SERPENTSTAR

A newsletter of The Order of Bards Ovates and Druids in the Southern Hemisphere



LUGHNASADH 2021

Welcome to the Lughnasadh issue of SerpentStar!

Welcome to 2021!

We bid farewell to an uncertain and difficult year, and enter into.....still uncertain times. The teaching continues to be that change is inevitable, and that the greater measure of life is how we respond rather than hoping nothing else will happen.

Lughnasadh is a time of sacrifice and letting go, but also the beginning of the harvest. What seeds did you plant at this time last year that might be beginning to bear fruit now? In a time of response and change, and when in the Southern Hemisphere the time of transformation falls not long after the start of the calendar year, what seeds might you plant differently this year?

In this issue of SerpentStar, we meet a pair of hens with a story of transformation, follow the paths of Lleu Llaw Gyffes and John Barleycorn, and bring the senses into online ritual. Happy reading, and blessings of the Season!

In peace Mandy / | \



SerpentStar, Lughnasadh 2021

SerpentStar is a free, volunteer-produced online newsletter for members of the Order of Bards Ovates and Druids in the Southern Hemisphere.

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Submission guidelines and subscription info are available from serpentstar.druidryaustralia.org/about

Follow us on Facebook - search
"SerpentStar"
Enquiries via email:
serpentstar.obod@gmail.com

All opinions expressed herein are solely the contributors' own.

A reminder to everyone that SerpentStar has a YouTube channel, which hosts last year's DDUDE talk series from Druids DownUnder. I'd like to see other videos from OBODies on there as well though - they can either be linked to ones already on other channels, or we can arrange for you to send them to me for upload. Get in touch if you have a bardic video or a short doco you'd like to share in SerpentStar.

Search 'SerpentStar OBOD' on YouTube to subscribe!

OBOD in the Southern Hemisphere

Groves & Seed Groups

The following are groups currently listed on OBOD's official Groves & Seed Groups List for 2018 and have consented to have their information included in this list. Other groups run by OBOD members are listed in the Advertising section.

Brisa del Sur

We are a Seed Group called 'Brisa del Sur' (Southern Breeze) from Rosario, Argentina, and we are writing to introduce our group and share with you and the Order the fulfilling experience and wonderful learning we have had as a result of our journey along the Druid Path. You can contact us at southernbreezesfellowship@gmail.com and you can see our profile on Facebook www.facebook.com/Southernbreezesfellowship

The Cradle Seed Group

The Cradle Seed Group is based in Johannesburg, South Africa. The Group currently has only one Druid and two new Bards and one relatively new Bard. One area of focus is exploring other spiritual philosophies and understanding the synergies. Other areas of focus are to 'convert' traditional Ogham into the indigenous South African trees and also to understand and use indigenous medicinal plants and trees. All the eight yearly festivals are celebrated, and we will be holding out first group Alban. Full moon meditations are conducted for peace and harmony. Email Debby at triskel@mweb.co.za for details.



Druid Pilgrim Grove

We are a grove of wayfaring and friendly OBODies who are happy to support those seeking to engage with pilgrimage as part of their druid practice. We have members around Australia and NZ. A number of us are happy to meet up with pilgrims as they travel close to us. Contact danuta@adruid.com. FB: Druid Pilgrim is a Facebook group that engages with people interested in exploring pilgrimage and druidry. It also acts as a 'Friends of' space for those interested in connecting with Druid Pilgrim Grove.

The Golden Wattle Seed Group

The Golden Wattle Seed Group are an OBOD Seed Group in Adelaide, SA. We hold ceremonies for the Wheel of the Year, nature walks, meditations and other rituals for peace and for the land. If you would like to get in contact with us, email us at golden.wattle.seed.group@gmail.com or connect with our Facebook 'Friends of' page: search Friends of the Golden Wattle Seed Group (OBOD).

The Grove of the Summer Stars

The Grove of the Summer Stars (Pukerua Bay, Wellington, New Zealand) celebrates the eight great Seasonal Festivals throughout the wheel of the year. Each of these Druid festivals is held as a community festival and meeting point for diverse creeds and cultures to honour the turning of the year, and give thanks for its abundance. The Equinox and Solstice festivals are open to all while the four Quarter Festivals are for Grove members only. We meet at The Woolshed/Grove of the Summer Stars at 11am on the nearest Sunday to the particular festival, except for Beltane and Samhain which are held at night. Lughnasadh is held on the Sunday during Druid Camp even though it is a little early, ie the third week of January (Wellington Anniversary weekend). On the day (or night) people can bring stories, poems, songs, dances, readings and insights etc to contribute to the theme. The ceremonies are followed by potluck feasting to which everyone contributes. Contact: pamela@thewoolshed.com

Macadamia Grove

Welcomes and is inclusive of South-East Queensland and Northern New South Wales OBOD members who wish to join in with any activities. We celebrate the eight festivals of the year, and organise other events depending on members' interests. As Brisbane is a central meeting point most of our events are held close to the city, often in the bushland of Mt Coot-tha. Non-members with an interest in Druidry are able to attend some rituals by prior arrangement. Contact Sandra: macademiagrove@hotmail.com

