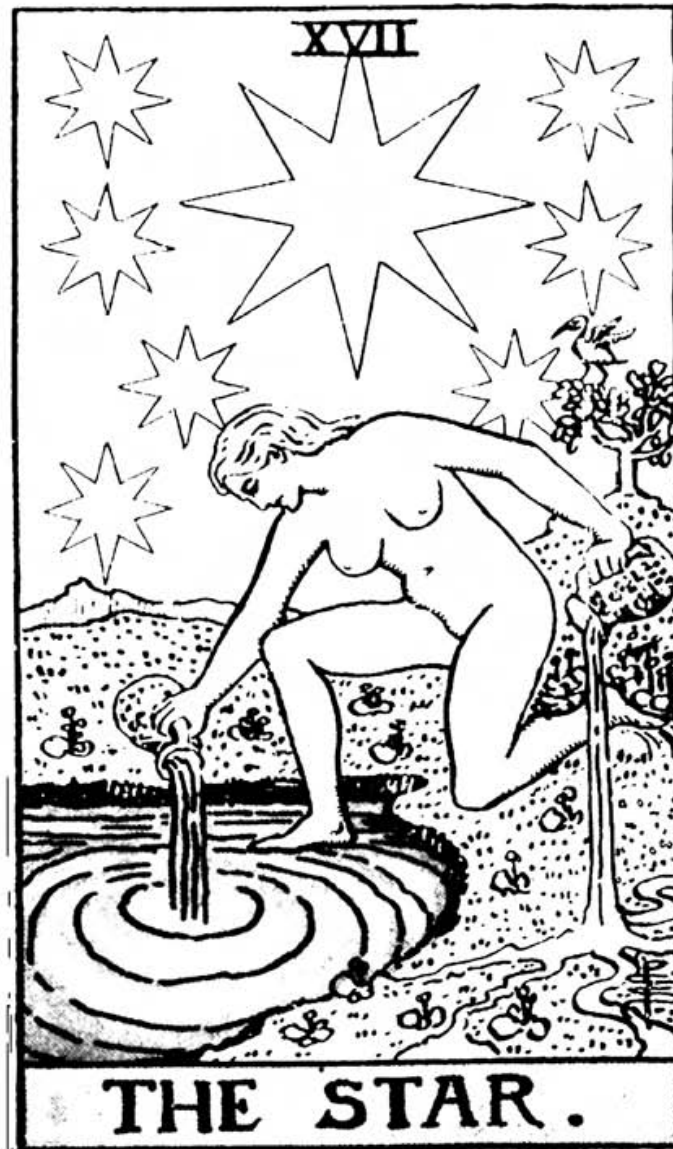




















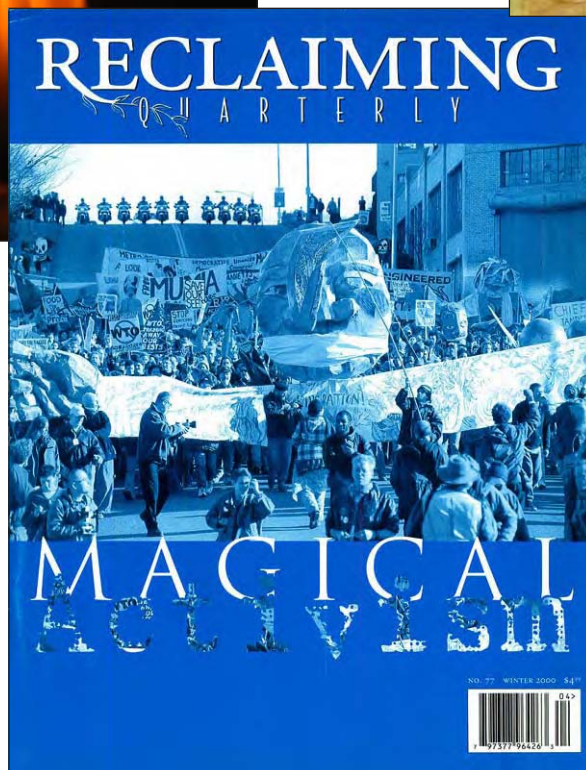
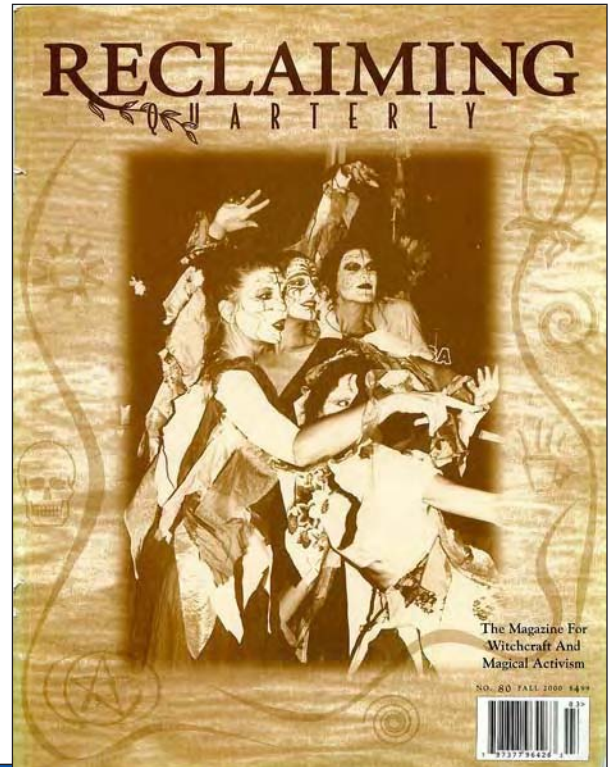
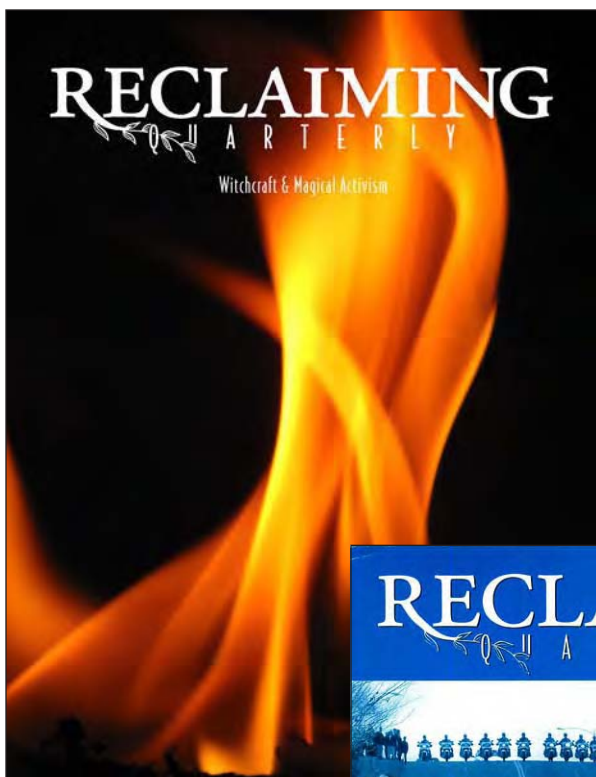


THE FOOL .

Tarot Features

from the pages of Reclaiming Quarterly
& the Reclaiming Cauldron

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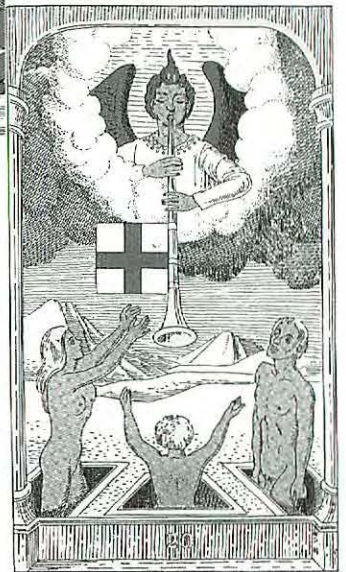
Reclaiming Pagan Cluster

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.

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. Hmm... 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 WillowFire 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

continued on page 31

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.

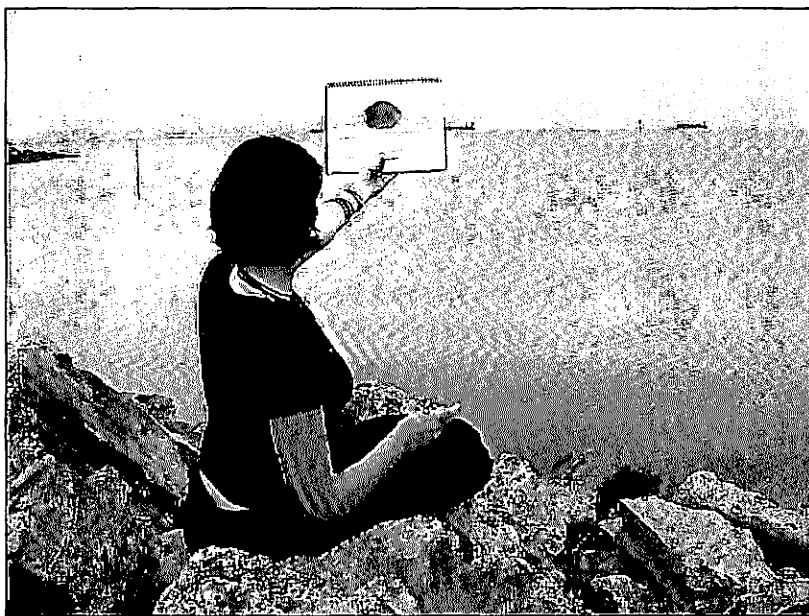
The Moon card is a card of the watery depths, and of all the gifts and challenges that deep water and deep emotion entail: intuition, rampant emotion, challenges, mystery. Those gates always remind me that there is another realm beyond, where all is understood, and where the path of my many lifetimes 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

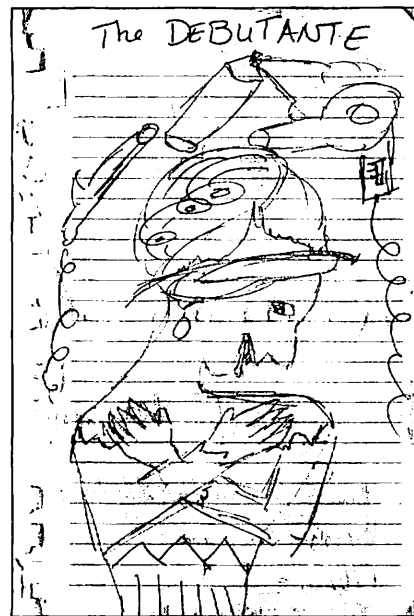
When the modern Tarot deck was codified in the late Middle Ages, difficult choices were faced regarding which aspects of human experience would count as Major Arcana, which as Minors, and which would be left out entirely.

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.



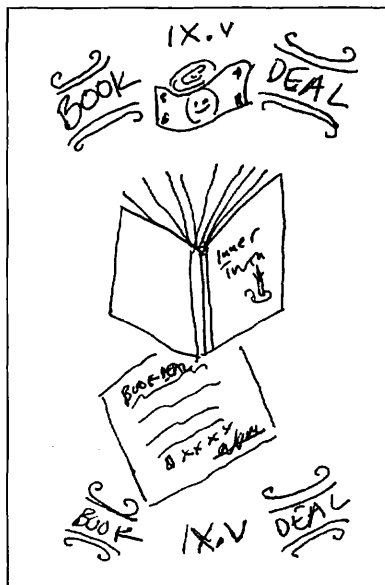
MISSING TAROT CONTRIBUTORS

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

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

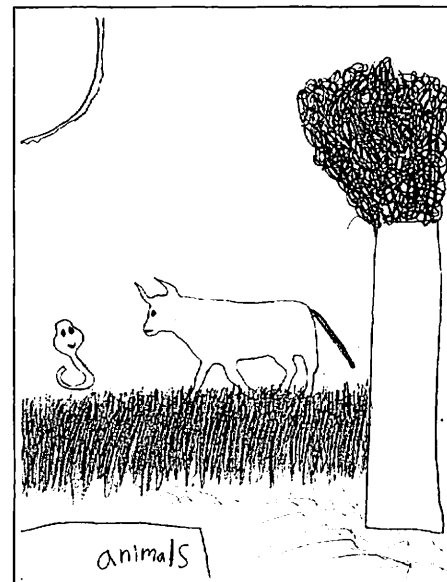
Baby-with-the-bathwater — this card shows upraised arms flinging water from a plastic baby bathtub, astonished-looking baby riding the wave out of the tub. If you receive this card in a reading, it refers to impetuosity, and may portend a need to let go and act without fear of consequences. Reversed,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

— Victoria Slind-Flor



Shoveling — I've have 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

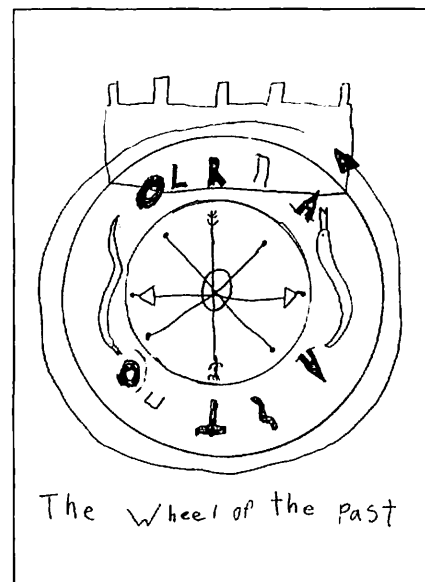
Clean Room

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

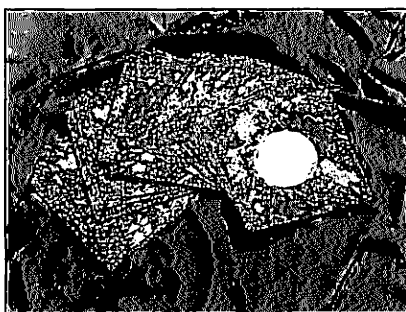
From Kris Waldherr, the creator of the highly popular *Goddess Tarot*, comes a fresh and beautiful deck that uses primarily Greco-Roman couples to represent the interaction of yin and yang that permeates our world.

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 redwood forests, Joshua trees and the ocean, as well as the Mojave and Anza Borrego deserts appear.

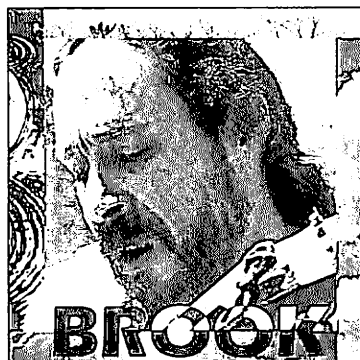
Based on the title, it is not surprising that the figures depicted are exclusively male, including the High Priestess! Yet there is diversity in the shapes, sizes and ages of the men, and this work reveres the planet so deeply that its celebratory mood is infectious. Some may be drawn to it for that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

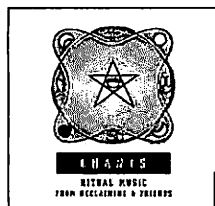
The album wouldn't be complete without a bottleneck-blues rendition of "The Great Blues Sea," followed by a similarly blues-based "Earth Circles."

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.

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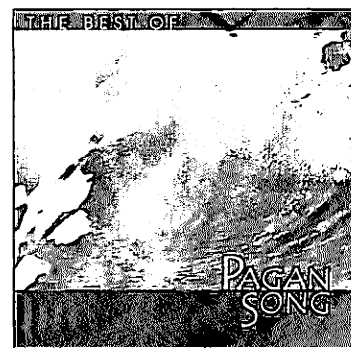
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2006 Dandelion Gathering

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

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rooting and developing. The Second Dandelion Gathering will give us a time to reacquaint, 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

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.owlsgdaughter.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.

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few of the practices that invite
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empowering.

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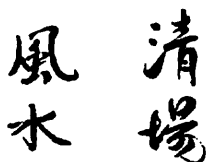
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Tarot Affirmations

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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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 he 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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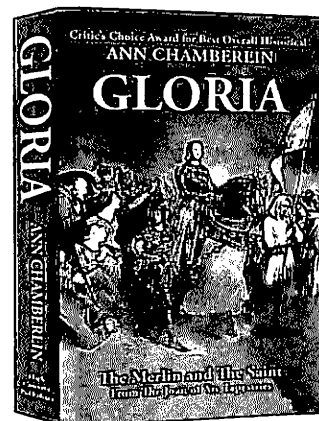
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Embodying the Tarot Majors

by MoonCrone – following pages

My Journey into Embodying the Tarot Majors

by MoonCrone

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

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

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

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

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

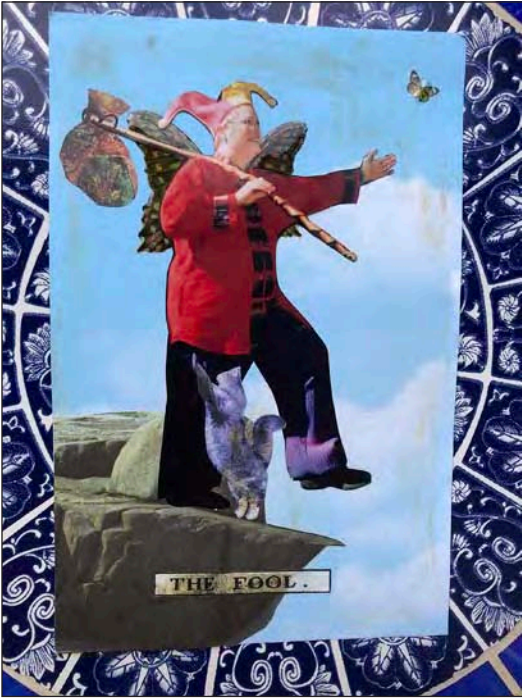
The project had that wonderful creative flow that happens when one finds an idea, medium, and a process that brings a joyful focus, inventiveness, and satisfaction. I didn't rush through the work and stopped and started several times as I moved back home and got involved once more in my local pagan activities.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

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

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

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





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

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

The Fool (this page) is one of my earliest cards and is discolored by my foolish choice to use a cheaper glue. I am very fond of the card nonetheless and no longer own the coat in which I was photographed. My cat, Persephone, bravely trying to keep me from stepping over the edge, passed in 2011. There is no going back to this moment. I will have to trust my wings.

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

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

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

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

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



Missing Tarot Cards

Recently Discovered Major Arcana Omitted from Standard Decks!

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

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

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

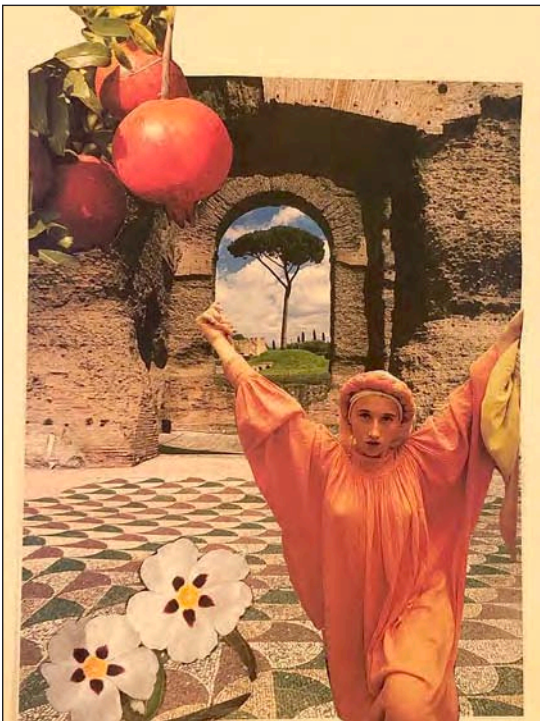
We encourage folks to do deep divination with these new cards and begin to call their energy into the world!

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

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



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



Faerie (Puck), created by Elizabeth De Simone.

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

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

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

More Missing Tarot Cards

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

A special feature from the archives of ReclaimingQuarterly.org

a collection from past RQs

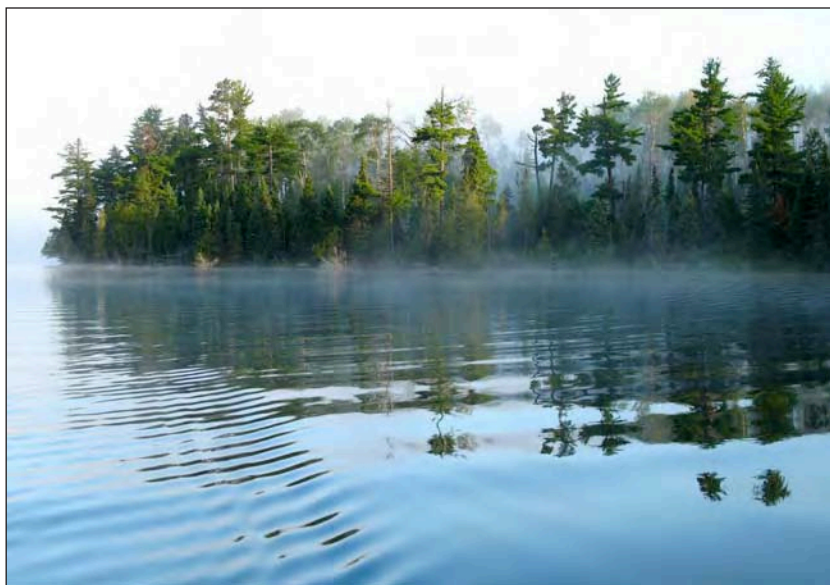
RQ Tarot Compendium

Reclaiming was founded in 1980 as an organizing and teaching collective. Although there is not an official Tarot class, various teachers have offered workshops and classes over the years, bringing this time-honored practice into the feminist and activist cauldron of Reclaiming.

These articles were compiled from issues 67-90 of RQ, and are offered here as an archival feature. Included are articles from a number of people who helped integrate this material into the dynamic mix of Reclaiming:

- Mab
- Reya
- Alexandra Genetti
- Brook
- Elka Eastly
- Olwen Aurora Borealis
- Amy Moondragon
- James Wells and more

To find out about Reclaiming classes and retreats internationally, visit www.Reclaiming.org. You can also join Reclaiming's International Elist (RIDL) or the Bay Area elist (BARD). To join either list, email quarterly@reclaiming.org



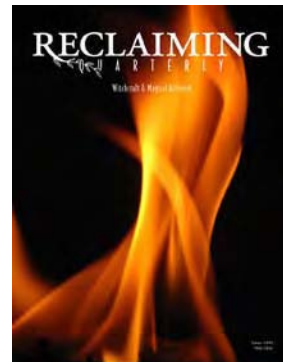
Luz

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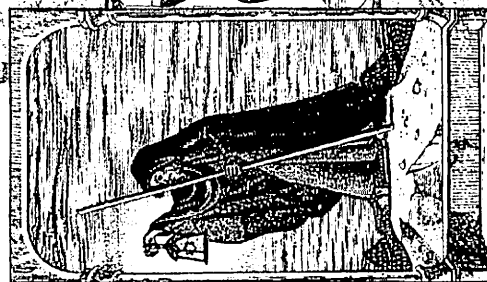
Reclaiming has released four CDs of Earth-based chants and music. All four are available on our website.

Many Reclaiming musicians and teachers have also released CDs. *Witches Brew* is a good introduction to Reclaiming's musicians.

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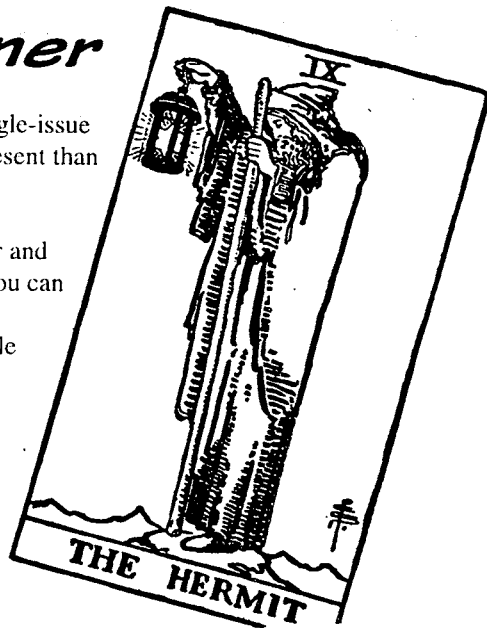
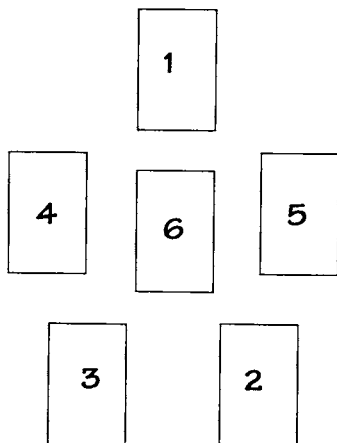
QUARTERLY



The Tarot Corner

This is the Star Quickie tarot layout. It is a single-issue tarot spread and may be more useful for the present than finding out about the future.

- First, hold the cards in your hands, center and focus on making your question as specific as you can possibly make it.
- Second, focusing on your question, shuffle the cards at least 5 times.
- Third, lay out the cards as follows:



To the Hermit

You cannot hide your spark for long,
Lone wanderer.

Traversing mountains, living
In dark caves of study;
Contemplation.

Comes a time when the lamp
Must beacon others -
Your cave become a den
Of learned women.

Traversing mountains, up
And down. Trailing souls
Behind you, pick sure footing,
Trying not to fall into abyss.
Attempting to follow
A light

T. Thorn Coyle, 1996

1. The querent — you, the person asking the question. There is a lot of information in this card about you in this situation.
2. Obstacle, what is blocking you from resolution of this situation.
3. Helper, what will help you with your question.
4. Past influences that affect the question.
5. What's coming in the future?
6. What's the gift from this situation?

I always look carefully at the cards after I lay them out to see what my gut tells me before I either look at any reference books or try and figure it out. It is important for

me to get any information directly from the Goddess before I filter it through my own or others convenient classifications of specific cards. Good Luck!

— Susan & Margaret

The Hierophant & the Sense of Belonging

Bringing Reclaiming's Hierarchy Out of the Closet

by Reya

Look through the major arcana in your tarot deck & imagine showing the cards to some "regular" person on the street. If you asked that person to show you the most disturbing cards, they'd probably choose the Devil, the Tower, or Death, maybe the Moon, don't you think?

But show those same cards to any witch you know, and the reaction is often very different. The Devil makes witches laugh, they shrug their shoulders at Death (another massive transformation — so what?), the Tower is an adrenaline rush. The Moon? We love that madness!

But hold the Hierophant card up to any witch you know, especially a Reclaiming tradition witch, and she's likely to shrink away in terror or revulsion. The Hierophant, who was originally the pope and counterpart of the High Priestess, makes the witches I know cringe. Why?

Angeles Arrien describes the Hierophant in terms of the challenges he offers us, which she sees basically as the challenge to trust in our own faith. He is the supposed arbiter of The Faith, holds the keys to the dogma of his religion, and not only that — he's ultimately responsible for deciding who belongs to his religion and who doesn't. He makes the final decisions about various rules & regulations, and he has the power to excommunicate you or me whenever he feels like it. It's pretty easy to see how that interpretation would give those with anarchist roots the willies. But even if you've never thought of yourself as anarchist, doesn't he represent everything about religion you hate? He's a paragon of spiritual power-over, which to me seems even meaner than the earthy power-over of the Emperor.