The Melbourne Grove

Welcomes all OBOD members (local, interstate and overseas) to its seasonal celebrations. Family and friends may also attend with a member. We now have a public facebook page: Friends of The Melbourne Grove. FFI contact: Elkie, elkiewhite@gmail.com

Middle Earth Fellowship Seed Group

Tauranga, NZ. Also Medieval village, Medieval craft camps, Medieval dance and Border Morris dance. Contact Yvonne yjames@balnacoil.xtra.co.nz

Silvereyes Seed Group

Perth Hills & members throughout the South West. Email: ghriancu@iinet.net.au

Song of the Eastern Sea Seed Group

Situated on the Central Coast of NSW, we invite OBOD members and guests to join us as we celebrate the eight festivals of the Wheel of the Year and explore nature and Druidry together. We have a number of projects in the planning, including a Sacred Grove planting, working on environmental issues as a group, and supporting our local community. Contact Chris at chris@druidryaustralia.org

The Windharp Seed Group

Based in the Adelaide Hills in South Australia and named after the She-oak or Casuarina, also known as a Windharp. She-oaks are known as windharps because of the mystical sound they make when the wind breathes through the knotted leaves - a soft music like that of the Aeolian Harp. We are a learning group who gather to celebrate the eight seasonal rituals of the wheel of the year and study together. We also hold various shared events and ceremonies that non-members are able to attend. Contact Tamzin Woodcock or Adrienne Piggott windharpseedgroup@gmail.com



Wollemi Seed Group

Nestled between the mountains and the sea, Wollemi Seed Group covers Newcastle, Lake Macquarie and the Greater Hunter Region. Rich with flowing rivers, fields and natural beauty, we meet fortnightly to explore the depths of the Bardic and Ovate paths. We meet for each of the festivals, and invite all interested in Druidry and the love earth to join us. For information, contact Rollick on 0423 626 290 or bonsaidruid@yahoo.com.au

Useful websites for SH OBODies:

www.druidryaustralia.org - a central online resource for druidry in Australia - includes info/booking for the annual Southern Hemisphere OBOD Assembly.

Southern Hemisphere Order of Bards Ovates & Druids Online (SHOBODO) Community - Facebook group - a private group for Order members living in the Southern Hemisphere.

Druids Donn Under - Facebook group - a group open to druids of any path in the Southern Hemisphere, Australia/New Zealand in particular.

OBOD Worldwide

www.druidry.org - Official site of the Order of Bards Ovates and Druids

nmm.druidcast.libsyn.com - Direct download and shownotes for DruidCast (or subscribe via iTunes)

Facebook Groups

OBOD Friends (open to members and non-members, discussing general topics)

Order of Bards Ovates and Druids (closed group for members of the Order)

Publications

Touchstone (HQ) Sent free to all members taking the course, and once you have finished receiving course material you can subscribe separately. Touchstone is only available to members of the Order. Contact Penny touchstone@druidry.org

Druidenstein (German) www.druidry.info/das-magazin-druidenstein

Dryade (Dutch) www.obod.dds.nl

Il Calderone (Italian) issuu.com/ilcalderone

Menhir (French) issuu.com/obod-menhir/docs

Ophiusa (Portuguese) www.obod.com.pt/ophiusa.htm

Don't see your group or website listed here?

Send a listing to serpentstar.obod@gmail.com and spread the word!

Pagan Transitions

Pagan Transitions was created over 12 years ago to help pagans create meaningful and beautiful funeral rites which reflect the spirituality of the person who has passed through the Gateway, and offer support to the bereaved.

As well as templates that can be adapted to suit individual funeral requirements, and a selection of reading material and poems, there is also a list of Pagan Funeral Celebrants who can create and lead the funeral rite for you and arrange everything with the Funeral Director. Pagan Transitions is a volunteer-run free service.

If you are a Pagan Funeral Celebrant and would like to be listed please visit www.pagan-transitions.org.uk and complete the application form. Any suggestions on how the service can be improved are welcome.



Natasha & The Bantams A Druid's Tale by Ceci Lee

Once there was an honest and capable frizzle bantam, known in her village as Bonnie. Although, she reminded some folk of Kate Moss. She was super; like a very thin model with a crown of blonde hair. She and her friends spent their days bopping up and down, grabbing buzzy insects out of the air and gobbling them down just as fast.

Bonnie and her preferred companion, Natty, used to hang out all the time. Natty was boss chook. They kept their more petite pekin buff cousins in line. These were generally very happy days. Natty laid an egg nearly every day from Imbolc or early Spring right through Summer into Autumn. She had unchallenged rights to the best nest. All the girls circled and pranced daily like little ponies in a menage: shaded by the huge melaleuca tree and sheltered from the hot Queensland sun.

One very cool day a few years ago, without warning,

Natty began to decline. Nothing would tempt her to take even a few sips of water. The wise old woman who brought them grains each day gently held her; kept her warm and tried to coax her, but it was no good. Very early, before sunrise next morning, Natty gently closed her eyes and did not open them again. In Spring, new chicks poked their teeny tiny beaks out of their shells in barns and backyard coops all across town, drawing their first faint breaths...

Now, there's an ancestral tradition amongst the little Druid flock - a meeting was held. The elder woman was cautiously given the OK to sit in, so long as she didn't try to impose her human ideas, and just let them work out the best way forward for themselves.

At this time, Natty's best friend Bonnie was 6 years old. The consensus was that she would assume the leader's role. In honour of Natty, Bonnie would from that day forward be referred to as 'Natty 2'. While this seems quite strange and possibly unfamiliar to many humans, amongst chooks it seems to be the way of things.

Natty the Second, if you like...

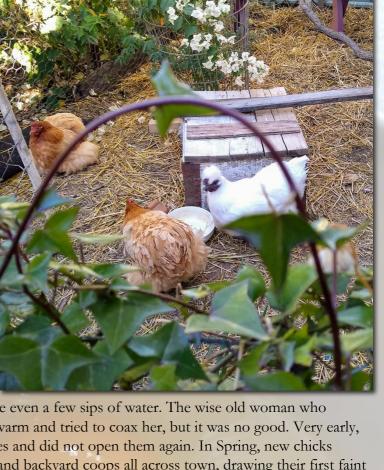
The sun rose and set, the earth turned day after day, month after month, year in and year out. More of Natty 2's flock departed for chooky heaven, as is the nature of living things. Just as new lives spark all around, over and over again.

As for Natty 2, she quite naturally exudes an air of authority. She assumes her leadership role with ease; and as is

only right, is now Chief Layer. Natty 2 provides the Druid woman with an eggy brekkie regularly. She is blissfully unaware of her even greater namesake...

In the limelight once again for all the best reasons: Natasha Stott Despoja. Elected to the UN Committee on the Elimination of Discrimination against Women. First Australian member for 28 years, since Elizabeth Evatt.

Congratulations. Well done!





Light of the Earth, Light of the Sea, Light of the Sky.... Save the Date for Assembly 2021



Come call the light of Alban Eilir with Macadamia Grove

Bribie Island Retreat & Recreation Centre Queensland, Australia

Friday 10 - Tuesday 14 September 2021

Booking details coming soon

Statement re COVID pandemic restrictions:

Due to the ever-changing conditions of the COVID-19 pandemic, a cancellation policy will be published before any deposits are required. The booking form will serve as an 'expression of interest' only, until the deposit is requested and paid. The booking form will be available on DruidryAustralia.org in the coming months - an announcement will be made via the SerpentStar mailing list and Facebook when the form is available.

It is our intention to conduct the activities of Assembly 2021 according to whatever restrictions may be in place at the time of the event. However, should cancellation become our only option, a final decision regarding the staging of the event will be published on or before 10 June 2021.

"Lleu Llaw Gyffes must die..." (Peering Deeper Into the Cauldron) By Ben Hopkinson

The origins of the modern understanding of Lughnasadh derives largely from what we know of early Irish myth and British medieval observations documented from as early as the 11th Century AD. From such sources, we learn of the origins of the name, customs and practices that have been incorporated into the seasonal festivals shared by OBOD. Traditionally, it was a time of great feasting, games, oath-taking, handfasting, and feats of prowess. Celebrations in late summer were also a reprieve in what marked a period of intense labour both on a personal and social level in preparation for the steady progress of the seasons. When celebrating Lughnasadh as a modern druid, I still acknowledge the time of the first harvest, and the withering sun's sovereign power that gives way to shorter days. However, for me it also heralds the start of deeper spiritual work as the wheel turns toward the colder months.

Gwyl Awst in Wales shares many of the traditional practices associated with Lughnasadh and is a time of gratitude when the light is honoured for its lifegiving 'union' with the earth. To connect with the subtle mythic energies of Gwyl Awst, I need to look deeper into the customs and practices shared across Wales and Britain to find the kernels of myth that reveal hidden spiritual connections with the harvest. Even during the Christian era, you can find accounts of ritual sacrifice, where the first bushels of wheat were taken to 'high places' such as hilltops to be 'consumed' by the sun and returned to the earth completing the cycle of life, death, and renewal. When reflecting on the festival, what gnawed at my root were the ideas of what I harvest at this time to consume and nourish me physically, the tension to fulfil a plan or goal, or the desire to simply observe a cycle to its end. But I am also preoccupied with what I collect at this time that needs to be nurtured deep in the womb of the earth during winter's dark embrace and germinate to become an intention for the new year. Additionally, I consider what seeds have been planted that withered or failed to take root and need to be stripped away to become the nourishing lifeforce of potentiality.

As I approach the harvest season my attention is drawn to the fourth branch of the Mabinogi, 'Math, Son of Mathanny'. Here, the children of Don facilitate an initiatory cycle of birth, life, death, and renewal as told through the tale of Lleu Llaw Gyffes. Born a twin to the goddess Arianrhod during a test of her maidenhood, the tiny second-born is spirited away by his uncle Gwydion and hidden in a dark chest at the foot of his bed before the babe was seen by the furious Arianrhod. While just a child, Gwydion reveals the unnamed boy to his mother, who denies him a name, patronage, or the ability to marry a woman born. To overcome her prohibitions, Lleu must undergo three trials orchestrated by the magician Gwydion, before he can take his rightful place in the world. The trials are significant for reasons that require much deeper exposition, but in short, they contribute to an initiatory process that prepares him for social and spiritual transformation. Perhaps a nod to the idea of Celtic matrilineal descent systems, the first two endowments are inadvertently bestowed by Arianrhod herself that legitimise his status as a child of Don. This is orchestrated by Gwydion who tricks Arianrhod into naming the exiled youth 'Lleu Llaw Gyffes' - the bright one with the skilful hand because of his fair complexion, sharp eyes, swift hands, and

crafting abilities.