Power & Trust

Mary Greer writes about the Hierophant in terms of the relationship of teacher to student or mentor to protegee, both in the way the student must place her trust in the teacher, and how the teacher must hold & honor that trust. The Hierophant relates specifically to the way power manifests in these relationships. Because up until recently

Reclaiming was in essence a teaching tradition playing with the dynamics of power, this interpretation is especially relevant.

Probably most significant is the fact that the Hierophant holds the power of 5, the power of the pentacle, which is the symbol most central to the Craft and to

our tradition. The pentacle is, after all — air, fire, water, earth & spirit, the cycle of birth, initiation, consummation, repose and death. It is the plate from which we feed, the earth which we hold sacred. We run the energies of the pentacles of iron & pearl through our bodies as invocations of ourselves, bravely facing and working with those qualities which are our birthrights and the sources of our transformations. The pentacle is a picture of our miracle bodies, so how can the Hierophant, representative of the pentacle, be so despised by us?

It's because we forgot, somewhere along the way, that one of the major qualities contained in our sacred number 5 is in direct opposition to one of

Reclaiming's core values — non-hierarchy.

Shadow Issues

I believe that, among other things, the Hierophant holds the key to understanding some of Reclaiming's deepest shadow issues, in particular the constant & ongoing issue of who belongs and who doesn't and how we've framed the solution to that issue. We're always thinking the problem is that we need to learn how to be inclusive, which always brings up more anxiety & questions than can ever be answered.

For instance, who it is who needs to do the including — Is it the core Reclaiming collective? That question inevitably brings up the question, Who is the collective? Next, we try looking at the function & structure of the Reclaiming collective

for answers. We ask, Is it a coven, a working group or what? How are new collective members chosen? What is the quality of power that collective members hold versus members of various working cells or members of the community who



attend rituals & classes?

The questions take us nowhere; any answers we come up with leave us empty and unsatisfied. I think this is because these issues of belonging are not about needing to be more inclusive, but are more about what we've pushed into the shadow in our attempt to evolve beyond what we think of as the old patriarchal power-over dynamics of domination, which we see as contained in any hierarchical structure.

Ironically, one of the great powers of the number 5 is the call to evolve, and so we're working our butts off to evolve past hierarchy. But look at the problems this vision has created. If you take a look at the minor arcana 5's, you can see a beautiful illustration of the issues of belonging or not belonging, as they move through the elements. The 5 of swords describes the hoarding of power and belonging by some, & the despair of those left out; the 5 of wands describes the sometimes open conflict & psychic bloodshed we get into, and the great difficulty we experience trying to work in groups & come to consensus. The 5 of cups shows the self pity and loneliness of the 'rejected' and the 5 of pentacles, oh, the five of pentacle is perfect in illustrating the feeling of being left out — outside in the snowstorm, outside the church.

The Call to Evolve

As Patti Martin says, in taking up the call to evolve, and deciding we should simply get rid of hierarchy, we definitely have jumped a few paces further than what we can accommodate right now, right here at the end of the 20th century. Trying to move from systems of strict hierarchy directly into the realm of consensuality has created as many problems as it has solved. Because although our star selves, our deep selves, are quite capable of comprehending the beauty of non-hierarchy, we are, after all, animals, and our animal bodies change very slowly.

For hundreds of thousands of years, our animal selves have lived within natural hierarchies. To think we could suddenly get beyond all that shows me how willing we are to ignore the needs of our bodies in order to facilitate the soaring of our star selves. How's that for a hierarchy?

Watching my dog with other dogs, and reading about dog behavior, and listening to the needs of my own animal self, has made me finally understand why we hear so many people say



they feel "unsafe" in Reclaiming rituals, classes & at witch camp. Of course they do — their bodies feel unsafe because they don't have any ways of determining where — or if — they belong. To attempt to interact without an overt hierarchy, which is one of our deepest instincts, must be completely disorienting to our blood & bones, our muscles. As Hilary points out, the value of hierarchy in animal communities is that it minimizes actual conflict. In many animal communities little or no actual conflict is needed to establish hierarchy — size of horn or tail or shoulder, height of piss marks, formal dance-like battles, these are all used to avoid actual bloodshed. Why? I suppose because the margin of survival for most in the wild wood is so narrow that one injury means death, and loss of a strong, breedable animal harms the species too.

Out of the Shadows

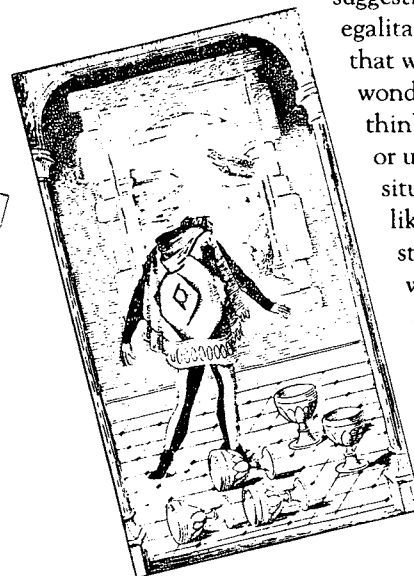
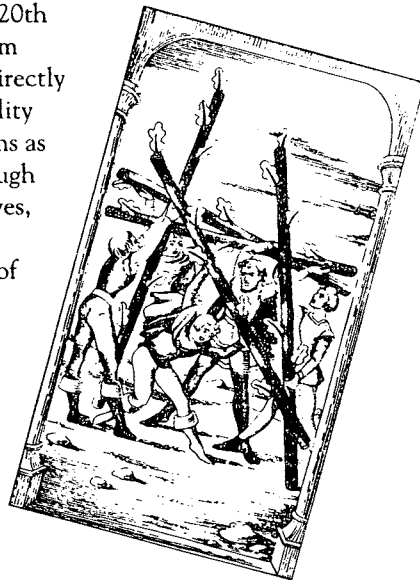
How does this apply to us in the Reclaiming/Feri tradition? How much of our energy goes into actual blood-shed (emotional or psychic) when we try to live without hierarchy? Hilary thinks maybe this connects to the old king-for-a-year practices. One day of battle to the death, 364 days of peace.

I think it's time to bring hierarchy out of the shadows and begin to work with it instead of trying to pretend it no longer exists. Now this doesn't mean I'm suggesting we give up our vision of egalitarianism — working towards that way of living has opened us to wonderful possibilities. But thinking that all hierarchy is evil or unnecessary has created situations which look somewhat like the 6 of pentacles — our star selves have been well fed while our animal selves are starving and fearful.

What can we do to help soothe our animal selves while we move through this awkward lurch in our evolution? The first step is to become conscious of the needs of our bodies, and to accept and truly

rejoice in our animal natures. We

always say we celebrate our beautiful bodies, but in practice I don't see a lot of that in Reclaiming, do you? We've been exemplary models of burnout, running ourselves ragged, working too hard & too intensely, and not providing for our most basic needs. Anyone who has been involved in Reclaiming will groan thinking about the stultifyingly long meetings in which we sit for hours, packed together in small



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Hierophant

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rooms, meeting & talking & meeting until we're starved, exhausted, and nearly out of our minds with stress. The unspoken Reclaiming standard demands that we keep going until we drop — somehow in the past this felt heroic to me, but I'm realizing, finally, that this has got to stop. We need to care for our bodies in very common sense ways — we need to eat well and get enough sleep, not work too hard, and try to reduce stress in our lives. We need exercise, we need to move around. We need to spend more time out of doors. We need to take more time to play and have fun, to let go of our workaholic natures sometimes.

We all need to develop the discipline of daily practice. Routine is a part of our animal natures and helps us feel secure, gives us a sense of belonging in the scheme of things. So it doesn't really matter what your daily practice might be, simply that you have one, and that you do it every day.

We need to admit that a hierarchy does exist within Reclaiming, and begin to explore that hierarchy with compassion and with open minds. We need to figure out how to work with the inherent hierarchy of teacher & student, initiator & initiate, experienced priestess & novice. Those relationships began as very strong hierarchies, which I believe is the only way they can — but we should be able to discover ways in which, for instance, as the student gains in skills & experience, the relationship can begin to evolve and in time become a relationship between peers.

And most of all we all need to practice sitting on the throne of the Hierophant, and to welcome & integrate his powers into ourselves. As long as we look at the Hierophant as loathsome, we'll never fully be able to embody the reality that each of us is in direct connection with the Goddess, that each of us speaks for the Goddess, that each of us holds the keys to our own spiritual destinies. Only then will we know that we truly belong, to ourselves, to each other, to our community, and that we are each definitely a necessary part of the great tapestry we call the Goddess.

Blessed be.

Labyrinth

continued from page 15

convinced that the labyrinth holds an ancient consciousness, that perhaps it is a manifestation of the living earth, of the Goddess.

We have also painted the triple spiral on a smaller piece of canvas which can be laid in the center of the rosette area of the labyrinth. The first time we placed it I was immediately aware that it vibrates at a higher frequency than the rest of the labyrinth. At first I was distressed; I thought we wouldn't be able to use them together, but I have come to feel that the triple spiral vibrates at a healing frequency, which can work very well in the center. And although many people love the energy of the triple spiral, we don't always use it, because some people find it distracting. The energy of the triple spiral spins in both directions at once; it can be quite dizzying.

Whenever I prepare to walk any labyrinth, I ground myself carefully. I noticed early in my work with the labyrinth that I often lost my balance, and I came to understand that this is due to a lack of grounding. Most people experience losing their balance while walking. And while a grounding meditation as preparation is extremely important, I now don't think it can completely eliminate the sense of imbalance. My sense is that if, in the labyrinth, one steps into another realm or beyond time, it only makes sense that grounding, and therefore balance, would be somewhat tenuous. Ungroundedness becomes very physical, and can make walking difficult.


After grounding, I step up to the entrance of the labyrinth. I often find myself asking permission to walk, and I always have a strong sense of Crossing A Threshold when I first put my foot onto the path. It is a stepping into the mist. The entire path seems to be hovering or floating in some elemental depths. And small wonder! I recently read in Nicholas Mann's book *The Isle of Avalon*, that the winding path on Glastonbury Tor is almost certainly a three-dimensional seven-circuit labyrinth.

The Lancaster Labyrinth is positioned with the entrance at North. One of the first sensations that many people talk about is Feeling the Elements in each direction. The wind blows in the East; in the South it is quite warm; and in the West you can stand in a waterfall. The North is the way in way out; it is the connection with Earth. In this eleven-circuit labyrinth, the labryses at the turns are painted to be large enough to step into. Standing in the labrys is like floating in an element. The paths that lay between the labryses are like bridges across the depths. We enhance this sensation by using only candlelight in the room where the labyrinth lays.

The center of the labyrinth is many things. It is a six-petaled flower, also sacred to Aphrodite. It is Womb, mystery revealed, stillness and spinning. It is where we are going, and from where we must return. It is deep peace and endless love. It is sometimes very hard to leave the center, but it is possible to carry the center inside yourself, to hold onto it, and bring part of it back out into the world.

Walking the labyrinth requires that we surrender to it. We literally cannot see where we are going. Once we are able to surrender, we can begin to see the mysteries.

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The Minor Arcana & the Number Five

By Alexandra Genetti

[EDITOR'S NOTE — Last month, Reya wrote about the Hierophant card (major arcana number 5) and its relationship to the Reclaiming community and hierarchy in general. This issue's tarot article is a further discussion of "fives," specifically minor arcana fives and our relationship to them as witches.]

I'M SURE YOU ALL HAVE noticed that in all the popular Tarot decks from Waite-Smith to Motherpeace the fives are pretty universally negative. Waite-Smith has the dismal five of cups with the spilled wine (or blood) and the person mourning the loss, the fives in the Thoth deck have words at the bottom: "Worry," "Strife," "Disappointment" and "Defeat." In the Motherpeace book Vicki Noble describes five as "the number of struggle and conflict." And in the Barbara Walker deck, the fives are certainly no exception.

In making my own deck I wanted to understand the reasoning behind this dislike of the number five. As a Pagan it seemed to me wrong that the number of the manifest Goddess, the number of women should be the most universally negative number in the Minor Arcana. I wanted to understand where the negativity had come from and why it was so pervasive.

Illustrations: top, 5 of Wands from the Color Wheel Tarot; bottom, 5 of Cups from the Wheel of Change Tarot. Both cards copyright 1997 by A. Genetti.

Numerology is a pretty complex study. But in relation to the Tarot, I believe it is generally related to the Cabalistic notions of the Tetragrammaton or the holy unspeakable

name of God: "Yod - He - Vau - He." Each part of the name symbolizes the process of the magical triangle. This is the description of Magick in the world as two opposites combined (numbers 1 and 2) through an action (3) to produce a result (the final 4) which then becomes the new 1 of the next triangle. In this way the numbers 1, 4, 7 and 10 symbolize the individual, the numbers 2, 5 and 8 represent what opposes the individual and the numbers 3, 6 and 9

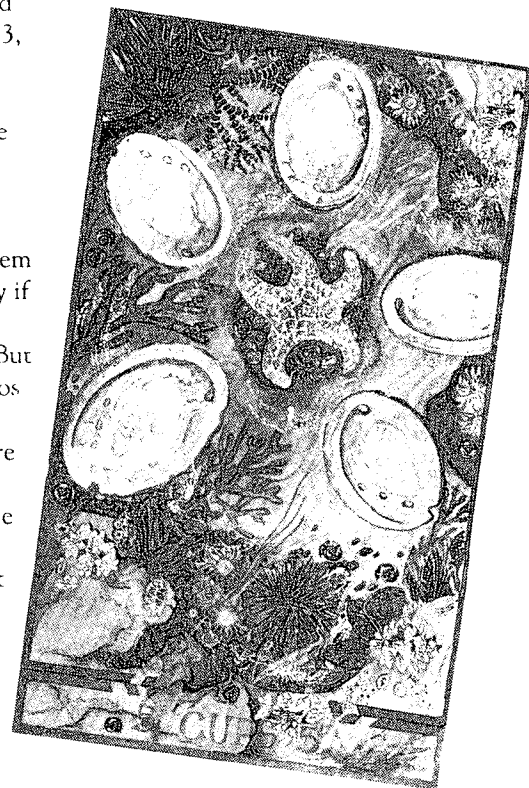
represent the action taken. For a clearer understanding you can draw the diagram as a series of triangles moving upward (or downward).