Lleu grows in stature, strength, skill with spear and horse, and longs for arms and a horse of his own. To overcomes Lleu's second prohibition, Gwydion weaves another spell around Lleu and disguises them both as bards before entering Caer Arianrhod once more. Here, Gwydion uses his magical illusions to besiege the castle forcing the goddess to adorn the adolescent in her arrayments in preparation for battle. In doing so, Arianrhod bestows the blessings of her house upon him as a custodian and protector of the kingdom, thus breaking the second curse. To overcome the third prohibition, Gwydion and his uncle Math must use their magic to create a wife for Lleu made from the flowers of oak, broom, and meadowsweet who they name Blodeuwedd (flower-faced). In doing so Arianrhod's final curse is undone in a union that bestows upon Lleu the blessings of the earth embodied in the spring flower maiden's hand in marriage.

While Lleu is absent visiting his uncle Math, Blodeuwedd provided a chieftain by the name of Gronw Pebyr (Gronw the Radiant) lodging in their Caer in Ardudwy, that develops into a union lasting 3 days during which time they agree to unseat Lleu. Knowing he is hard to kill, Blodeuwedd convinces Lleu to reveal – and re-enact how he might die. He can only be slain by a spear forged over the course of a year touched only during the Sunday sacrifice. He also cannot be slain indoors or out, on horse or on foot. For him to be killed, a bath must be prepared in a cauldron with a tightly thatched cover by a river, and a buck must be placed by its side. Only when he emerges from the bath with one foot of the rim of the cauldron and the other on the buck can he be slain. Preparing the ritual precisely, Gronw chooses the precise moment to slay Lleu, however he does not die from the spear wound to his side. Astride the cauldron and the buck Lleu transforms into an eagle, and with an agonising scream flies away.

Returning to Ardudwy, Blodeuwedd spends the night with Gronw Pebyr thus bestowing upon him the sovereign power of rulership as the lord of Penllyn and Ardudwy combined. Meanwhile Gwydion, beside himself with grief seeks out his young apprentice, to no avail. Not until he hears the unusual story of a pig farmer whose sow disappears each day, is he able to see beyond the veil into the mystery surrounding Lleu's disappearance. Hearing about a sow that moves with supernatural speed none can catch sight of it, he arranges to meet the farmer at first light to follow the sow before she 'sinks into the earth' once more. Being a magician and a child of Don, Gwydion can follow the sow beyond the veil, and he comes across a huge oak tree between two lakes. Beneath the ancient tree, the sow rests to devour the rotting flesh and vermin she found all around it. Peering up Gwydion sees eagle tearing flesh and vermin off its body and knows his eyes have fallen upon his nephew Lleu. Performing a ritual that involves reciting three englygns (short welsh poems) to the spirit of the oak, Gwydion can reach his reluctant charge, and the eagle flies down to rest upon the magician's knee. There, Gwydion uses his wand to transform Lleu back into his human form, ending his magical flight into the underworld.

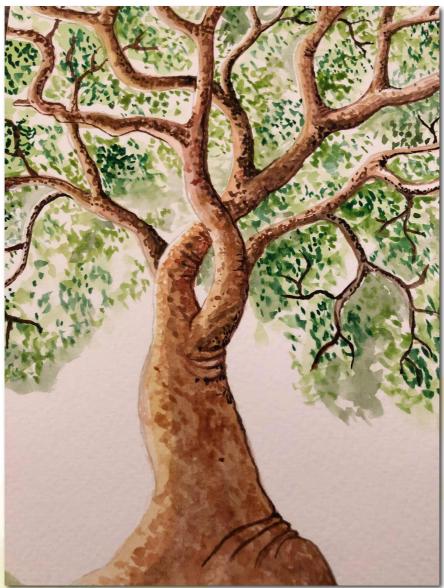
Lleu is a shell of his former self, a husk winnowed to mere flesh and bone. Returning from the underworld Gwydion calls upon the best healers from across the land to restore his initiate. However, the process of restoration – the integration of his physical and spiritual transformation, would only be complete once he unseats Gronw from his lands and his marriage to Blodeuwedd has ended.



Hearing of his return, Blodeuwedd flees with her maidens to a 'high place', while Gronw seeks a champion of his own to face Lleu but could find none willing to defend his honour. With the help of his uncle Math, Lleu marches upon Ardudwy while Gwydion takes a secret path to Mur y Castell ahead of Blodeuwedd. He intercepts her and for her actions, Gwydion transformed Blodeuwedd into an owl '...that can never show its face in the light for fear of all other birds'. Meanwhile in a ritualised dual at the place where his initiation began, Lleu kills Gronw Pebyr with a single spear thrust and reclaims Ardudwy.

What can be learned from this story? For me, Lleu's initiation into the mysteries is three-fold; the trials of blood instigated by Arianrhod, the trials of tradition instigated by Gwydion, and the trials of the land instigated by the sovereignty of the earth maiden Blodeuwedd. His heroic journey follows a mythic pattern of birth, life, death, and rebirth that requires great self-sacrifice to achieve. His sacrifice at the hands of Gronw 'the radiant one' resonates with notions of sacral kingship, however in the context of his own initiation, Lleu is being sacrificed to the sun and the sovereign goddess of the land so he may begin his flight into the underworld. Only once this happened could he complete the hero's journey. Only by dying could his initiation into the mysteries of the two worlds be absolute. Lleu is like the sacrificial bushel of Gwyl Awst; his death embodies the union between the sovereign land and the sun. His sacrifice and flight into the underworld are an invitation to integrate the harvest of the soul and to work within by tending to our inner landscapes and to share and exchange the lessons that manifest, with others.

The contrast between social and community participation in a 'harvest' with our individual work (both spiritually and physically) illuminates a path toward a much deeper cycle of renewal that may not be always self-evident. Community is sustained and strengthened by what we are willing to contribute, and we in turn will benefit from the spiritual and physical contributions from others within our communities. This is what unites communities, and Lleu's path demonstrates how we can reflect upon this time of harvest to seek out ways to make our communities stronger by initiating our own flights into the underworld and tending to our inner landscapes.



Artwork by Julie Brett



The header image for the Aotearoa section of SerpentStar has been created by Glenn Conroy, who writes: "The image is comprised of several elements that are of special meaning to members of the Grove of The Southern Stars; Matariki, (seven sisters constellation), pounamu, (greenstone), ti kouka (cabbage tree), and of course Kapiti Island."

Tis now time to cut the grain

As the sun begins to wane
We say farewell John Barleycorn
His days in the sun have now gone.
The sacrificial sheaf is cut
It has been blessed with love and luck.
To feed the family one and all
Past the summer and through the fall.

Nerys Major Aucklan<mark>d</mark> NZ

Deepening Online Ritual by Liluri

In the current times, and in situations that where distance makes it necessary to hold ritual online, there are ways to form multilevel connections by adding a few aspects to ritual.

Online ritual can be enhanced by adding elements to the ritual so that all participants have the same or similar tangible touchstones. We want to make a link within cyberspace, and your personal space. By setting up a small physical circle that reflects the Macrocosm, within a tangible Microcosm our conscious and subconscious mind can engage with the group mind quicker.

To do this we want to engage as many senses as possible to connect with this ritual, Source, and each other.

By preparing our own personal spaces to reflect aspects of other participants and the group Grove or sacred space we are entering together, we can make our rituals more complex in layers, at the same time as making it easier on all individuals to focus on the ritual.

Smell

Agree on a specific fragrance of incense, or perfume for the ritual. This could easily be adapted for those of us who may be sensitive to fragrance by having a picture of the fragrant plant to focus on. The essence of the season can be attuned to fit your environment and that of the participants.

Touch

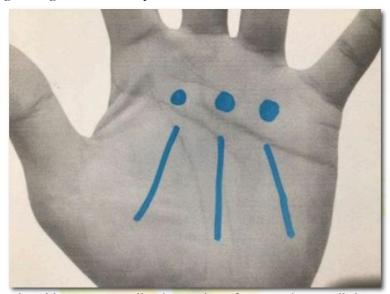
Have instructions written into a ritual where you all do a ritual action. I believe I got the idea for this from the 'Morning Ritual' held by Jeremy Runnalls during SHOBODO 2020.

All participants can trace an Awen ray symbol on our hand at the same time:

Hold up your non-dominant hand, palm facing the camera:

- draw the rightmost ray first /
- then trace the leftmost ray \
- then trace the middle ray |

Lastly, using your three longest fingers, dot the top of the Awen.



The touch sensation on your hand becomes a collective, point of connection to all the participants.

When OBOD ritual indicates that you should pass things to people, ensure you all have these things on hand and virtually pass these things to each other. Also join hands by holding your arms up, generally with hands out of sight so you are all holding hands. This is effective no matter what position people are on in a Zoom or Messenger camera view.

Sound

For sound, again we can all contribute to this. During the cascading Awen you can do this a couple of ways. Carmel Vandermolen did this wonderfully in a ritual by muting everyone but playing a recording of several of us chanting Awen so we could chant along with the recording. Our group has chosen to chant together and we have either worked this out or magic happens, because it sounds lovely. We use Messenger at the moment.

Sight

I actually set up a small circle, a physical representation with my Land, Sea and Sky symbols that link me to our world: that is our Biosphere, made up of the Geosphere, the Hydrosphere and the Atmosphere. I have three cauldrons containing a rock for Land, water for Sea, and a feather or some incense for Sky. I then place these on a round plate so they form a triangle, representing the circle we are in for ritual and the triangle of the Three Realms within this. These can be fancy or make-do. You can cut a paper towel roll to make three small pots by wrapping them in foil to make them fire safe. I have bought three small cauldrons for this purpose, as they are central aspects of my path. You may also mark out the directions on your small circle, so that you may send your energy to the correct direction if you remain seated or get up and salute that quarter.