Because the numbers 2, 5 and 8 signify opposition one might expect them to show this nearly universal negativity if indeed it is the quality of opposition which has permeated their meanings. But this is not the case - for indeed, the twos show generally positive meanings. The thumbnail words in the Thoth Deck are "Change," "Dominion," "Love" and "Peace." Waite shows generally positive or neutral scenes such as the 2 of Wands, which shows a man staring out to sea with the world in his hands. The 8s are mixed with some negative and some positive. So clearly it is not just their status as other or opposites that determines the negative meaning of the fives.

In the case of the series 2, 5 and 8 the numeral in the middle is odd; in both the other series the numeral in the middle is even. Somehow, this oddness between evens must set five off as a particularly negative number. In Christianity five is the number of the wounds of Christ on the cross and is symbolic of the brutality of humankind. It has also symbolized the condition of humanity through our five senses and our starlike nature. In Christian thought, then, 5 is a symbol of suffering and travail here on earth, while the coming world of heaven is perfect and without human travail.

This negative assessment of our lives here, and the negative associations of any experience as trouble and complication, is a symptom of our tendency to think that whatever is beyond us is better than what we have here. It seems to arise from the assumption that we are, at the root of our existence, "bad," and that our lives here are made up of extensive suffering. This leads us to environmental abuse and

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Music review

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Excellent musicianship throughout and Karan Casey's lovely soprano are quite enjoyable. While not explicitly a "Pagan" release, fans of Celtic music should be pleased with this album.

"Sunny Spells & Scattered Showers" is released on the Shanachie label, catalogue #78010.

A couple of final notes. First the contact information for Sharon Knight (reviewed last issue) has changed:

Sharon Knight, P.O. Box 1020, Occidental, CA 95465, (707) 869-1773, email: nuit@wco.com

Also, if anyone has any music that you feel really would be appreciated by this community, or to cast aspersions, brickbats, or the occasional accolade I can be reached online at: bwinkle@slip.net

My snail mail address is: Don Barks c/o Harper Hall Productions, 3073 Richmond Blvd., Oakland, CA 94611.

Housing Takeover

continued from page 5

had no chance of survival.

Since that modest beginning, the numbers arrested, determination of activists, and political support has steadily grown. This year more than 200 people got arrested and many of those formerly pessimistic established groups have announced their support for Wherry. Even the mayor has an affordable housing plan for the site, albeit a weak one. Religious Witness with Homeless People, a group that includes Pagans, Christians, Buddhists, Native American religious figures, and Jews, has also started organizing takeovers at the Presidio. At the most recent Religious Witness takeover in May, a contingent of about twenty white-clad pagans beat out rhythms on drums, chanted, and got arrested.

Victory seems plausible, if only organizers can keep Wherry housing in the public eye long enough to sway the mood. Otherwise we will pay \$16 million to tear down \$80 million worth of good housing.

To get involved, call Homes Not Jails at (415) 282-5525, or Religious Witness for Homeless People (415) 885-6401. For advice on how to occupy vacant buildings or start a Homes Not Jails in your area, call Homes Not Jails San Francisco or visit the Boston Homes Not Jails web site at <http://www.geocities.com/CapitolHill/7996/>.

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Tarot

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collapse through the prevailing belief that there is another world ruled by an All Powerful God who wouldn't let anything happen to his beautiful and perfect world beyond. Through this underlying belief that we must suffer here we expect no better, looking at this life as only a temporary way station in a progression to better things. We have no special need to improve conditions here or expect joy and positive experience.

Because we are all born into human life and suffering from a woman's body, women are seen as particularly bad, dirty and evil like the temporary earth we inhabit. The number 5, mythologically connected with the feminine through the observation that the lives of women could be conveniently divided into 5 stages. These were Birth, Menarche, Motherhood, Menopause and Death, linked to the evil and suffering that we bring forth in the blood of birth.

Because 5 is the number connected to women and to the cycles of human life I believe that we as Pagans must begin to see it as a positive number that expresses our certain understanding of where we have come from as well as where we journey to. Because it is halfway between one and ten it looks both backwards to our birth in the primeval waters of this planet and forward to our uncertain future. Just like the stardust from which the earth was born, it is the symbol of our eventual return to the mother and our rebirth as part of the cycle of time. It is a symbol of the deep link we have with all that is outside of our temporarily limited vision of the universe.

It is my belief that these unexamined and originally Christian precepts have made their way into the Tarot. Instead of rethinking the raw symbolism of the numbers, Pagans have generally accepted overlying Christian notions of the number symbolism that defines the number 5 as the number of the suffering lot of human life. It is my belief that the number 5 is an especially good and magical number that expresses the first effort that unites us with our opposite on the road to integration that leads us to human joy and love.


Alexandra Genetti is the author and illustrator for "The Wheel of Change Tarot" published by Destiny Books and available very soon. For more information contact her at Color Wheel Creations, Box 293, Cazadero, CA 95421 or check out the website at <http://www.wheelofchange.com>

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MOVING POWER THROUGH AND PAST HIERARCHY

An Exploration of the Tarot Fives And Hierophant by Brook

[Editor's Note: Brook's piece responds to Reya's article titled "The Hierophant and the Sense of Belonging: Bringing Reclaiming's Hierarchy out of the Closet," which first appeared in Reclaiming Newsletter #67.]

I WOULD LIKE TO TAKE Reya's reading of the Tarot Fives and the Hierophant a little further, as we explore the cards' messages for our community. I want to thank Reya for starting a dialogue and bringing hierarchy out of the closet so that we may look more fully at its meaning for our community.

In thinking about the ideas Reya presents, it seems to me that hierarchy is at least a part of the tension many of us feel as we try to figure out who is "in" and who "out" in the Reclaiming community, and how each of us fits into the group or not. But I disagree that these disquieting feelings are caused by a lack of "natural order."

I went to the *Oxford English Dictionary* (OED) to clarify the meaning of the words hierarchy and hierophant. As I thought, hierarchy refers specifically to the ordering of people into grades "as in an Episcopate." That is, the word specifically refers to the ranking of Bishops in the Catholic Church or to any similarly ordered organization of humans.

We're accustomed to hierarchy, maybe as animals, as Reya posits, but also quite likely because that's the only ordering we've ever known with other humans. Our families are often little fiefdoms: one of the parents rules, usually Dad, and everyone else must fall into line. And then there is school and corporate work. No wonder we feel uncomfortable without hierarchy, or, at least, when we experience less of this

very familiar organization. Nevertheless, in the same meetings and rituals that Reya uses as examples of difficult, uncomfortable situations, I experienced my first real taste of power from within, my first empowerment.

When I looked up hierophant in the OED, however, it does not mean a pope, the head of a hierarchy. It refers to the keeper or priest of sacred mysteries, as in "the Hierophant of the Eleusinian mysteries." This really got me thinking about the symbolic meaning of "hierophant" and how it relates to the picture of the Catholic Pope in many Tarot decks.

As Reya wrote, Fives numerically represent change, growth, dynamic power tensions and synergies. This we see in the Pentacle, consisting of a series of crossing lines of interaction. In the Tarot, the Fives embody the difficult situations, those that bring out our most mysterious, gripping, and usually painful feelings. I see arguments won and lost (Swords), contests of wills (Wands), destitution (Pentacles), and depression and hopelessness (Cups).

How does the Hierophant sit as the key to the Fives? Using the Major



Arcana as the master/mistress or keys of the Minor Arcana is a method for understanding the relationship between the Major and Minor Arcana.

One way to avoid arguments, battles of will, unfair distribution of wealth, and depression is with an established order—a hierarchy. The Pope is the very top of the Catholic Church's hierarchy, the Church's supreme ruler. The Pope's position also includes a hierophant function because the Pope is the keeper of the Catholic mysteries. Of course, the historical implementation of the Pope's functions has, in my opinion, left a good deal to be desired.

I think considering one of the principles of the branch of physics called Chaos Theory is useful. There is resonance, which creates a standing wave out of the chaotic motion of many interacting particles. These waves are patterns that can be observed arising out of chaos. For me, this is an apt description of the patterning of life; it is the Goddess' dance of life, Her order—natural order. When the resonance, the wave, is broken, new patterns will arise. My friend, Phebe Fletcher, pointed out that it is the endless cycle of chaos, resonance, wave, and chaos again that is the great pattern in which we live, move and breathe, that the cycle itself represents divine order.

The Tarot Fives are about tension and challenge, the difficulties that break the standing wave in our lives. When we encounter them, we enter into chaos. Out of the chaos of the Fives, a new resonance is formed, a new standing wave, a new pattern. The Tarot Fours can be thought to represent patterns of stability, the culmination of the Aces, Twos, and Threes, and the Fives break down the stability and move us on. Where do they move us? The Fives move us to the pleasurable experiences of the Sixes. Only when stability is challenged or left behind are we open enough to receive the Sixes. I think this progression is exemplified by the movement from Emperor, through the Hierophant, and on to the Lovers.

When we reach the Fives' point in

things, an established order. Whenever I look at the Four of Pentacles in the Rider-Waite deck, I see stability from having enough earthly goods, the King's feet firmly planted on his pentacles, but I see great boredom, too. This is the nature of the square Fours.

In the pictures on the numbered Wands in the Rider deck, at least one of the wands in the picture is being held or manipulated by a person. This manipulation symbolism is used on every numbered Wand card except for the Four of Wands and the Eight of Wands. The wands on the Eight are in motion. However, on the Four, the wands are free standing. They form a square with the garland of flowers connecting the wands' tops and through the ground upon which they stand. I think this difference in symbolism is used to indicate stability. Our energy is at rest as we celebrate the successful completion of a project.

In the meditation of the Four of Cups and the repose or sanctuary of the Four of Swords, I also see stability and, at least the possibility of, stagnation. The Hierophant can break open the Emperor's stability, just as the Minor Arcana Fives are the experiences that break the stability of the Fours. The Hierophant offers us teachings that move us forward.

But we cannot stay in the Hierophant; we must proceed, for there are dangers on both sides of the Hierophant, student and teacher. That

line is humility—realizing that I will never have control of my shadow side, that I will continue to be fully human with all the beauties and pain that that position entails—saint and despot and everything else rolled into my complete being.

I believe that there is a tension between the name of the card and the picture of attendants and Pope. It is the tension between the Hierophant, who is the keeper of mysteries, and the very human, patriarchal ordering of Bishops in the Catholic church. I think this tension is intentional. It is meant to help us move through the cycle of our growth without getting stuck in either side of the Hierophant. The dangers are clearly pictured on the card. We must not stay in the student or the teacher role. These positions must be relinquished to move on to the Lovers.

The Lovers bears the same key relationship to the Sixes as the Emperor to the Fours and the Hierophant to the Fives. Each of the Sixes involves giving and receiving. There is the token of friendship of the Cups, the journey, relief, and hope of the Swords, the surplus and charity of the Pentacles and the accolades of the Wands. These experiences are rich in themselves, but they also lead me to my deeper desires. In the context of the Sixes, I desire union with another and, ultimately, union with the divine. I seek the sacred in everything, and especially, to express it in myself.

On the Rider Lovers card, we see

IN THE TAROT, THE FIVES EMBODY THE DIFFICULT SITUATIONS, THOSE THINGS THAT BRING OUT OUR MOST MYSTERIOUS, GRIPPING, AND USUALLY PAINFUL FEELINGS.

our lives, where we've had enough of the daily descent into our own hells, we often turn to find a teacher, someone who appears to hold and speak for the mysteries, a guru, an avatar. The Hierophant offers energy to help us: she or he is a teacher. The Hierophant offers teachings and counsel, but he or she also can become the all-powerful keeper of mystery, the ruler, the penultimate insider.

The Emperor has all the ducks lined up; this is a card of stability and stagnation. He represents, among other

is why it bears the number five. The danger is giving over one's power to a teacher and never forging one's will and empowerment. And on the other side, the danger is losing humility and getting stuck within the teaching role, no longer wielding our own power, but thriving on the ego gratification given to us by our students. We can forget that our students teach us as much as they learn from us. The teaching relationship, the relationship between the holder of the mysteries and the seeker, serves both sides. For me, the bottom

pictured a man, a woman and an angel above them. We can think of the man as Talking self, the woman as Younger self and the angel as Deep self. Talking self, the conscious mind, acknowledges that it must go through Younger self, the subconscious, intuitive, symbolic mind, by looking at her. Younger self can connect to Deep self, our divine spirit self, represented by the angel. The angel looks at both Talking self and Younger self, unites the two selves, and

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Needle Exchange

continued from page 7

action, willing the world we envision into being. Maybe in a perfect world, we wouldn't need needle exchange, but in an imperfect world, it's going forward with what seems right. Taking responsibility for the world is at the heart of Reclaiming. We're responsible for ourselves, but also for those around us. In some of the sorriest sights in the world, there is still the Goddess, the God. But it's not just Reclaiming. I see it in connection with Buddhism, or Jewish or Christian mystical ideas. It's taking care of the world and the people in it.