Having all the participants obtain a similar-coloured candle, and light it at an assigned point in the ritual, is a great focus. I buy packets of birthday candles to use for ritual. These small candles seem to be already imbued with good thoughts and energy, burn through quickly, and come in an array of colours. Ensuring before the ritual that you have a fire safe area is very important in setting up your space.

When a a ritual calls for greenery, we can all go into our gardens - be that a pot plant or a tree - and bring in some nature from our environment, either making sure it features in our set-up or placing it in such a way that it is visible during the ritual.

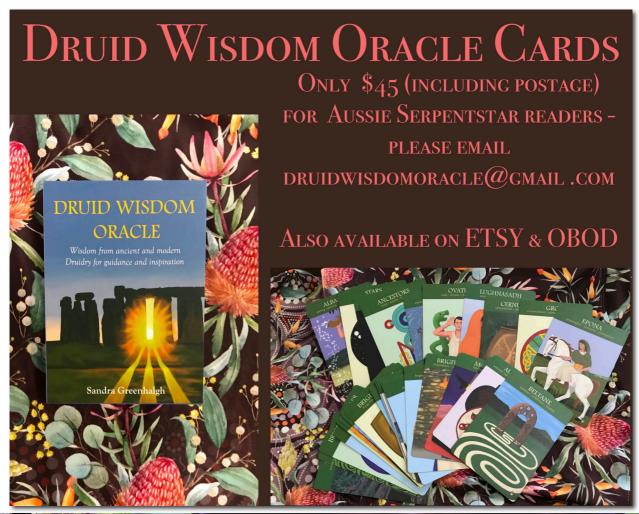
Finally

I would suggest that anyone wanting to form a group mind, be that a temporary one-off ritual or a group that works together a lot, come up with a small statement of purpose or energetically charged prose. For example: "We come here today to lend energy to this ritual, we are the Seed Group of the Bilby, we accept the dark energy we carry within us and connect in light upon the land we are on and the space we are about to create."

If you look at your online ritual and find as many ways of connection as possible, you can make it a more complete experience for all involved while honouring any attendant's boundaries. Preparation with people you are going to work with together beforehand helps with establishing what people might require to allow your ritual to flow smoothly.

With a little preparation, you can connect on multiple levels and make online ritual a more complete experience for everyone.

Member Businesses, Groups & Retreats in Australia/New Zealand





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phone Chris on 0405 969 533 or visit:www.òruiòalchewy.cow.au

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Tina Bramley, Holistic Counsellor and Psychotherapist



Illuminating Counselling and Psychotherapy

The Wheel of Segais The Wisdom of the Four Seasons as a Divination Tool

A big thank you to all of you for your patience while we did our second production run for the Wheel of Segais Personal Reader Kit. The reprinting took somewhat longer than we had anticipated but the good news is (trumpet sounds)...

The Wheel of Segais Personal Reader Kit is now available again! The printing has been checked, the fabric Wheels, hazelnuts and pens tested, the boxes packed and we are all ready to receive your orders once again.

If the **Wheel of Segais Personal Reader Kit** is unfamiliar to you, there is lots more information on my website - http://www.wheelofsegais.com/ - and you might like to check out this wonderful divination tool by having an online reading with me to get you started.

And if you would like to learn a little more about how this seasonal metaphor and 'thinking like a tree' can be used to understand the cycle of all things, be it a project, an intention, a goal, a life purpose, a relationship, a business etc, you might like to take a look at this live video I did for 'Tea with a Druid' a couple of weeks ago which I call, 'Living Treefully'. It includes a short meditation that you might enjoy: https://www.youtube.com/watch?vesphYwzemtfM

THE WHEEL OF SEGAIS READER TRAINING

The Wheel of Segais Reader Training already has a number of students and Graduates in America, Australia, the UK and New Zealand.

f you are interested in taking the **Wheel of Segais Online Reader Training** you will first need to purchase a Personal Reader Kit.

If you already have a Personal Reader Kit then you can purchase the Reader Training course straight away and start your Reader journey. Videos and more information about the Reader Training and its content can be found at:

https://www.wheelofsegais.com/be-a-reader/

You can sign up for the Training through Global Spiritual Studies – https://globalspiritualstudies.com/product/the-wheel-of-segais/. Prices are in \$USD.

- Download seven recordings to your device: \$279
- Seven recordings stored on a USB flash drive: \$290 (includes postage worldwide)

If you are a New Zealand resident, the good news is that you can save on international currency transfer fees by paying in \$NZD. Email me for \$NZ prices and bank account details – pamela@thewoolshed.com

As the seed is nurtured and the Wheel of Segais unfurls its tendrils around the world, I hope you will consider taking the next step with me to becoming a Wheel of Segais Reader. Let us use the wisdom of Nature to grow our dreams and the dreams of others from Seed to Harvest.

WHEEL OF SEGAIS COURSES

In New Zealand I run one-day facilitated workshops for up to 20 people and also run ongoing monthly courses following the 12 streams that flow from the Well of Segais: Transformation, Openness, Affinity, Passion, Commitment, Alignment, Identity, Discrimination, Ripening, Healing, Harvest and Reflection.