Rose: The Craft is about *real* work. Our magic is strongest not when we are standing in a symbolic circle, but when we are incorporating spirituality into our actions in the world. It's not to say we don't need pure spirituality, apart from the world. But wedding spirituality to action is when it really becomes Witchcraft — when you are holding a tool. I feel like the more Witches are involved in healing work, in political work, the kind of work where you need to bring a spiritual focus through, the better.

How does your spirituality strengthen your work?

Rose: Mindfulness and intention are important. I need to be aware that I am bringing aspects of my work into my magic, and vice versa. Otherwise, my work can become sloppy, I can be drained. It's about sustaining myself. Without my spiritual focus, I couldn't do it. Practical things like knowing how to cleanse and renew myself are important. And having a relationship with life and death, knowing death's place in the cycle, brings things into perspective.

Jim: Some of it is the community aspect. People who come to exchange needles sometimes seem so disconnected from the world, and hurt. Sometimes they can be comforted immensely by people being out there for them. It can be humbling. It's a simple act, but it keeps me coming back.

Bill, you were part of the legal team that successfully challenged needle exchange arrests in San Mateo, Berkeley and Oakland. What did you learn from this experience?

Bill: The first case was in San Mateo County, in Redwood City, in early 1991. About a year after they started exchanging needles there, a Prevention Point activist was arrested. We brought in "experts" to testify, but we never expected to get them on the witness stand. Well, a Republican Judge allowed the Defense of Necessity! [Note: The Defense of Necessity contends that the illegal act was necessary to

prevent a greater injury or injustice. It is virtually never allowed in civil disobedience trials.] We not only won the acquittal, but the foreman of the jury actually joined the needle exchange.

The four times we have had trials, we have been able to use the Necessity Defense. This is unheard of. I think it's because everyone knows that one dirty needle can mean a person will die. The courts recognize that there is no other effective way to save lives. The politicians are gutless, and the drug war makes other avenues impossible. I think even conservative judges realize, this is a moment I can do something.

What lessons have you learned?

Bill: I learned that in a situation like this, our usual political adversaries are on our side. They knew this would be effective against AIDS. Needle exchange is not only an empowering tool of direct action, but also deepens our commitment to working with people from all different walks of life. It expands our hearts, our compassion.

Rose: When I worked as a Results Counselor, before doing a session, I would say the same thing as before teaching a Reclaiming class: "Goddess, speak with my lips, I lend them to you." That doesn't mean that I am any more capable than others. But working with people who are physically sick and soul-sick, there is room for me to be a vessel, a vehicle for someone to hear what they need to hear.

Harm Reduction

continued from page 7

started doing street-side problem solving around other services, gradually developing a broader model of Harm Reduction.

"What Harm Reduction comes to is the belief that given the right tools, people can use drugs and not inevitably have to destroy themselves. We look at addiction through a lens that takes into account the health issues. But it is also a social, political, economic, class issue — it is very complex. You try to see that there is a continuum of drug use, from abstinence to out of control use. Here in the U.S., we have a system that says, if you want to talk about drug use, there is only one valid thing you can talk about — abstinence. So whatever resources are committed to drug treatment are funneled into abstinence. When people want to access other services, like health or housing, these services are often dangled out as a carrot — you can have these if you'll agree to abstinence. So we just offer housing to people who say they're going to be clean? What sort of hoops do we want people to jump through?

"If the only tools you offer them are abstinence-based programs, which have very

minimal success rates, you are dooming most people to continued use."

Yet up until now, almost all services have been developed around abstinence. When someone starts talking about managed use, proponents of traditional programs say that it doesn't work. "But 90% of people using alcohol and drugs are doing managed use," Geoff emphasized. "It is not impairing their ability to function on a daily level. The people who say, I tried and it didn't work, well, what assistance have they had? They had to do it on their own."

One goal of Harm Reduction, Geoff said, is to give people a safe place to talk about using, and how they can get a handle or control on it, so they do not wind up homeless, and can hold down a job. "Nobody has been addressing these things. Let's ask, 'what steps do you need to take, what support do you need to do that?' There are tools people can use to feel like they have some control over their lives.

"A Harm Reduction approach asks, Who are you? What do you need? Where do you think you want to be three months from now? What help do you need to get there? As opposed to, 'here's our plan, go do it. If you're successful, we'll take the credit, but if you fail, it's your fault.'

"Eventually we want to see this accepted as a valid approach to dealing with substance use and addiction, no less valid than abstinence. That is the long-range goal."

interview by George Franklin

Power and Hierarchy

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unites with them. The circle is complete. Talking self has integrated divinity by acknowledging and working with Younger self. Deep self has entered into the conscious mind. We see here what Mary K. Greer calls, "involution of spirit into matter," her phrase for the nature of the Sixes.

To experience union, we must be empowered, not led. To unite with another and to express our spirit fully, we must remain open to our own complete self and to the other's complete self. It is humility, my feeling of being fully human, with all the foibles and joys that this implies, that opens me enough to another to experience union, and to bring "spirit into matter." The lesson learned from the Hierophant, the keeper of the mysteries, is the ability to move power through us without causing power to become stuck or blocked. This is our journey through and past hierarchy, and on to consensual, empowered relationships.

In Search of The Star

Teaching models in the Reclaiming tradition

By Elka Eastly

WHILE I WAS drafting my notes for this piece, its working title was "Co-Teaching vs. Solo Teaching." This is what I called the concept when I first discussed it with Reclaiming Quarterly. I was facilitating transformational work, at the time, using these two different models, and they lived for me then as contradictory, competing, and open to criticism by peers in circles that seemed to favor one over the other.

Noticing incongruities between the naming of and the actuality of facilitation within both models in the Reclaiming tradition, my concept's test audience enthused that it would be juicy material for the Quarterly's readership. I thought my exploration of the two teaching dynamics would reveal one to be more effective, revolutionary and liberated than the other. My busy schedule backburnered the article for about a year, and my position — about which model I personally preferred and thought to offer greater benefits to the learning environment as a whole — shifted ... not just once, but a few times. Having committed to deliver the article for this issue, and with plenty of time allocated for the process, my writing revealed not a definitive statement, but the same vacillation that stirred the concept's cauldron for a year.

The Star Tarot archetype showed up while I transcribed my first draft of thinking and said, "You're talking about



me." Of course, I slapped my forehead, The Star. Yes, let's contradict the Reclaiming status quo and extol the virtues of solo teaching. (How anarchist would that be!) But my analysis and experience couldn't back that up completely. The tone of the presentation was turning derogatory, first of co-teaching, then of solo teaching, as I searched for a singular conclusion.

I struggled in my attempt to be persuasive of something! But I myself wasn't persuaded. One frustrated evening, ready to bag the article and beg the RQ cell to run some of my poetry instead, I took a walk to my sweetie's house. Calming my mind under the night sky, I turned my face to the moon. She smiled at me from her mantle of stars, diffused by the San Francisco fog. Ah, stars, I sighed. Beautiful, twinkling, distant suns. I brought my hand to its familiar place of sudden impact. Stars! There are millions of Stars, not just one.

Returning to the text, I decided to shift the magic of its working title. I had set up too much of an opposition between models which each contribute to our collective efforts toward empowerment and the greatest good. Let's examine them both briefly.

PERHAPS YOU'VE noticed this caveat on Reclaiming Quarterly's classes page: Reclaiming classes are taught by two or more teachers, one of whom must be a

Reclaiming teacher. Classes taught by only one teacher, even Reclaiming teachers, are not Reclaiming classes per se. The endorsement of the Reclaiming name is conferred only to those teaching environments which model shared power in leadership.

Sharing power is a powerful requirement of Reclaiming's leadership... our leadership. It's based in a desire to dismantle our inherited hierarchical thinking and acting. Sharing power is a powerful contradiction to institutional imbalances. It is the foundation of Reclaiming as an organized community... our community.

Our community's rule — call it policy or requirement, it is still a rule, for it is not merely a suggestion — Our community's rule offers many benefits within our learning environments. Co-teaching encourages students to be/come their own authorities. With no single authority, students learn to respect the authority of their own experiences. A three-fold

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In Search of the Star

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teaching team, for instance, might represent three radically different perspectives on, say, the Sex point of the Iron Pentacle. These teachers, in their varied wisdoms, validate students' own personal perspectives. The teachers effectively reinforce the message by demonstrating — which they might also be communicating verbally — that what works for one may be different from what works for another but is just as valid. Part of the magic of co-teaching lies in the revolutionary ideas conveyed through the nuances of presentation and facilitation, not just in class content.

Co-teaching offers more than a model for sharing power. (There are, after all, good reasons for this rule.) Team teaching offers the teachers a built-in leadership support system; it pools greater creativity and thinking for class planning; it allows the teachers to be more fully present to their own processes and magical workings; it helps weave a stronger web for holding, sensing, shaping and raising energy. It can contribute to a deeper class experience for all.

Sounds great! I hear you say. And I say it, too! Sometimes.

Bear with me while I play The Devil's Advocate. And maybe The Hierophant's, as

well. Guidelines are good. They offer consistency and represent sound thinking. But when a recommendation calcifies into a rule, the rule may replace the sound thinking that created it. What starts as an effort to align community education with the ideal of liberation runs the risk of becoming enslavement to the method that once was thought to liberate us. Subordinating one's own authority to the authority of the status quo is The Hierophant's warning.

Don't get me wrong. I love rules — when I've tested my own thinking around them and see their solid foundation. I've thought about this teaching rule, as have many people. I see the value. What does your best thinking tell you?

HAVE YOU EVER participated in a Reclaiming class where it was clear that there was a senior teacher or a dominant personality? Did the class leaders share power?

This is not a criticism of leaders with enough skill, dedication, charisma and energy to facilitate groups on their own when support is not available. Being in your own power and sharing your gifts when the need arises is critical in moments of transition, conflict, strain, desperation or even celebration — any time a group would be well-served by the focusing of energy toward a specific intention. At an action, a single Witch in an affinity group can help the group unify. At a family gathering, she

can shift the group dynamic away from a disempowering pattern.

Consider The Star, pouring forth her energy to ignite the night and inspire the world. She is a bright and powerful guide. Now consider your impressions of someone striving to be a star — the star of the show, of the class, of your family. Do

you envy their ability to stand up in front of a group and shine, wishing it was yourself offering your gifts to an appreciative audience? Are you supportive, aware of the challenges inherent in such a bold act as stripping off the layers of self-deprecation and forced humility to let one's divinity shine? Are you critical, with judgments about attention-hogging drama queens? Are you yourself the star?

What journey has The Fool made to look in the mirror and see The Star? The innocent has claimed his tools of intellect, of will, of love, of groundedness. He has been guided by the heart of his feminine wisdom. He has birthed. He has shaped. He has challenged his assumptions about society and discovered himself to be his own authority. He has integrated the divergent parts of himself. He has moved through his darkest fears toward personal victory. He has found the source of his strength. He has braved solitude to search for his own truth. He has acknowledged that there are forces beyond his control. He has committed himself to what is right. He has released his illusions and attachment to outcomes. He has dissolved limitations within himself to face the deepest of transformations. He has arrived at balance. He has dissolved his belief about the limitations of the world around him. He has been shaken and fully awakened. And now he has discovered within him a desire to communicate without holding back. He has arrived at the part of himself that is The Star.

And as The Star, he has an abundance of energy and inspiration to share. He wants to contribute to the bettering of his world, the benefit of his community. What a wonderful energy to be and be led by.

I have witnessed the powerful transformation that stepping into leadership brings. It is an act of owning The Star-self, of allowing oneself to shine. This is an empowering act for women who have been enculturated to take up little space, for young people who must always seek permission, and for people of color whose voices are frequently unheard. Leading is an effective way to dismantle racism, sexism, and

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

ageism. Sharing what ones know in the context of being the visible leader validates the very notion of leadership itself for whatever identity groups leader belongs to. This is even more powerful if a person in a culturally dominant identity group — a middle-aged white man for example — is the visible assistant to the lead teacher. His support comes not by being there to catch the teacher if she stumbles, but simply by beaming love and encouragement and absolute faith in the fact that she's completely capable. This kind of support shifts our collective consciousness by offering an alternative to the attacks and chronic criticisms made on our leaders.

Further, being the sole individual responsible for conceiving a class plan and conducting it demands that one develop one's own thinking and skills. In a co-teaching environment, a newer teacher might hold back or lean on her co-teachers instead of daring to be the bold leader her class — and the world — needs her to be. Yes, needs her to be. When we can all see ourselves as leaders, we all recognize our need to take some responsibility for and lend a hand toward solving our collective conundrums.

Solo-teaching provides a potent cauldron for leadership development. It also allows an accomplished facilitator enough space to guide a group efficiently toward its goal. Strong leaders give strong direction, inspiring others with their visions. The Star effectively encourages us all to be Stars.

If we turn our eyes heavenward, we see that the glorious night is illuminated by the fire of a million Stars, not just one. There is room enough and need for us all to shine and share our visions. Sometimes we will guide like the bright North Star. Sometimes we will dance in constellations, aware of our unique contributions to those divine roadmaps we both define and refer to as leaders in our stellar community.

Elka Eastly still teaches in both models. She is learning to value her embodied contradictions.

The J'Argon

by Sea Raven

The Year is 2157. The United States has become a repressive theocracy, where a great Evil holds sway. **The J'Argon** is the leader of a spiritual alliance that has voice, but not vote, in 22nd Century global politics. She is the Fourth J'Argon, and the first woman to hold the title. The J'Argon's long-time lover, partner, and soul friend, the Arch Deacon of the National Cathedral, is a leader in the Liberation Underground. The Arch Deacon must open his prophetic Christian mysticism to the J'Argon's ancient earth-based magic and awaken his own Adept Power so that together they can defeat the Dragon.



"Not since I read 'Mists of Avalon' have I felt so moved to my spiritual core. 'The J'Argon' is the most powerful narrative of spiritual intrigue, ritual, and power." — *Cristina Gonzales, Ph.D., Academic Dean, University of Creation Spirituality, Oakland, California.*

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THE WHEEL OF CHANGE TAROT

a review of Alexandra Genetti's new deck

by M. A. Bovis

The first time that I saw the Wheel of Change Tarot was as slides at the Bay Area Tarot Symposium in 1995. A couple of the card images stayed in my mind for a long time — the 3 of disks and the 2 of wands.

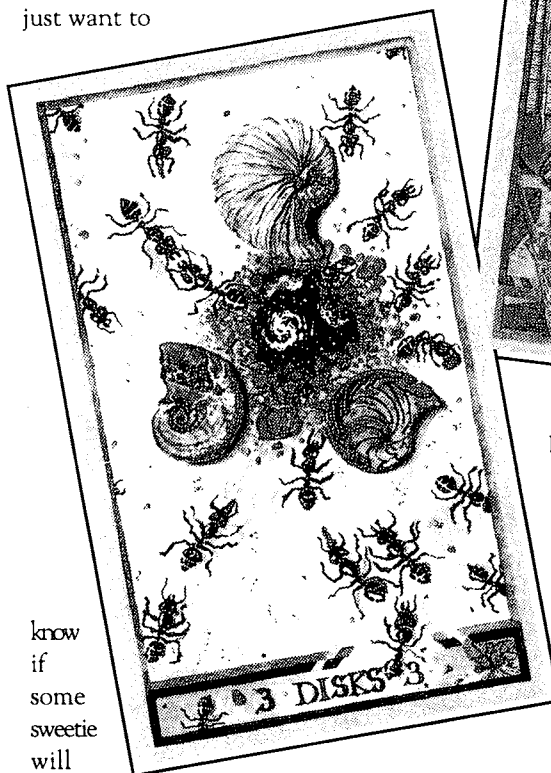
I waited for 2 or 3 years for this deck to come out, and had the privilege of being able to correspond with the creator (Alexandra Genetti is very open, as are most tarotists) while it was being worked on. While I was waiting for her to find a publisher, I ordered several of the cards which were available as color copies on greeting cards.

It is a great pleasure to finally have this deck. It is not an inexpensive set, as it costs almost \$40. But compared to other sets at the same price, it is a good value.

I have a large tarot collection (60-70 decks) and I admit that several of them are collectors' items only and not for practical use. The majority I've tried to use, though, and to understand their "message." Tarot decks often have a message: either of the esoteric school

that the deck creators came from (Rider-Waite/Smith, Crowley, Golden Dawn, Servants of Light, BOTA) or social/political (Motherpeace, Daughters of the Moon, Inner Child). There are some decks that don't have a message at all, but they are unusual.

The message can affect my use of the deck. It can be quite tedious to be belabored by a message when I just want to

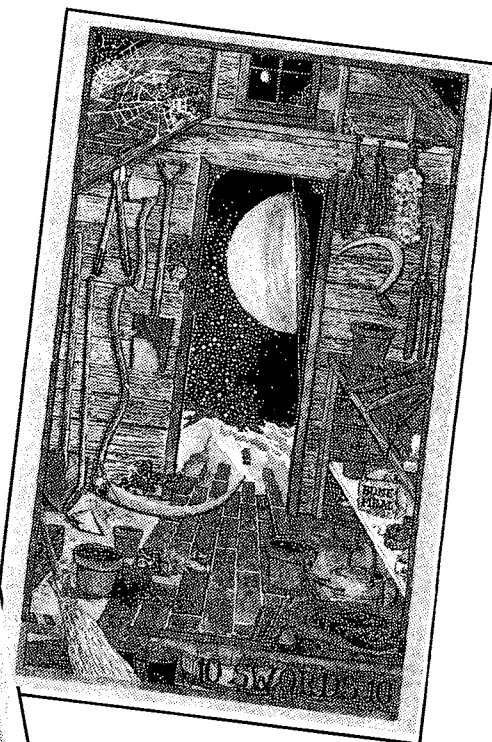


know if some sweetness will call

me again. Other times the message is supportive of me no matter what I'm using the cards for: meditation or divination.

My experience with the Wheel of Change deck is still limited at this point, so I can honestly only review the practical aspects of it: some of the things that make or break a deck for me in daily use. These practical aspects include:

1. How the deck is to hold and physically use — size, back design, paper quality, etc.
2. How much do the card pictures speak to me? Do the minor arcana have



pictures or only symbols? How elaborate are they? I am not an artist or art critic, but some of the most beautiful, critically-acclaimed designs don't take me anywhere, and are done after I see them once.

3. How well does the book go with the deck: do I have to use it to interpret the deck, or can I go right into using the cards? Does the message support me? Or does it try to change me, convince or belabor me? Is this deck only going to work for readings within the framework of the message?

THE DECK

The cards themselves are approximately 5" by 3" and the back is dark blue with a whirling galaxy on it. I really like the back because it doesn't show whether a card is reversed or not when I first lay them out. The cards are a decent thickness, so they won't tear when shuffled. There are 78 tarot cards and a 79th card that has the Color Wheel on it (this deck was originally

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Wheel of Change Tarot

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named the Color Wheel Tarot). There are different colored borders for each suit: Trumps are lavender, Wands are yellow, Cups are rose, Swords are blue and Disks are green.

The Wheel of Change tarot deck and book set comes in a cardboard holder that is effectively useless after you open it, as the cards will slide around. So I keep the cards in an old evening purse.

PICTURES & SYMBOLS

The artwork on this deck really appeals to me on an intuitive level. This is the first tarot deck that I ever put on my altar: the four Aces, the Magician, and a few others.

The two cards that first captured me were the 3 of Disks, which is three spiral anthills and ants, and the 2 of Wands, shown as two salamanders on a background of fall leaves. The 9 of Swords depicts windmills used for power generation, and the 2 of cups shows a pair of crystal champagne flutes at a wedding.

I am just getting acquainted with a lot of the cards, but I am enamoured of the minor arcana cards, which are pictures rather than symbols. The Court cards are ordered by Prince, Princess, Knight and Queen, and are multicultural. The Knight of Cups is a saxophone player for the Salvation Army on a snowy corner, the Prince of Wands a Native American man on a vision quest, and the Queen of Swords is a Japanese Shinto worshipper.

INTERPRETING THE DECK

Weighing in at a hefty 383 pages, the book includes explanations and interpretations for all the cards, general information on reading the cards, suggested layouts, a symbolism guide, a bibliography and an index.

This book is not urgent and necessary for me, because the cards speak to me so clearly. But it took about 7-8 years working with tarot before I felt empowered enough to use *any* deck without some other authority in text, either a book or pamphlet. The literature that comes with a deck is where the explanation of the message is most often found. The Wheel of Change deck is no exception.

In the introduction Alexandra explains: "I wanted to create a new Tarot that was intellectually rigorous, yet consistent and straightforward. I wanted this new tarot to express elements of the modern world of science and of our contemporary life, but also to relate to our history and evolution. I also knew that it should be traditional; it should keep to the ancient form as much as possible without renaming cards or suits and also without the overuse of the human figure, so prevalent in

today's decks. I wanted the Major Arcana to be immediately distinguishable... so I knew that there would be no human figures in the numbered cards. Overall, however, the most important thing I wanted to express in these cards was a deep reverence for nature and, in addition, the condition of humanity embedded within it."

Comparing my interpretations with this book, I find the description of the cards to be useful as well as the interpretation. Some things make me nervous: some of the quotes come from folks that I don't feel should be quoted. But I enjoy Alexandra's wisdom and experience that she shares in both her descriptions and interpretations. Her message reflects my world in my use of the deck. I am finding it well worth the wait.

The Wheel of Change Tarot deck is available from Destiny Books, One Park Street, Rochester, Vermont 05767, www.gotoit.com

Celtic History

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back into the womb of Mother Earth for regeneration and eventual rebirth.

THE CELTIC CALENDAR

The oldest known Celtic calendar dates from the first century B.C.E., and is based on the lunar cycle. The Celtic festival-cycle that has come down to us, however, is based on the solar year, focusing on the "four points of the sun," the equinoxes and solstices.

The present eight-fold cycle of holidays (as celebrated by many groups, including Reclaiming) is a twentieth-century reconstruction, based on Welsh, Irish and Scottish festivals. Samhain, for instance, is adapted from the Irish celebration of the feast of Oíche Shamna and Lá Shamna, marking the beginning of the new year. Brigid/Imbolc is adapted from a Welsh holiday marking the end of winter, also celebrated as the feast day of the Christian Saint Brigid, herself a permutation of an older Goddess. Beltane was celebrated as the first day of summer in some parts of Celtic Britain, while Lammas was the time of first offerings of the new harvest.

THE LIVING CELTIC HERITAGE

Celtic traditions survive to the present day in art, culture and spirituality. Sacred places, covertly maintained for centuries, have been re-discovered by increasing numbers of people throughout the past century. The intricate patterns of Celtic art, epitomized by the famous Book of Kells, enjoy the respect and interest not only of scholars but of the wider art-appreciating public.

Celtic spirituality, suppressed for centuries by Christian authorities but never extinguished,

is experiencing a revival in Europe, North America and Australia. In Nigel Pennick's concluding words, "Celtic spirituality is timeless and not just the legacy of a bygone age. It has never died out because the essence of Celtic wisdom is rooted in the deepest eternal secrets of existence."

"The Sacred World of the Celts: An Illustrated Guide to Celtic Spirituality and Mythology," is published by Inner Traditions International, One Park Street, Rochester, VT 05767, www.gotoit.com

Scents

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to his eyes as he remembers how funny it was to watch her wake herself from the sound of one. It is spring, and the earth is fragrant and beautiful. Amidst the beauty, amidst the jasmine, the jonquil, the honeysuckle, and the narcissus, honor the stench of your lover's farts, your child's sweaty head or smelly diaper, and your stinky animal. We humans can distinguish among 10,000 different odors. All are sacred, all hold power, and together they create the intoxicating blend that is the perfume of the Goddess. Hail and Farewell, dear One Who the Ocean Obeys! This column is dedicated to you. Blessed Be.

May Day

continued from page 21

- Participatory Theatre—Saturday, April 11th, 2-5 p.m.
- Singing for the Streets—Thursday, April 16th, 7-9 p.m.
- Mass Motions for Mass Movements: Radical Theater for the Street—Saturday, April 18th, 2-5 p.m.
- Vibrant Street Drumming and Found Object Music Making—Thursday, April 23rd, 7-9 p.m.

Cell Space will also host two weekends of "Work Days" to build our images on April 18-19 and April 25-26. On April 26 we will have a "Meeting of the Masses" to pull together all the pieces for the event.

Please note: because the costs involved in these workshops will involve materials, space rentals and other expenses, we are asking participants for a contribution of \$5-\$30 per workshop. No person will be refused participation for lack of funds.

For more information about any of these workshops, please call (415) 339-7801.

For more information on Reclaim May Day, contact Art and Revolution Convergence, (415) 487-5163 or (415) 285-9734, email: five@igc.org

The New York Tarot

reviewed by Olwen Aurora Borealis

USING BLACK AND white photography, the New York Tarot deck features mid-1980s New York City as a backdrop for the major and minor arcana. Published in 1987, the deck is the creation of Giani Siri.

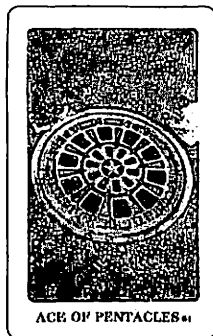
The down-to-earth New York Tarot came about in response to that time



when Wiccans studied serious Ceremonial Magick more than magical activism. Instead of wizards and spirits, its photos boast a pizza-carrying Queen of Pentacles and a Knight of Swords

standing proudly in front of Saint Marks Books.

Imagine a Coney Island Wheel of Fortune or manhole-cover Ace of



with a syringe and Transport (The Chariot) as a subway car protected by a Guardian Angel.

This deck has more cards than the average Tarot. In addition to the regular court cards there are Children. These represent the potential of the suit. The deck also comes with twelve cards for the astrological signs.

I've used this deck for twelve years. It's proven to

Pentacles. Here Quentin Crisp embodies Strength, and Margot Adler is the High Priestess, with *Drawing Down the Moon* by her side. See Death

give clear, mumbo-jumbo-free information. Predictions tend to come true very quickly, even on the same day as the reading. It's not hard to get a feel for these cards, as the symbolism is very

modern. It's great for pagans who love the crazy, eclectic beauty of cities and desire real-life images to work with.

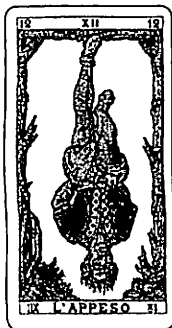
Several of the cards may be viewed at the Tarot Passages website, www.artoftarot.com/newyork.htm

Contact Sirius Endeavors, 5482 Hay Point Landing, Smyrna, DE 19977, (302) 653-5437, siriuse57@hotmail.com



Tarot Passages

www.artoftarot.com



TAROT PASSAGES is an outstanding online resource featuring hundreds of reviews of tarot decks and books.

We discovered this site while searching for images of the above-reviewed New York

Tarot. The New York deck stumped San Francisco magic stores — not an easy task. We put out a cry for help over the Reclaiming email listserves (visit www.reclaiming.org for more info), and

Michele Jackson, who has reviewed many decks for Tarot Passages, directed us to the site.

Luckily we were on a mission to view the New York Tarot images, or we would have gotten lost in the site's 440 reviews of decks, with several cards from each deck pictured (shown here: The "Antichi Tarocchi Italiani" deck).