The next one-day (10-4) workshop will be on Sunday 2nd June 2019 here at The Woolshed and from there I will ascertain when is the best time to begin another series of monthly workshops. These will be in addition to the Reader training although they will use much of the same material. I am also exploring the possibility of making these monthly workshops available online for those of you in other countries or out of town.

In the meantime, I will be travelling to Australia in April 2020 and the UK and Europe in May/June 2020 and I am keen to run one-day Wheel of Segais workshops while I'm away. If you would be interested in attending one of these please register your interest. If you would like to organise a one-day workshop for me (promotion, venue, admin, etc) then I would be happy to offer you a place for free.

I look forward to hearing from some of you very soon.

Yours on behalf of the Salmon of Wisdom. Pamela

The **Wheel of Segais** is a simple but profound template for understanding the innate nature of the universe and our place within it. It allows us to perceive all that we are and all that we need as we experience the turning of the wheel of the year - the Four Seasons, the 12 streams or stages and the Well of the Salmon of Wisdom, the Well of Segais itself, in the centre.

If you would like a reading or a life coaching session in person, you can contact me at pamela@thewoolshed.com, 0272068876 or 2399234.

Cost: \$40

Out of town or in another country?

Book an online reading or Life Coaching Session through my website – www.wheelofsegais.com



Spiral Dance's latest album 'Land and Legend' is now available.



Goddess of the Southern Land

Serpent Energy

Wickerman / Landlord's Daughter

Song of the Trees

The Sheringham Mermaid / Bay of Soles

The Children of Lir Soul's Gateway King Orfeo

Dark Days and Heys / Tampered Twilight

Elen of the Ways

Mallee My Mother

A Piggott

A Piggott

A Piggott / P Gooding

A Piggott

A Piggott / P Gooding

A Piggott
M Adamson
Traditional

A Miller / P Gooding

A Piggott

Wyverne Ogma Vyvyan

Featuring:

Damh the Bard on Track 1 & 11
Wyverne Ogma Vyvyan Track 11

To order go to:

http://www.spiraldance.com.au

or for more information:

info@spiraldance.com.au

EGREENALBUM

Tuatha Dea and Nightsong Studios Presents:

THE GREEN ALBUM is a collaborative concept album featuring Tuatha Dea, Wendy Elizabeth Rule, SJ Tucker, Sharon Knight, Winter Jp Sichelschmidt, Celia Farran, Bekah Kelso, Ginger Doss, Damh The Bard, Kellianna Girouard, Spiral Dance, Spiral Rhythm, Murphey's Midnight Rounders, Brian Henke and Mama Gina LaMonte. It's a musical plan of action. An Independent musical compilation created by a consortium of like minded Muses, Musicians and Songbirds from all over uniting as a global Tribe to raise awareness, celebrate and give something back to Mother Earth! All these amazing artists will be offering one gift of song, either NEW or never before released specifically for this Album, and themed toward the universal concept of 'Green'! All of the Artists have banded together, and partial proceeds from every album sold by the collaborators will be donated to Rainforest Trust, a Global Green Charity doing amazing work around the world!

THE GREEN ALBUM and all the artists on this compilation project are proud and honored to announce our association and partnership with this wonderful organisation. 25% of all (That's ALL 14 artists) sales proceeds from this project will be donated to Rainforest Trust! This amazing group so profoundly echoes the sentiments of this project, and has been putting them into action for 27 years. PLEASE spread the word and get involved!

http://www.thegreenalbum.net/about.html https://www.facebook.com/greenalbum/?ref=hl

Direct downloads available from http://www.thegreenalbum.net/home.html or you can buy a physical album via http://www.spiraldance.com.au/?CDs_and_Downloads___Ordering_Spiral_Dance_CDs



RAINFOREST TRUST®

Hero

The Green Album

donated a gift to protect 1,817 Acres of Balanga Forest Reserve in the Congo

This gift assists Rainforest Trust and our local Congolese partner to establish Balanga Forest Reserve, safeguarding crucial habitat and providing a future safe from poachers for the Congo's magnificent and threatened wildlife, including the African Forest Elephant, Okapi, and Bonobo

Issued June 20, 2016

Thank you for your commitment to biodiversity. Together we are saving rainforest acres, forever!



Dr. Paul Salaman Warrenton, VA 20187 • (800) 456-4930 • www.RainforestTrust.org Okapi

TUATHA DEA WENDY RULE SI TUCKER BEKAH KELSO **GINGER DOSS** KELLIANNA DAVE THE BARD SPIRAL DANCE SHARON KNIGHT/ WINTER S

CELIA FARRAN BRIAN HENKE MAMA GINA **MURPH'S MIDNIGHT ROUNDERS** SPIRAL RHYTHM





Anam Cara Soul Space

Readings, Tarot, Astrology, and Sacred Plant Essences with Fleur Grant



Greetings and Kia ora, my name is Fleur Grant and I am a student of OBOD and a practicising tarot reader, astrologer, and sacred plant essence practitioner.

My connection to Spirit has been active for as long as I can remember. I have always been blessed to receive messages, and this ability has been passed down my family line from my Anglo-Irish grandmother, who possessed second sight. I have good reason to believe my Irish ancestors, who left Ireland after one of the large famines, were descended from ancient Druids.