Visit Tarot Passages at www.artoftarot.com



RQ welcomes magical articles and reviews

Reclaiming Quarterly welcomes articles, artwork, and reviews on magical tools and oracles. We have carried pieces on tarot, the Kaballah, and astrology, and are open to other topics.

We especially like getting short reviews of 200-400 words.

RQ also carries articles on spellwork, such as last issue's Solstice spell for the renewal of the Earth and Indigenous Peoples.

Send writings, or contact us with an idea, at quarterly@reclaiming.org

Not online? Call RQ at (415) 255-7623, and mail articles to PO Box 14404, San Francisco, CA 94114.

The Osho Zen Deck

reviewed by Amy MoonDragon

THE OSHO ZEN deck was recommended to me by a friend and a professional reader. My friend also happened to study with Osho so I knew the deck worked well with her core beliefs. Would it conflict with my own? I was intrigued by how well I might be able to wrap my mind around Zen philosophy while working with the Tarot.

I immediately liked the artwork which blends modern and timeless imagery using bright colors framed by a black border. The deck follows the traditional Tarot structure with a major arcana and four suits

aligned with the elements – clouds, fire, water and rainbows. And this is where the leaps of faith began. Rainbows represent the

physical here, yet seem so, well, intangible. Breathing into the Zen of it all, I made the leap and continued.

I found many similarities to the traditional meanings in the cards and many interesting surprises. "Success"

was the six of fire as expected but the six of clouds revealed the unexpected title of "the burden." In the major arcana, VII is Awareness, with a message of witnessing and detachment instead of the Chariot's call to action. Not surprisingly, there were many cards with the message to surrender or flow and few cards about taking charge or making change.

To me, the deck is a mixed bag filled with some helpful, easy-to-integrate information and also some ideas that seem like total reversals of the traditional meanings. I found myself torn between opening to the Zen energy and learning from it, to being frustrated, finding the information too obscure or irrelevant to my situation. I concluded that the deck is most useful to me when I'm in need of a radical shift in perspective, when what I already

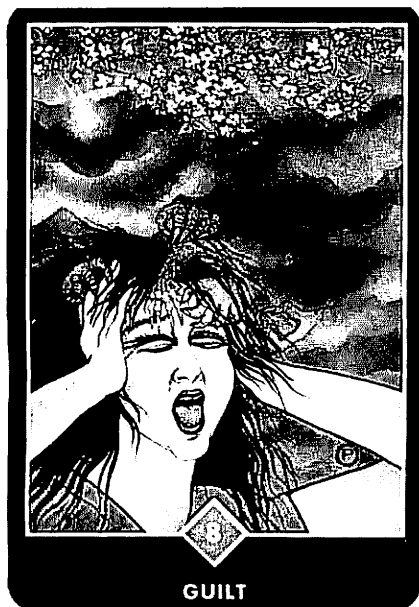


know isn't working.

Working with this deck was a great exercise in stretching my beliefs about the world. I found it challenging, educational and always interesting. I can't say that I always made the leap but I had fun trying.

Check out the Osho Zen deck at www.osho.org/Magazine/Tarot/OshoZenTarot.cfm

Amy MoonDragon is a Reclaiming Teacher and professional Tarot reader in Seattle. See Seattle class listings on page 44, or contact moonami@aol.com



RQ welcomes magical articles and reviews

Reclaiming Quarterly welcomes articles and reviews on magical tools and oracles. We have carried pieces on tarot, spellwork, the Kaballah, and astrology, and are open to other topics.

We especially like getting short reviews of 200-400 words.

Send writings, or contact us with an idea: quarterly@reclaiming.org, (415) 255-7623, PO Box 14404, San Francisco, CA 94114.

The Healing Tarot

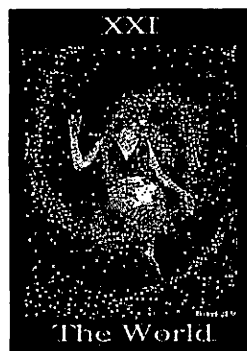
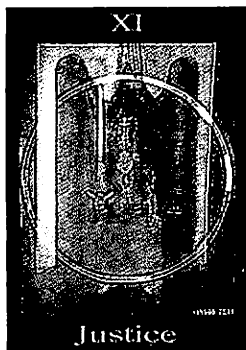
Designed by Jennifer Elizabeth Moore

Reviewed by James Wells

The Healing Tarot, a laser-print color photographic tarot deck, is a work of great care and love. Jennifer Moore believes that each card represents or embodies a "Great One," a spiritual entity. She created masks, costumes, body art, and sets for all 78 cards.

She worked out which day would be most auspicious astrologically for each. Magickally-trained people were invited to pose. Every photo shoot took place in a ritual context in which the Great Ones of the Tarot entered the models. This is why *The Healing Tarot* was eight years in the making!

The card stock is heavy, making for a slightly thick deck, but it's sturdy. Images are protected with a gloss coating. The scenes are Waite/Smith-based — it's fun to see them "come alive." Moore captures the full range of human experience and emotion through a fine balance of



humor (e.g. a couple immersed in trash in Devil) and depth (e.g. a hauntingly beautiful Death). Superb for readings, meditation, or ritual, the pictures inspire an outpouring of creativity and intuition.

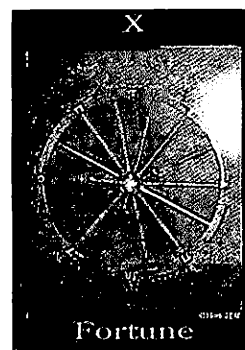
Minor Arcana cards bear a subtitle (e.g. Nine of Wands — Courage). Trump names are traditional, with XII as the gender-neutral "Hanged One." The top and bottom borders seem a bit



wide to me, but that's probably my own thing about borders. No "little white book" comes with the deck.

A nice touch is the blessing that Jennifer inscribed on the bottom of the box.

I give *The Healing Tarot* a 9 1/2 out of 10. It's worth the price, and is a handsome addition to one's Tarot collection.



The 78-card deck is \$90 US from www.bluewitch.com, where you can also view color reproductions of the cards.

James Wells is a Toronto-based Tarot consultant, ritual weaver, Reiki master, musician, and workshop facilitator. Contact workeroforacles@yahoo.ca, (416) 966-2685.

The Hudes Tarot

deck and book set
designed by Susan Hudes

SUSAN HUDES renders these cards in luminous watercolors accented with marbled paper, antique maps and constellation charts. Although the images felt a bit chilly at first—the colors run to the cool end of the spectrum, and the faces of the figures tend to be passive, with downcast eyes—I began to appreciate their virtues after working with them for a while. They manage to be lovely but not cloying or saccharine. Hudes follows the pictorial conventions of the Rider-Waite® deck, but strips away some of the symbols while enlarging on one or two aspects of the original imagery.

A.L. (Leah) Samul, longtime Feri Witch and member of Covenant of the Goddess (CoG), has written a new companion book for the deck, *Wisdom in the Cards*, that opens up and explains the stripped-down imagery. In her preface she tells the interesting story of how she was compelled to work with this deck, and her insights feel inspired at times.

For novices, Samul briefly outlines the basic concepts of Tarot and several techniques for working with the cards. The

rest of the book describes each card in detail. Samul gives an occasional nod to related metaphysical systems—numerology, astrology—but doesn't belabor them; you don't need to be an advanced occultist to use her book. Her planetary attributions for the major arcana are different from those given by Crowley (widely regarded as the standard), and she doesn't assign astrological correspondences to the minor arcana.

Samul also includes an affirmation and a prayer for each card. These are great for readers who draw a daily card, but are useful even if you don't work with affirmations. Readings that are clear about current and future events don't always suggest a course of action, and Samul's affirmations offer good advice. In a reading for a friend regarding a formidable life change, the Devil card came up.

Samul's interpretation is straightforward: fear and lack of hope, which accurately described my friend's sense of her own situation. However, the affirmation, "I will keep my heart's eyes open for ways in which to free myself," encouraged her to take a specific and more helpful approach.

Most refreshingly, Samul has a gift for relating the cards to real life. Her

continued on page 55



The Complete Book of Tarot Reversals

by Mary K. Greer

ATTENTION ALL Tarot people! No more panic about reversed cards! Mary K. Greer comes to our rescue in her latest work, *The Complete Book of Tarot Reversals*, the first in a new Special Topics in Tarot series from Llewellyn.

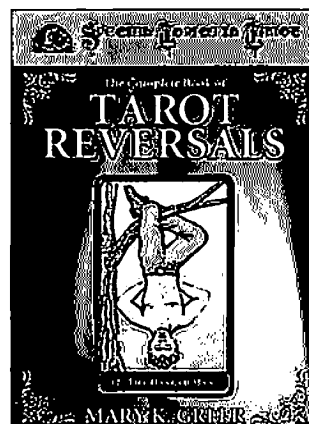
Tired of negative and simplistic ways of reading reversed cards, Greer demonstrates that reversals can fling wide the gates to a card's full spectrum of possibility, provide more specificity, and call our attention to more complex points of view. Without eschewing tradition completely, the author helps us to approach this topic as modern

people who can think and explore for ourselves.

Tarot Reversals offers 12 principle ways in which a reversal can modify a Tarot card. Particularly fine are: rectification; disease into remedy; shamanic and magical perspectives; and moon phases for round decks. Then, card by card (about two pages each), Greer offers both upright and reversed possibilities of meaning for the entire deck. She stresses that they are intended as

springboards only, that the reader is

continued on page 63



December 6-20, 2002, at the Institute of Noetic Sciences (IONS), in Petaluma, CA. Contact Capra J'neva, (415) 663-9583, or visit www.permacultureinstitute.com/eat/

SELECTED WEB RESOURCES

- EAT Audio Page (audio documentary and clips from EAT 2002) — frsc.bleet.org/eat
- Penny Livingston-Stark — www.permacultureinstitute.com
- Starhawk — www.starhawk.org
- Wilderness Awareness School — www.wildernessawareness.org
- Tom Brown's Tracker School — www.trackerschool.com
- Occidental Arts and Ecology Center — www.oaec.org
- Builders Without Borders — www.builderswithoutborders.org
- Sustainable Sonoma (MASH) — www.sustainablesonoma.org/projects/mash.html
- Mycoremediation — www.bfi.org/Trimtab/winter01/mycoremediation.htm
- Living Machines — www.oceanarks.org
- Permaculture Activist Network — www.permacultureactivist.net
- Permaculture Credit Union (!) — www.pcuonline.org

Jonathan Furst identifies as a polysexual Pagan Jewish artist, writer, and explorer. He is currently living the nuevo low-tech lifestyle among the redwoods of Mendocino, California. He does, however, occasionally check his email: jfurst@pobox.com

Dancing at the Bomb Plant

continued from page 9

convince the bomb people to stop. Death swooped in and overtook everyone, even the bomb makers. A grieving Goddess puppet then resurrected everyone and all the nature puppets (Bill was in charge of moving one of the Goddess' hands). The watching crowd erupted into a spontaneous dance that evolved into a spiral dance. It was tremendous!

The last event of the demonstration was the direct action. This year, because of 9-11, the bomb plant officials are enforcing a federal law against trespassing on the property. Previously they had only arrested folks under city statutes. Four people crossed the line and were arrested. One of those was Tim Mellen, an employee of OREPA. Tim explained to me that they were glad that the federal law would now be upheld, because they wanted to get into a federal court in order to have a jury trial and be heard. Up until now, their city charges just get thrown out by the judge.

After the arrest of the four people willing to face federal charges, two large affinity groups sat down and blocked the road, intending to be arrested on city charges. The police declined to arrest them or the giant puppets who were also

taking part in the blockade. The groups sat there for three hours in total peace. During that time, Gaia Reclaiming led a spiral dance in the street singing Beverly Frederick's song, "We Are Your People." We followed that with several Dances of Universal Peace. Police on Y-12 property looked on with binoculars. It became obvious to us that the police were not going to arrest the blockaders, so we left. We found out later that the affinity groups had marched down to a busier intersection, where they finally succeeded in being arrested. It's rather amusing that they had to work so hard to get arrested.

I personally wonder what other measures can be taken to get the word out about what is going on at the Y-12 bomb plant. My brother and his fiancée live a short drive away, in Knoxville. Neither of them was aware that bombs were present there at all, let alone being built. They said that according to what they have seen in the local media, the only thing going on in Oak Ridge is research and some demonstrators getting arrested. I shared facts with them about what is going on there, but they didn't seem very interested. It is very difficult to know how to engage the greater populace when close family members don't want to hear what's going on.

Won't you join us in Oak Ridge? The next demonstration is in August (which our usual group won't be attending since it coincides with Spiral Heart's camp), but we will be attending the April 2003 demonstration. You can get more information at www.stopthebombs.org and see complete pictures of this year's rally at

www.peregrineretreats.homestead.com/news.html.

Irish Flambeau is a Peace Witch and leads Sacred Circle Dances at every opportunity.

Hudes Tarot

continued from page 35

descriptions are concrete and useful, taking into account contemporary concerns such as substance abuse and diversity. The Empress, for example, "...deplores any kind of intolerance based on physical appearance, including insensitivity to individuals with physical disabilities."

Some of Samul's interpretations are non-traditional but sensitive. The Five of Cups, for example — often interpreted as a somewhat scolding reminder to stop focusing on spilt milk and count those blessings which remain — is held by Samul to illustrate healthy grief, the ability to face sorrow courageously without rushing the healing process.

U.S. Games is re-issuing the deck as a boxed set with *Wisdom in the Cards*.

Published by U.S. Games. Reviewed by Rose M. Smith.

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http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm

tion that I must be true to the spirits who guide me. As difficult as these questions are, grappling with them is a small sacrifice for me to make when I think of all that the spirits have given to me and to the worlds. In ritual and in life, I promise them that I will do my best to honor them.

Judy Andreas lives in the shadow of the Chevron refinery in Richmond, CA, and loves, loves, loves her girlfriend of 26 years.

Greer: Reversed Cards

continued from page 35

invited to enrich her/his Tarot vocabulary through studying different decks and incorporating personal associations and intuitions. Meanings are keyed primarily to Rider-Waite-Smith images, with occasional reference to other decks.

The spreads — three-card, yes/no, life inventory, problem-solving, hanged man, and hidden influences — designed or chosen for this book are outstanding. There is also a chapter devoted to a Celtic Cross reading with an actual client which demonstrates the fluid and empowering “midwife of the soul” style of reading for which Greer is famous.

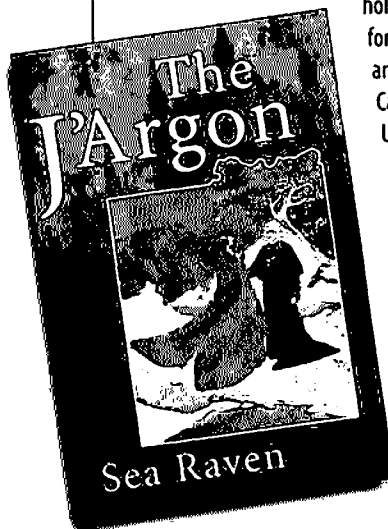
Another important feature of *Tarot Reversals* is the Heroine’s Journey, a retelling of the Hero’s Journey from a feminine perspective, based on the reversed Major Arcana.

Mary K. Greer’s *The Complete Book of Tarot Reversals* is an important work on a highly-charged topic in the Tarot community. Get it, use it, and turn your world upside-down.

Published by Llewellyn. Reviewed by James Wells, www.workeroforacles.com

The J’Argon

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



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— Jim Negrette, *Reclaiming Quarterly*

“The J’Argon is the most powerful narrative of spiritual intrigue, ritual, and power... Not since I read Marion Zimmer Bradley’s *Mists of Avalon* have I felt so moved to my spiritual core.”

— Maria Cristina González, former Dean, University of Creation Spirituality, California

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announcing **Margo Adair's** new book:

Meditations on Everything Under the Sun



The Dance of Imagination, Intuition, and Mindfulness

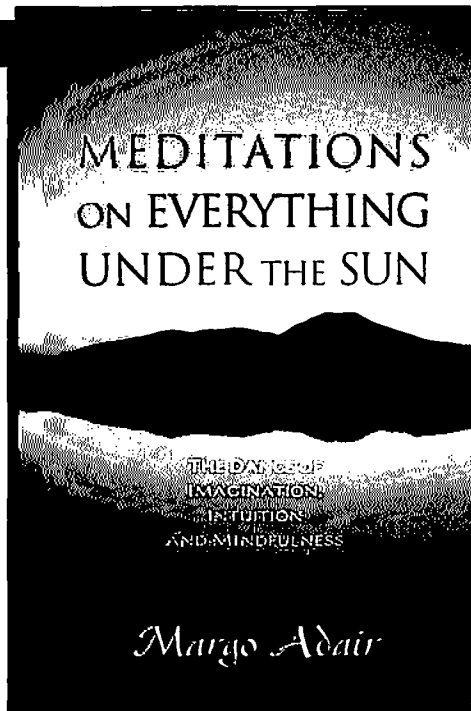
A sourcebook on *Applied Meditation* that weaves visualizations for conjuring up probabilities, intuition for gaining insight at will and mindfulness to witness the truth of the matter. Conveying a deep appreciation of the inner realms and outer realities, includes cutting edge theory on the nature of consciousness and 170 meditations addressing virtually every issue people face in contemporary life. This “design-your-own reference” will be for the psyche what the *Joy of Cooking* became for the kitchen.

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...an extensive and valuable resource for anyone interested in self development. I found Adair's concepts illuminating. I've been doing this work for over twenty years but her book gave me new insights and suggested fresh approaches. Highly recommended!
— Starhawk



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Here's our fifth album – and see below for our latest project!

Join us around the WitchCamp bonfire for inspirational chants and songs perfect for rituals, circles, marching for peace and justice – and singing along!

Featuring chants written by Starhawk, Suzanne Sterling, T. Thorn Coyle, Alphonsus Mooney, Laurie Lovekraft, Seed, Max Ventura, Meg Yardley, and more, these are among our most-sung chants from WitchCamps, classes, and rituals.

Several are among our favorite activist chants – perfect for rituals, rallies, and direct actions.

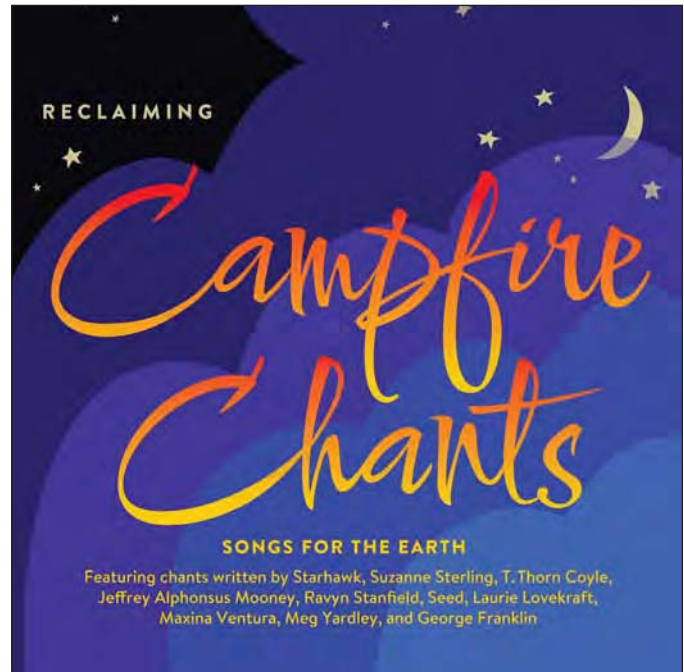
Recorded by a homespun, all-ages chorus accompanied by conga, guitar, flute, fiddle, clarinet – and even harmonica and ukulele.

Listen free at youtube, spotify, google, etc. Downloads at CDBaby, iTunes, and other usual sites.

Proceeds support Redwood Magic and Reclaiming's family camps.

CampfireChants.org – links and more info.

WeaveAndSpin.org/playlists – links to all of our chants on youtube and spotify.



Lyrics & Lore Book – free online! (or full-color print edition at amazon)

50-page book of interviews, history, and stories about the chants – plus lyrics and guitar / ukulele chords.

Hear from Ravyn Stanfield (We Are the Rising Sun), Suzanne Sterling (My Soul), Starhawk (five of her most-loved chants!), and more.

Plus sections on past Reclaiming music, WitchCamps, activism, the Spiral Dance ritual, and more.

Free download at CampfireChants.org.

Full-color print edition just \$15 at amazon. Proceeds benefit future recordings, publications, and archives

Muy Pronto – Bilingual Chants!

As this book goes to press, our Campfire Chorus has begun rehearsing songs for a new album of bilingual Spanish-English versions of our favorite chants – stay tuned for details!

Info & Demos: CampfireChants.org/cantos-sagrados



More Chants Albums from Reclaiming

Chants: Ritual Music – 19 classic chants from the early days, recorded by a chorus and drum.

Second Chants: More Ritual Music – more chants and songs from the early years, recorded by soloists, chorus, and folk accompanists.

Let It Begin Now: Music from the Spiral Dance – chants and songs from our annual Samhain ritual.

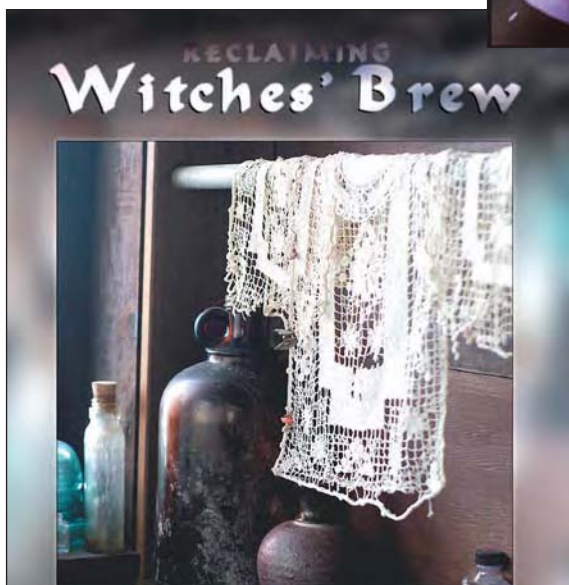
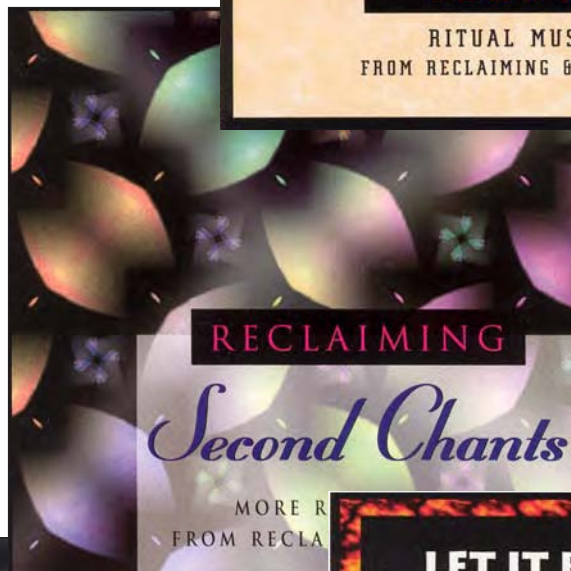
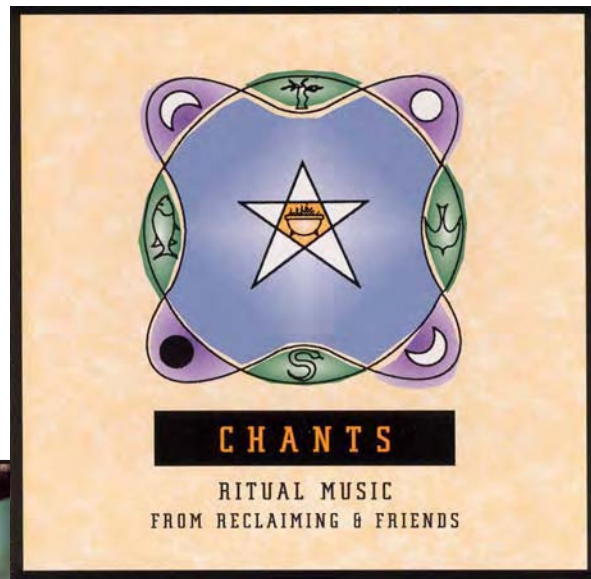
Witches Brew: Songs & Chants from the Reclaiming Cauldron – greatest hits from teachers and musicians around Reclaiming – including Labyrinth Meditation Music.

Campfire Chants: Songs for the Earth – post-2000 Reclaiming hits, recorded by chorus and folk ensemble.

Cantos Sagrados – bilingual Spanish/English versions of our favorite chants (coming soon).

Way to the Well – a 45-minute trance journey ritual with Starhawk.

WeaveAndSpin.org/playlists – links to our chants on youtube and spotify.



How to Get Involved with Reclaiming

Reclaiming Websites

Reclaiming.org – portal site with basic info about Reclaiming, links to local groups, etc.

WitchCamp.org – dates and links to our WitchCamps and family camps in Europe, North America, and Australia.

BayAreaReclaiming.org – local rituals, classes, and events in the San Francisco Bay Area.

ReclaimingSpiralDance.org – information, tickets, and volunteer opportunities for our biggest annual gathering in the Bay Area, each year around Samhain.

ReclaimingQuarterly.org – archival website of our former newsletter and magazine (1980-2011) – hundreds of articles, publications, downloadable files, etc.

WeaveAndSpin.org – new Reclaiming Quarterly-sponsored site with current posts, archive highlights, links to music and videos, and much more.

WeaveAndSpin.org/playlists/ – youtube and spotify playlists for chants and other recordings.

CampfireChants.org – links to our latest album and past chants albums.

DirectAction.org – free downloads of activist handbooks and other resources.

TeenEarthMagic.org – information about TEM, our book, and other resources.

Facebook – many local Reclaiming groups, camps, and circles have pages – visit Reclaiming.org/worldwide for current contacts.

Reclaiming Listserves/Elists

Any interested person can ask to join these lists.

To join, email us: ReclaimingQuarterly@gmail.com.

RIDL – Reclaiming International Discussion List – keep up with classes (including online), WitchCamps, activism, and more from around the Reclaiming network.

LivRiv – the Living River is the listserve of the Pagan Cluster – keep up with international activist organizing and find out how you can take part and/or support.

BARD – Bay Area Reclaiming's elist, open to all who are interested. Local rituals, classes (online too), music and nature circles, activist gatherings, and more.

Reclaiming Magic Classes – local, retreats, & online

Various Reclaiming communities offer classes and workshops in ritual, activism, personal growth, and more.

For current offerings, join our elists – see info on this page – and visit our websites:

Reclaiming.org/worldwide.

BayAreaReclaiming.org

Online Reclaiming classes – see top of page XXX.

In the Bay Area for Halloween? Join us for

The Spiral Dance



First held in 1979 to celebrate the release of Starhawk's book, the ritual is danced each year around Samhain – the New Year of the witches and the Bay Area's biggest magical gathering.

This participatory pageant has become a central event in the wheel of the year for the Reclaiming community and beyond.

Dozens co-create the event, and hundreds gather to dance the sacred spiral.

If you are in the Bay Area in late October, join us!

Tickets are available online. Many volunteers are also needed to create this wonderful community ritual.

Visit our website for more information.

ReclaimingSpiralDance.org