The land of my birth, Aotearoa New Zealand, has provided me with a deep appreciation of the native forest here, and my communion with nature has been further developed through training as a plant essence practitioner. Plant essences contain specific healing properties that shift emotional and traumatic patterns. There are even essences that can shift DNA patterns that have travelled down family lines. This is an exciting area of work, as it ties into the scientific discovery of epigenetics, which is confirming what ancient cultures have always known, that trauma can be hereditary. For instance, there may be a pattern of betrayal and heartbreak in relationships that have travelled down the ancestral bloodline. As Druids, we work with our ancestral inheritance, and it is now possible for us to clear negative hereditary patterns and receive our divine inheritance.

Astrology is an ancient tool which allows us to map the potential of a soul and look at key strengths and challenges. Most people are familiar with Sun Signs, but you are more than just your star-sign! Based on your time, date and place of birth, natal astrology explains the map of the Zodiac for your individual birth, and the position and relationship of all the planets and signs that make up your personality and potential. I also provide updates of full moon and other major astrological patterns for New Zealand and Australia on my Facebook page.

Tarot (I use Rider Waite and the Druidic Tarot) is an amazing tool for Divination. Tarot is my first port of call for questions about relationship insight and decisions.

Anam Cara is an old Gaelic term which means 'soul friend'. Here, at Anam Cara, I work with you in integrity, openness and non-judgement, using the ancient tools of tarot, astrology and sacred plant essences to help you make decisions, clear emotional and hereditary blocks, and move forward with confidence.

Readings are available in person in Auckland, New Zealand, or from anywhere in the world using Skype or Messenger. Please visit my website anamcarareadings.com, and follow my Facebook www.facebook.com/anamcarareadings

Advertising in SerpentStar is free for all OBOD members in the Southern Hemisphere. If your business, event or club is related to our druidry practice, you can advertise on these pages for as long as you require.

Submission guidelines are available from serpentstar.druidryaustralia.org/about







Creating meaningful ceremonies and lasting memories





Pamela Meekings-Stewart

Registered Marriage and Civil Union Celebrant New Zealand

I offer Druid, pagan and alternative spirituality marriages, hand fasting and civil union ceremonies working with couples to create their own unique ceremony.

As a Druid and committed to a spiritual life, the work is important to me. Couples continue to ask for my services and very much appreciate the gentle spiritual aspect of the ceremonies I help them put together.

I am also able to arrange contact for weddings and civil unions at Stonehenge Aotearoa in the Wairarapa with myself as Celebrant.

Marriage and Civil Unions are the only ceremonies that require a legal, registered Celebrant. However, I also craft and perform many other forms of ceremony and blessing:

Namings (children and change of name); Birth Blessings; Vows of Recommitment; Entering The Wisdom Years - Croning (women) and Sageing (men); House Blessings; Blessings and Invocations For Passing Over; Funerals and Burial Blessings



Two lives entwine

Tying the knot

Two families entwine

Binding our futures together



Contact: pamela@thewoolshed.com

Thewoolshedretreats.co.nz

Tel: ++64-4 2399234



Need some time out from your day to day life?

Want to escape the City and experience the Outback Heart of our ancient land?

Interested in helping with a permaculture self-sufficiency project and learning new skills?

Experienced WWOOF host, and OBODie Ngatina, and her family, would like to invite members seeking a time of retreat to consider their home in the Northern Flinders Ranges (SA).

- The stunning ancient landscape and vast starry or moonlit nights are perfect for contemplation and fostering a connection with Spirit of Place.
- Experience living in an heritage listed small town (pop. 20) in a remote location
- Private accommodation in an historic inn first built in the 1870s
- Visit places of significance in the deeply powerful Flinders Ranges
- Help with an arid lands permaculture project learn skills for self-sufficiency
- Flexible arrangements either WWOOF for full food and board or be more autonomous as suits your needs.

For more details about our home and project visit http://casaindomitus.wordpress.com or contact Ngatina on wwwoof@sylvanius.net or 0429795002 to discuss options.



And finally...

A snippet from the OBOD Inspiration for Life series - to receive more of these simply sign up for the Order's newsletter, at druidry.org



'All journeys have secret destinations of which the traveler is unaware.' ~ Martin Buber



...we come to the time of **Lughnasadh...** which marks the beginning of harvest time. The hay would have been gathered in, and the time for reaping the wheat and barley was due. It was a time of gathering together, of contests and games and of marriages. The marriages contracted at this time could be annulled at the same time the following year - offering the couple a sensible 'trial period'. In some areas a flaming wheel was sent rolling down the hillside at this time to symbolise the descent of the year towards Winter, and in the Druid ceremony a wheel is passed around the circle in symbol of the turning year. The Christian version of this festival is Lammas, which has recently been revived in some churches. The word Lammas comes from hlafmasse - 'loaf-mass' - since bread is offered from the newly harvested grain.

Text sourced from Druidry.org

The deadline for contributing to the Samhuinn issue of SerpentStar is 24 April 2021.

The Lughnasadh issue will be released in the week of 1 May 2021.